THE GENERAL

BIOGRAPHICAL DICTIONARY:

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES AND WRITINGS,

OF THE

MOST EMINENT PERSONS

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

A NEW EDITION,

REVISED AND ENLARGED BY

ALEXANDER CHALMERS, F. S. A.

VOL. XXI.

LONDON:

PRINTED FOR J. NICHOLS AND SON; F. C. AND J. RIVINGTON; T. PAYNE; OTRIDGE AND SON; G. AND W. NICOL; G. WILKIE; J. WALKER; R. LEA; W. LOWNDES; WHITE, COCHRANE, AND CO.; T. EGERTON; LACKINGTON, ALLEN, AND CO.; J. CARPENTER; LONGMAN, HURST, REES, ORME, AND BROWN; CADELL AND DAVIES; C. LAW; J. BOOKER; J. CUTHELL; CLARKE AND SONS; J. AND A. ARCH; J. HARRIS; BLACK, PARRY, AND CO.; J. BOOTH; J. MAWMAN; GALE, CURTIS, AND FENNER; R. H. EVANS; J. HATCHARD; J. MURRAY; R. BALDWIN; CRADOCK AND JOY; E. BENTLEY; J. FAULDER; OGLE AND CO.; W. GINGER; J. DEIGHTON AND SON, CAMBRIDGE; CONSTABLE AND CO. EDINBURGH; AND WILSON AND SON, YORK.

1815.

A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

LUXEMBOURG (FRANCIS HENRY DE MONTMORENCI, DUKE OF), a very celebrated general and mareschal of France, was a posthumous son of the famous Bouteville, who was beheaded under Louis XIII. for fighting a duel. He was born in 1628, and in 1643 was present at the battle of Rocroi, under the great Condé, whose pupil he was, and whom he followed in all his fortunes. He also resembled that great man in many of his eminent qualities, in acuteness of perception, thirst for knowledge, promptness in action, and ardour of genius. These qualities he displayed in the conquest of Franche-Comté in 1668, where he served as lieutenant-general. He served also in the Dutch campaign of 1672, took many towns, and gained some trophies in the field. He closed this expedition by a retreat more famous than his victories, which he accomplished with an army of 20,000 men, against the opposition of 70,000. After distinguishing himself in another expedition in Franche-Comté, he was advanced, in 1675, to the dignity of mareschal of France. He fought, during the remainder of that war, with various success. In the second war of Louis XIV. against the allied powers in 1690, he gained the battle of Fleurus, and it was generally allowed that he prevailed in it chiefly by the superiority of his genius to that of his antagonist the prince of Waldeck. In the ensuing year, 1691, he gained the battles of Leufen and Steinkirk; and, continuing to be opposed to king William of England, he was again successful, in the bloody battle of Nerwinde, where there fell on the two sides near 20,000 men. It was said in France, that on this occasion they should not sing *Te Deum*, but

De profundis, the mass for the dead.—The duke of Luxembourg is said to have had an ordinary countenance and a deformed figure, in consequence of which William III. whose constant antagonist he was, is reported to have said once with some impatience, "What! shall I never beat this hump-backed fellow?" This speech being repeated to the duke, "How should he know," said he, "the shape of my back? I am sure he never saw me turn it to him." The last great action of the duke's life was a second famous retreat, in the presence of superior forces, through a considerable extent of country, to Tournay. This was in 1694, and he died the following year, Jan. 4, at the age of sixty-seven. Notwithstanding the disadvantages of his person, Luxembourg is said to have been much involved in intrigues of gallantry. He had some powerful enemies, particularly the minister Louvois, who once had him confined very unjustly in the Bastille. Among other frivolous calumnies on which he was then interrogated, he was asked whether he had not made a league with the devil, to marry his son to the daughter of the marquis de Louvois. His answer was replete with the high spirit of French nobility. "When Matthew of Montmorenci," said he, "married a queen of France, he addressed himself, not to the devil, but to the states-general; and the declaration of the states was, that in order to gain the support of the house of Montmorenci for the young king in his minority, it would be right to conclude that marriage." Idle as the accusations against him were, they cost him a confinement of fourteen months, and he had no subsequent redress.[1]

LYCOPHRON, a Greek poet and grammarian, was a native of Chalcis, in Eubœa, and according to Ovid, was killed by a shot with an arrow. He flourished about 304 years before Christ, and wrote a poem entitled "Alexandra," or Cassandra, containing a long course of predictions, which he supposes to be made by Cassandra, daughter of Priam, king of Troy. This poem has created a great deal of trouble to the learned, on account of its obscurity, which procured him the title of "the tenebrous poet." Suidas has preserved the titles of twenty tragedies of his composing; and he is reckoned in the number of the poets who were called the Pleiades, and who flourished under Ptolemy Philadelphus, king of Egypt. The best edition

[1] Moreri.—Dict. Hist.—Perrault's Les Hommes Illustres.

of "Lycophron," is that at Oxford, 1697, by Dr. (afterwards archbishop) Potter; re-printed there in 1701, folio. A few years ago, the rev. Henry Meen, B. D. published "Remarks" on the "Cassandra," which are highly judicious, and his conjectures in illustration of the obscurities of Lycophron, plausible and happy.[1]

LYCURGUS, the celebrated lawgiver of Sparta, flourished, according to the most judicious modern chronologers, about 898 years before the Christian æra. Plutarch seems to think that he was the fifth in descent from Procles, and the tenth from Hercules. When the sceptre devolved to him by the death of his brother Polydectes, the widow of that prince was pregnant. He was no sooner assured of this, than he determined to hold the sovereign power in trust only, in case the child should prove a son, and took the title of Prodicus or Protector, instead of that of king. It is added, that he had the virtue to resist the offers of the queen, who would have married him, with the dreadful promise that no son *should* be born to intercept his views. A son at length was born, and publicly presented by him to the people, from whose joy on the occasion he named the infant Charilaus, i e. the people's joy. Lycurgus was at this time a young man, and the state of Sparta was too turbulent and licentious for him to introduce any system of regulation, without being armed with some more express authority. How long he continued to administer the government is uncertain; probably till his nephew was of age to take it into his own hands. After resigning it, however, he did not long remain in Sparta, but went as a traveller to visit other countries and study their laws, particularly those of Crete, which were highly renowned for their excellence, and had been instituted by Rhadamanthus and Minos, two illustrious legislators, who pretended to have received their laws from Jupiter. Lycurgus passed some years in this useful employment, but he had left behind him such a reputation for wisdom and justice, that when the corruption and confusion of the state became intolerable, he was recalled by a public invitation to assume the quality of legislator, and to new model the government.

Lycurgus willingly returned to undertake the task thus devolved upon him, and, having obtained, after various difficulties, the co-operation of the kings, and of the

1 Saxii Onomasticon.—Gen. Dict.—Moreri.—Month. Rev. N. S. vol. XXXVII.

various orders of the people, he formed that extraordinary system of government which has been the wonder of all subsequent ages, but which has been too much detailed by various authors, for us to enter into the particulars. When with invincible courage, unwearied perseverance, and a judgment and penetration still more extraordinary, he had formed and executed the most singular plan that ever was devised, he waited for a time to see his great machine in motion; and finding it proceed to his wish, he had now no other object but to secure its duration. For this purpose he convened the kings, senate, and people, told them that he wished to visit Delphi, to consult the oracle on the constitution he had formed, and engaged them all to bind themselves by a most solemn oath, that nothing should be altered before his return. The approbation of the oracle he received, but he returned no more, being determined to bind his countrymen indissolubly to the observance of his laws, and thinking his life, according to the enthusiastic patriotism of those times, a small sacrifice to secure the welfare of his country. Different accounts are given of the place and manner of his death. According to some authors, he died by voluntary abstinence. One tradition says, that he lived to a good old age in Crete, and dying a natural death, his body was burned, according to the practice of the age, and his relics, pursuant to his own request, scattered in the sea; lest if his bones or ashes had ever been carried to Sparta, the Lacedæmonians might have thought themselves free from the obligation of their oath, to preserve his laws unaltered. He is supposed to have died after the year 873 B. C. His laws were abrogated by Philopæmen in the year 188 B. C. but the Romans very soon re-established them.[1]

LYCURGUS, an Athenian orator, contemporary with Demosthenes, was born about 408 years before the Christian æra, and died about or after 328. He was an Athenian, and the son of a person named Lycophron. He studied philosophy under Plato, and rhetoric under Isocrates. He was of the most exalted character for integrity, in which he was severely scrupulous; a strenuous defender of liberty, a perpetual opposer of Philip and Alexander, and a firm friend of Demosthenes. As a magistrate, he

[1] Mitford's History of Greece.—Moreri.—Gen. Dict.—Saxii Onomast.—Plutarch in his life.

proceeded with severity against criminals, but kept a register of all his proceedings, which, on quitting his office, he submitted to public inspection. When he was about to die, he publicly offered his actions to examination, and refuted the only accuser who appeared against him. He was one of the thirty orators whom the Athenians refused to give up to Alexander. One oration of his, against Leocrates, is still extant, and has been published in the collections of Aldus, Taylor, and Reiske. His eloquence partook of the manly severity and truth of his character.[1]

LYDGATE (JOHN), an ancient English poet, is recorded as one of the immediate successors of Chaucer. The few dates that have been recovered of his history are, that he was ordained a sub-deacon in 1389; a deacon in 1393, and a priest in 1397; from these it has been surmised that he was born about 1375, that is, twenty-five years before the death of Chaucer. There is a note of Wanley's in the Harleian Catalogue (2251. 3.) which insinuates as if Lydgate did not die till 1482. This Dr. Percy thinks too long a date; he was, however, living in 1446, since in his "Philomela" he mentions the death of Henry duke of Warwick, who died that year. Some authorities place his death in 1461, and this date Mr. Ellis thinks is not improbable.

He was, says Warton, who of all our modern critics has considered him with most attention, a monk of the Benedictine abbey of Bury in Suffolk. After a short education at Oxford, he travelled into France and Italy; and returned a complete master of the language and the literature of both countries. He chiefly studied the Italian and French poets, particularly Dante, Boccaccio, and Alain Chartier; and became so distinguished a proficient in polite learning, that he opened a school in his monastery, for teaching the sons of the nobility the arts of versification, and the elegancies of composition. Yet, although philology was his object, he was not unfamiliar with the fashionable philosophy: he was not only a poet and a rhetorician, but a geometrician, an astronomer, a theologist, and a disputant. Mr. Warton is of opinion that he made considerable additions to those amplifications of our language, in which Chaucer, Gower, and Hoccleve, led the way; and that he is the first of our writers whose style is clothed with that

[1] Fabr. Bibl. Græc.—Moreri.

perspicuity in which the English phraseology appears at this day to an English reader.

Lydgate's pieces are very numerous. Ritson has given a list of two hundred and fifty-one, some of which he admits may not be Lydgate's, but he supposes, on the other hand, that he may be the author of many others that are anonymous. His most esteemed works are his "Story of Thebes," his "Fall of Princes," and his "History, Siege, and Destruction of Troy." The first is printed by Speght in his edition of Chaucer; the second, the "Fall of Princes," or "Boke of Johan Bochas," (first printed by Pinson in 1494, and several times since,) is a translation from Boccaccio, or rather from a French paraphrase of his work "De casibus Virorum et Feminarum illustrium." The "History, &c. of Troy" was first printed by Pinson in 1513, but more correctly by Marshe in 1555. This was once the most popular of his works, and the inquisitive reader will find much curious information in it, although he may not be able to discover such poetical beauties as can justify its original popularity. That popularity was, indeed, says Mr. Ellis, excessive and unbounded; and it continued without much diminution during, at least, two centuries. To this the praises of succeeding writers bear ample testimony: but it is confirmed by a most direct and singular evidence. An anonymous writer has taken the pains to modernize the entire poem, consisting of about 28,000 verses, to change the ancient context, and almost every rhyme, and to throw the whole into six-line stanzas; and after all he published it with the name of Lydgate, under the title of "The Life and Death of Hector," 1614, folio, printed by Thomas Purfoot.—Of the general merits of Lydgate, Warton has spoken very favourably; Percy, Ritson, and Pinkerton, with contempt; and Mr. Ellis with the caution of a man of correct taste and judgment.[1]

LYDIAT (THOMAS), an eminent English scholar, was born at Alkrington or Okerton, near Banbury in Oxfordshire, in 1572. His father, observing his natural talents, sent him to Winchester school, where he was admitted a scholar on the foundation, at thirteen; and, being elected thence to New-college in Oxford, was put under the tuition of Dr. (afterwards sir) Henry Martin, who became so well

[1] Warton's History of Poetry.—Ellis's Specimens.—Ritson's Bibliographia.—MS note in Percy's copy of Winstanley.—Phillips's Theatrum," by sir E. Brydges.—Censura Literaria, vol. VII.

known during the rebellion. Mr. Lydiat was made probationer fellow in 1591, and two years after, actual fellow. Then taking his degree in arts, he applied himself to astronomy, mathematics, and divinity, in the last of which studies he was very desirous of continuing; but, finding a great defect in his memory and utterance, he chose rather to resign his fellowship, which he could not hold without entering the church, and live upon his small patrimony. This was in 1603; and he spent seven years after in finishing and printing such books as he had begun when in college. He first appeared as an author in 1605, by publishing his "Tractatus de variis annorum formis." Of this he published a defence in 1607, against the censures of Joseph Scaliger, whom he more directly attacked in his "Emendatio Temporum ab initio mundi huc usque compendio facta, contra Scaligerum et alios," 1609. This he dedicated to prince Henry, eldest son of James I. He was chronographer and cosmographer to that prince, who had a great respect for him, and, had he lived, would certainly have made a provision for him. In 1609, he became acquainted with Dr. Usher, afterwards archbishop of Armagh, who took him into Ireland, and placed him in the college at Dublin, where he continued two years; and then purposing to return to England, the lord-deputy and chancellor of Ireland made him, at his request, a joint promise of a competent support, upon his coming back thither. This appears to have been the mastership of the school at Armagh, endowed with 50*l.* per annum in land.

When he came to England, which appears to have been in 1611, he is supposed to have been married, and to Usher's sister; but for either supposition there seems very little foundation. Soon after his return, however, the rectory of Okerton becoming void, was offered to him; and though, while he was fellow of New-college, he had refused the offer of it by his father, who was the patron, yet he now accepted it, and was instituted in 1612. Here he seems to have lived happily for many years: but being imprudently security for the debts of a near relation, which he was unable to pay, he was successively imprisoned at Oxford, the King's-bench, and elsewhere, in 1629, or 1630, and remained a prisoner till sir William Boswell, a great patron of learned men, joining with Dr. Pink, warden of New-college, and Dr. Usher, paid the debt, and released him; and archbishop Laud also, at the request of

sir Henry Martin, gave his assistance on this occasion *. He had no sooner got his liberty, than, out of an ardent zeal to promote literature and the honour of his country, he petitioned Charles I. for his protection and encouragement to travel into Turkey, Ethiopia, and the Abyssinian empire, in search of manuscripts relating to civil or ecclesiastical history, or any other branch of learning, and to print them in England. For the farther advancement of this design, he also requested the king would apply, by his ambassadors and ministers, to such princes as were in alliance with him, for a similar privilege to be granted to Lydiat and his assigns: this was a spirited design, but it was impossible for the king at that unhappy period to pay attention to it.

This disappointment, however, did not diminish his loyalty, and on that account he was a great sufferer during the rebellion. He was a man of undaunted mind, and talked frequently and warmly in behalf both of the king and the bishops, refused to comply with the demands of money made upon him by the parliament army, and with great personal courage defended his books and papers against their attempts to seize them. For these offences he was four times plundered by some troops of the parliament, at Compton-house in Warwickshire, to the value of at least 70*l.*; was twice carried away from his house at Okerton; once to Warwick, and another time to Banbury; he was treated infamously by the soldiers, and so much debarred from decent necessaries, that he could have no change of linen for a considerable time, without borrowing from some charitable person. At length, after he had lived at his parsonage several years, in indigence and obscurity, he died April 3, 1646, and was interred the next day in the chancel of Okerton church, which had been rebuilt by him. A stone was laid over his grave in 1669, by the society of New-college, who also erected an honorary monument, with an inscription to his memory, in the cloister of their college.

In his person he was low in stature, and of mean appearance. In the matter of church discipline and ceremonies he is said to have thought with the non-conformists, but

* In 1633, he wrote a defence of Laud's setting up altars in churches, and dedicated it to him, in gratitude for his assistance in procuring his release. This may be given as a proof that what is afterwards reported of his non-conformity has very little foundation.

not enough, it would appear, to gain their protection. He was, however, highly esteemed by his learned contemporaries, particularly primate Usher, sir Adam Newton, secretary, and sir Thomas Challoner, chamberlain to prince Henry, Dr. J. Bainbridge, Mr. Henry Briggs, Dr. Peter Turner, and others: and some foreigners did not scruple to rank him with Mr. Joseph Mede, and even with lord Bacon. Yet the memory of this learned man was not of long duration, for when his misfortunes were alluded to by Dr. Johnson in his "Vanity of Human Wishes," in these lines,

> "If dreams yet flatter, once again attend;
> Hear Lydiat's life, and Galileo's end:"

it was a subject of inquiry, who Lydiat was?

The following is, we believe, a correct list of his works, including those already mentioned. 1. "Tractatus de variis annorum formis," 1605, 8vo. 2. "Prælectio astronomica de natura cœli & conditionibus elementorum." 3. "Disquisitio physiologica de origine fontium." These two are printed with the first. 4. "Defensio tractatus de variis annorum formis, contra Jos. Scaligeri obtrectationem," 1607, 8vo. 5. "Examen canonum chronologiæ isagogicorum," printed with the "Defensio." 6. "Emendatio temporum, &c. contra Scaligerum & alios," 1609, 8vo. 7. "Explicatio & additamentum argumentorum in libello emendationis temporum compendio facta de nativitate Christi, & ministerii in terris," 1613, 8vo. 8. "Solis & lunæ periodus seu annus magnus," 1620, 8vo, &c. 9. "De anni solaris mensura epistola astronomica," &c. 1621, 8vo. 10. "Numerus aureus melioribus lapillis insignitus," &c. 1621; a single large sheet on one side. 11. "Canones chronologici," &c. 1675, 8vo. 12. "Letters to Dr. James Usher, primate of Ireland," printed in the Appendix of his life by Dr. Parr. 13. "Marmoreum chronicum Arundelianum, cum Annotationibus," printed in the "Marmora Oxoniensia," by Humphrey Prideaux. He also left twenty-two manuscripts, two of which were written in Hebrew, in the hands of Dr. John Lamphire.[1]

LYE (EDWARD), a learned linguist and antiquary, the author of an excellent dictionary of the Saxon and Gothic languages, was born at Totnes in Devonshire, in 1704.

[1] Gen. Dict.—Biog. Brit.—Ath. Ox. vol. II.—Fuller's Worthies.—Usher's Life and Letters.

He was educated partly at home, under his father, who kept a school at Totnes, partly under other preceptors, but chiefly (being obliged to return home from consumptive complaints) by his own private care and application. At the age of nineteen, he was admitted at Hart hall (now Hertford college) in Oxford, took his bachelor's degree in 1716, was ordained deacon in 1717, and priest in 1719, soon after which he was presented to the living of Houghton-parva in Northamptonshire. In this retreat he laid the foundation of his great proficiency in the Anglo-Saxon language. He became master of arts in 1722.

Having now qualified himself completely for a work of that nature, he undertook the arduous task of publishing the "Etymologicum Anglicanum" of Francis Junius, from the manuscript of the author in the Bodleian Library. To this undertaking he was led, as he tells us in his preface, by the commendations which Hickes and other learned antiquaries had given to that unpublished work. In the seventh year from the commencement of his design, he published the work, with many additions, and particularly that of an Anglo-Saxon Grammar prefixed. The work was received with the utmost approbation of the learned. In 1750, Mr. Lye became a member of the society of antiquaries, and about the same time was presented by the earl of Northampton to the vicarage of Yardley Hastings, on which accession he resigned his former living of Houghton; giving an illustrious example of primitive moderation, especially as he had hitherto supported his mother, and had still two sisters dependent upon him. The next publication which he issued, was that of the Gothic Gospels, undertaken at the desire of Eric Benzelius, bishop of Upsal, who had collated and corrected them. This, which he had been long preparing, appeared from the Oxford press in the same year, with a Gothic Grammar prefixed. His last years were employed chiefly in finishing for the press his own great work, the Anglo-Saxon and Gothic Dictionary, which was destined to owe that to another editor, which he had performed for Junius. His manuscript was just completed, and given to the printer, when he died at Yardley Hastings, in 1767; and was there buried, with a commendatory but just and elegant epitaph. His Dictionary was published in 1772, in two volumes folio, by the rev. Owen Manning, with a grammar of the two languages united, and some memoirs of the author, from

which this account is taken. It appears by some original correspondence between Mr. Lye and Dr. Ducarel (for the perusal of which we are indebted to Mr. Nichols), that Mr. Lye had been employed on his dictionary a long time before 1765, and that he had almost relinquished the design from a dread of the labour and expence. In the labour he had none to share with him, but at the time above mentioned archbishop Secker offered him a subscription of *50l.* to forward the work, and he appears to have hoped for similar instances of liberality.[1]

LYFORD (WILLIAM), a pious clergyman of the seventeenth century, was born about 1598, at Peysmere, near Newbury in Berkshire, of which place his father was rector. In 1614 he became a commoner of Magdalen hall, Oxford, and a demy of Magdalen college in 1617. In 1622 he took his degree of M. A. and was then chosen a fellow. In 1631 he was admitted to the reading of the sentences, and, having taken orders, was presented to the living of Shirburne, in Dorsetshire, by John Earl of Bristol. Here, says Wood, "he was very much resorted to for his edifying and practical way of preaching;" and appears indeed to have deserved the affections of his flock, by the most constant diligence in discharging the duties of his office. He divided his day into the following portions: nine hours for study, three for visits and conferences with his parishioners, three for prayers and devotion, two for his affairs, and the rest for his refreshment. He divided likewise his estate into three parts, one for the use of his family, one for a reserve in case of future wants, and one for pious uses. His parish he divided into twenty-eight parts, to be visited in twenty-eight days every month, "leaving," says one of his biographers, "knowledge where he found ignorance, justice where he found oppression, peace where he found contention, and order where he found irregularity."

A man of this disposition was not likely to add to the turbulence of the times; and although he is said to have inclined to the presbyterian party, and was chosen one of the assembly of divines, he never sat among them, but remained on his living, employed in preaching, catechizing, &c. until his death, Oct. 3, 1653. Fuller and Wood unite in their praises of Mr. Lyford's character, and in their

[1] Memoirs as above.—MS Letters in Mr. Nichols's possession.

opinion of his writings, which, says Wood, "savour much of piety, zeal, and sincerity, but shew him to have been a zealous Calvinist." Dr. Walker informs us that "he sufferred much from the faction, both in his name and ministry, and they wondered that so holy a man as he was, should doat so much on kings, bishops, the common prayer, and ceremonies." He bequeathe the sum of 120*l.* to Magdalen college "in gratitude for the advantages which he had there enjoyed, and in restitution for a sum of money, which, according to the corrupt custom of those times, he had received for the resignation of his fellowship."

Although he took no active part in the disputes of the nation, he gave his opinion on some subjects arising out of them, respecting toleration, in a work entitled "Cases of conscience propounded in the time of Rebellion," which bishop Kennet in his "Chronicle" says is written with plainness, modesty, and impartiality. His other works are, 1. "Principles of Faith and of a good Conscience," Lond. 1642; Oxford, 1652, 8vo. 2. "An Apology for our public Ministry and infant Baptism," ibid. 1652, 1653, 4to. 3. "The plain man's senses exercised to discern both good and evil; or a discovery of the errors, heresies, and blasphemies of these times," ibid. 1655, 4to, with some other pious tracts.[1]

LYLLY. See LILLY.

LYNAR (ROCHUS FREDERIC COUNT), a Danish statesman and scholar, was descended from an ancient family, a branch of the counts of Guerini, in the dukedom of Tuscany, which had settled in Germany. He was born in 1708, at the castle of Lubbenau, and educated at Jena and Halle, at both which places he applied with the utmost assiduity to the Greek and Latin languages, and even to theology. After travelling in various parts of Europe, and visiting England in 1732, he obtained an appointment at the court of Denmark; but, being ambitious of a more public station, he volunteered his services in the home and foreign department, and displayed so much activity that he was dispatched by Christian VI. to East Friezland, to settle the affairs of the dowager princess, Sophia Caroline, sister to the queen. This mission he discharged to the satisfaction of his sovereign; and was appointed in 1735 ambassador extraordinary to the court of Stockholm, where

[1] Ath. Ox. vol. II.—Fuller's Worthies.—Lloyd's Memoirs, fol. p. 607.—Walker's Sufferings of the Clergy.

he resided until 1740. On his return to Denmark the king conferred on him an office in Holstein, and a few years after he was sent as ambassador extraordinary to Petersburgh. On his return in 1752 he was appointed governor of the counties of Oldenburgh and Delmanhorst, to which he retired with his family, and where he spent his time in the composition of literary works, the first of which, a translation of "Seneca de Beneficiis," with excellent notes, was printed in 1753. Having renewed the study of the Greek language while at Oldenburgh, he made so much progress, that by comparing the best commentators he was enabled to write a good paraphrase on "The Epistles of St. Paul," &c. which was afterwards published. He wrote also several moral essays.

In 1757 he had an opportunity again of rendering himself conspicuous in a political capacity, by the part which he took in the famous convention of Closter-seven, entered into between the duke of Richelieu, commander of the French forces, and the duke of Cumberland, who was then at the head of the allied army. In this, however, he met with many difficulties, as the history of that convention shows; and the king of France and his Britannic majesty at last refused their ratification. In March 1763 he was invested with the order of the elephant by Frederic V. the highest honour his sovereign could bestow; but some complaints being made against him on account of his administration, which were not altogether groundless, he resigned in Oct. 1765. The remainder of his life he passed in retirement at Lubennau, where he died of a dropsy of the breast, Nov. 1781, in the seventy-third year of his age. He was a man of considerable learning, elegant address, and various accomplishments. His works are, 1. A translation of "Seneca de Beneficiis," Hamburgh, 1753, 8vo. 2. A translation of Seneca on "The Shortness of Life," 1754. 3. "Der Sonderling," or "The Singular Man," Hanover, 1761, 8vo, and in French, Copenhagen, 1777, 8vo, a work, which, according to his biographer Busching, is well worth a perusal. 4. "Historical, Political, and Moral Miscellanies," in four parts, 1775—1777, 8vo. 5. Paraphrases on "The Epistles," printed at various times, 1754—1770. 6. "The real state of Europe in the year 1737," and several other articles in Busching's Magazine for History and Geography.[1]

[1] Athenæum, vol. III.

LYNDE (Sir HUMPHREY), a learned English gentleman, was descended from a family in Dorsetshire, and born in 1579. Being sent to Westminster school, he was admitted scholar upon the foundation, and thence elected student of Christ Church, Oxford, in 1596. Four years afterwards he commenced B. A. about which time he became heir to a considerable estate, was made a justice of peace, and knighted by king James in 1613. He obtained a seat in the House of Commons in several parliaments; but he is entitled to a place in this work as a man of learning, and author of several books, which had considerable reputation in their day. He died June 14, 1636, and was interred in the chancel of the church at Cobham in Surrey. The night before he died, being exhorted by a friend to give some testimony of his constancy in the reformed religion, because it was not unlikely that his adversaries might say of him, as they did of Beza, Reynolds, King bishop of London, and bishop Andrews, that they recanted the protestant religion, and were reconciled to the church of Rome before their death; he professed, that if he had a thousand souls, he would pawn them all upon the truth of that religion established by law in the church of England, and which he had declared and maintained in his "Via tuta." Accordingly, in his funeral sermon by Dr. Daniel Featly, he is not only styled "a general scholar, an accomplished gentleman, a gracious Christian, a zealous patriot, and an able champion for truth;" but "one that stood always as well for the discipline, as the doctrine of the church of England; and whose actions, as well as writings, were conformable both to the laws of God and canons and constitutions of that church."

His works are, 1. "Ancient characters of the visible Church, 1625." 2. "Via tuta, the safe way, &c." reprinted several times, and translated into Latin, Dutch, and French, printed at Paris, 1647, from the sixth edition published in 1636, 12mo, under the title of "Popery confuted by Papists," &c. 3. "Via devia, the by-way," &c. 1630 and 1632, 8vo. 4. "A Case for the Spectacles; or, a Defence of the Via tuta," in answer to a book written by J. R. called "A pair of Spectacles," &c. with a supplement in vindication of sir Humphrey, by the publisher, Dr. Daniel Featly. A book entitled "A pair of Spectacles for sir Humphrey Lynde," was printed at Roan, 1631, in 8vo, by Robert Jenison, or Frevil, a Jesuit. 5. "An

account of Bertram, with observations concerning the censures upon his Tract De corpore et sanguine Christi," prefixed to an edition of it at London, 1623, 8vo, and reprinted there in 1686, 8vo, by Dr. Matthew Brian.[1]

LYONET (PETER), an eminent naturalist, was born at Maestricht July 22, 1707. He was of a French family, originally of Lorraine, whence they were obliged to take refuge in Switzerland, on account of their religion. His father, Benjamin Lyonet, was a protestant minister at Heusdon. In his early years he displayed uncommon activity both of body and mind, with a memory so prompt, that he acquired an exact knowledge of nine languages, ancient and modern, and in the farther pursuit of his academical studies at Leyden, made great progress in logic, philosophy, geometry, and algebra. It was his father's wish that he should study divinity, with a view to the church, and it appears that he might have passed by an easy transition to any of the learned professions. The law, however, was his ultimate destination; and he applied himself to this with so much zeal, that he was promoted the first year, when he delivered a thesis "on the use of the torture," which was published, and gained him considerable reputation. At what time he settled at the Hague we are not told, but there he was made decypherer, translator of the Latin and French languages, and patent-master to the States General. It was now that he turned his attention to natural history, especially entomology, and undertook an historical description of such insects as are found about the Hague; and as, among his other accomplishments, he understood drawing, he enriched his work with a great number of plates, which were much admired by the connoisseurs. In 1741 a French translation of Lesser's "Theology of Insects" was printed at the Hague, which induced Mr. Lyonet to defer the publication of his own work, and make some observations on Lesser's, to which he added two beautiful plates designed by himself. His observations were thought of so much importance that Reaumur caused the above translation to be reprinted at Paris, merely on account of them. Lyonet afterwards executed drawings of the fresh water polypes for Mr. Trembley's beautiful work, in 1744. Wandelaar had engraved the first five plates of this work, and being rather dilatory in producing the rest, Lyonet took a

single lesson in engraving, and executed the others himself in a manner which astonished not only amateurs, but experienced artists. In 1748 his reputation procured him the honour of being elected a member of the royal society of London, as he was afterwards of other learned societies in Europe. In 1762 appeared his magnificent work on the caterpillar, "Traité anatomique de la Chenille qui ronge le bois de Saule." In order to enable such as might be desirous of following him in his intricate and astonishing discoveries respecting the structure of this animal, he published, in the Transactions of the Dutch society of sciences, at Haerlem, a description and plate of the instrument and tools he had invented for the purpose of dissection, and likewise of the method he used to ascertain the degree of strength of his magnifying glasses. Mr. Lyonet died at the Hague, Jan. 10, 1789, leaving some other works on entomology unfinished, one of the most extensive collections of shells in Europe, and a very fine cabinet of pictures. In his early years, Mr. Lyonet practised sculpture and portrait-painting. Of the former, his Apollo and the Muses, a basso relievo cut in palm wood, is mentioned by Van Gool, in his "Review of the Dutch Painters," as a masterpiece. To these many accomplishments Mr. Lyonet added a personal character which rendered him admired during his long life, and deeply regretted when his friends and his country were deprived of his services.[1]

LYONS (Israel), son of a Polish Jew, who was a silversmith, and teacher of Hebrew at Cambridge, was born there, in 1739. He displayed wonderful talents as a young man; and shewed very early a great inclination to learning, particularly mathematics; but though Dr. Smith, then master of Trinity-college, offered to put him to school at his own expence, he would go only for a day or two, saying, "he could learn more by himself in an hour than in a day with his master." He began the study of botany in 1755, which he continued to his death; and could remember, not only the Linnæan names of almost all the English plants, but even the synonyma of the old botanists, which form a strange and barbarous farrago of great bulk; and had collected large materials for a "Flora Cantabrigiensis," describing fully every part of each plant from the life, without being obliged to consult, or being liable to be mis-

[1] Dict. Hist.—Gent. Mag. vol. LIX.

led by, former authors. In 1758 he obtained much celebrity by publishing a treatise "on Fluxions," dedicated to his patron, Dr. Smith; and in 1763 a work entitled "Fasciculus plantarum circà Cantabrigiam nascentium, quæ post Raium observatæ fuere," 8vo. Mr. Banks (now sir Joseph Banks, bart. and president of the royal society), whom he first instructed in this science, sent for him to Oxford, about 1762 or 1763, to read lectures; which he did with great applause, to at least sixty pupils; but could not be induced to make a long absence from Cambridge. He had a salary of a hundred pounds per annum for calculating the "Nautical Almanack," and frequently received presents from the board of longitude for his inventions. He could read Latin and French with ease; but wrote the former ill; had studied the English history, and could quote whole passages from the Monkish writers verbatim. He was appointed by the board of longitude to go with captain Phipps (afterwards lord Mulgrave) to the North pole in 1773, and made the astronomical and other mathematical calculations, printed in the account of that voyage. After his return he married and settled in London, where, on May 1, 1775, he died of the measles. He was then engaged in publishing a complete edition of all the works of Dr. Halley. His "Calculations in Spherical Trigonometry abridged," were printed in "Philosophical Transactions," vol. LXI. art. 46. After his death his name appeared in the title-page of "A Geographical Dictionary," of which the astronomical parts were said to be "taken from the papers of the late Mr. Israel Lyons, of Cambridge, author of several valuable mathematical productions, and astronomer in lord Mulgrave's voyage to the Northern hemisphere." It remains to be noticed, that a work entitled "The Scholar's Instructor, or Hebrew Grammar, by Israel Lyons, Teacher of the Hebrew Tongue in the University of Cambridge: the second edition, with many Additions and Emendations which the Author has found necessary in his long course of teaching Hebrew," Cambridge, 1757, 8vo, was the production of his father; as was a treatise printed at the Cambridge press, under the title of "Observations and Enquiries relating to various parts of Scripture History, 1761," published by subscription at two shillings and six-pence. He died in August 1770, and was buried, agreeably to his own desire, although contrary to the Jewish principles, in Great St. Mary's Church-yard,

Cambridge. He was on this occasion carried through the church, and his daughter Judith read some form of interment-service over his grave. He had resided near forty years at Cambridge.[1]

LYRA (NICHOLAS DE), or LYRANUS, a celebrated Franciscan, in the 14th century, and one of the most learned men of his time, was born of Jewish parents at Lyre, a town in Normandy, in the diocese of Evreux. After having been instructed in rabbinical learning, he embraced Christianity, entered among the Franciscans at Verneuil, 1291, and taught afterwards at Paris with great credit. He rose by his merit to the highest offices in his order, and also gained the esteem of the great; queen Jane, countess of Burgundy, and wife of Philip the Long, appointed him one of her executors in 1325. He died at a very advanced age, October 23, 1340, leaving some "Postils," or short Commentaries on the whole Bible, which were formerly in considerable reputation: the most scarce edition of them is that of Rome, 1472, seven vols. folio; and the best that of Antwerp, 1634, six vols. folio. These commentaries are incorporated in the "Biblia Maxima," Paris, 1660, nineteen vols. folio; and there is a French translation of them, Paris, 1511, and 1512, five vols. folio. He published also "A Disputation against the Jews," in 8vo, a treatise against a particular rabbi, who made use of the New Testament to combat Christianity. These, and his other works not printed, show the author to have had a much more perfect knowledge of the Holy Scriptures than was common at that time.[2]

LYSERUS (POLYCARP), a learned Protestant theologian, was born at Winendeen in the territory of Wittemberg, in the year 1552. He was educated at Tubingen, at the expence of the duke of Saxony, and became a minister of the church of Wittemberg in 1577. He was one of the first to sign the "Concord," and was deputed, with James Andreas, to procure the signature of the divines and ministers in the electorate of Saxony. He died at Dresden, where he was then minister, February 14, 1601, aged 50, leaving a great number of works, both in German and Latin. The principal are, 1. "Explanations of Genesis," in six parts, or six volumes, 4to, each of which bears the name of the patriarch whose history it explains. 2. "Com-

1 Nichols's Bowyer.—Cole's MS Athenæ in Brit. Mus.
2 Moreri.—Dupin.—Dict. Hist.

mentaries on the two first chapters of Daniel," 2 vols. 4to. 3. "A Paraphrase on the History of the Passion," 4to, or 12mo. 4. "Explanation of Psalm CI," 8vo. 5. "Commentaries on the Minor Prophets," 4to, published at Leipsic, 1609, by Polycarp Lyserus, his great-grandson, who has added some remarks on Haggai, according to his ancestor's method. 6. "Commentaries on the Epistle to the Hebrews." 7. "Centuria quæstionum de articulis libri Christianæ Concordiæ," 4to. 8. "Christianismus, Papismus, Calvinismus," 8vo. 9. "Harmonia Calvinianorum et Photinianorum in Doctrina de Sacra Cena," 4to. 10. "Vindiciæ Lyserianæ, an sincretismus in rebus fidei cum Calvinianis coli prodest," 4to. 11. "Disputationes IX. Anti Steinianæ quibus examinatur defensio concionis Irenicæ Pauli Steinii," 4to. 12. "Harmonia Evangelistarum continuata ad Christianam Harmoniam et ejusdem Epitome," 8vo. 13. "Disput. de Deo patre Creatore cœli et terræ," 4to. 14. "De æternitate Filii Dei," 4to. 15. "De sacramentis decades duæ," 4to. He published also the "History of the Jesuits," written by Elias Hasenmuller, who having quitted that society, and turned Lutheran, retired to Wittemberg, and died there before his work was printed. Father Gretser attacked this history, and Lyserus answered him by "Strena ad Gretserum pro honorario ejus," 8vo.[1]

LYSERUS (JOHN), another learned protestant, of the same family as the preceding, but of opposite character, may be introduced here as the precursor of the celebrated Martin Madan, in supporting the doctrine of polygamy. Lyserus is said to have been so infatuated with the ambition of founding a sect of polygamists, that he sacrificed his life and fortune to prove that polygamy is not only permitted, but even commanded in certain cases; and travelled about Europe, endeavouring to find some countries that would adopt his opinion. At length, after many fruitless journeys, Lyserus took the singular resolution of visiting France, with a view to repair his fortune by chess, a game he was perfectly master of, and accordingly settled at Versailles. Here, however, he likewise failed, and having, when sick, set out to walk from Versailles to Paris, he encreased his disorder so much, that he died at a house on the road, in 1684. He left numerous pieces, under

[1] Melchior Adam.—Moreri.—Gen. Dict.

fictitious names, in favour of polygamy, the most considerable of which is entitled "Polygamia triumphatrix," 1682, 4to. Brunsmanus, a minister of Copenhagen, has refuted this in a book entitled "Polygamia triumphata," 1689, 8vo; and again in another work, "Monogamia victrix," 1689, 8vo. This poor man's attachment to a plurality of wives appears the more wonderful, Bayle observes, because he had been much embarrassed by one. In less than a century he was succeeded in his opinions by the rev. M. Madan, of whom hereafter.[1]

LYSIAS, an eminent Greek orator, was born at Syracuse, about the year 459 B.C. He was educated at Athens, and became a teacher of rhetoric, and composed orations for others, but does not appear to have been a pleader. Of his orations, which are said to have amounted to three or four hundred, only thirty-four remain. He died in the eighty-first year of his age, and in the 378th year B.C. Cicero and Quintilian give him a very high character, and suppose that there is nothing of their kind more perfect than his orations. Lysias lived at a somewhat earlier period than Isocrates; and exhibits a model of that manner which the ancients call the "tenuis vel subtilis." He has none of the pomp of Isocrates. He is every where pure and attic in the highest degree; simple and unaffected; but wants force, and is sometimes frigid in his compositions. In the judicious comparison which Dionysius of Halicarnassus makes of the merits of Lysias and Isocrates, he ascribes to Lysias, as the distinguishing character of his manner, a certain grace or elegance arising from simplicity: "the style of Lysias has gracefulness for its nature; that of Isocrates seems to have it." In the art of narration, as distinct, probable, and persuasive, he holds Lysias to be superior to all orators; at the same time he admits, that his composition is more adapted to private litigation than to great subjects. He convinces, but he does not elevate nor animate. The magnificence and splendour of Isocrates are more suited to great occasions. He is more agreeable than Lysias; and in dignity of sentiment far excels him. The first edition of Lysias is that by Aldus, folio, 1513, in the first part of the "Rhetorum Græcorum orationes." The best modern editions are that of Taylor, beautifully and correctly printed by Bowyer, in 1739, 4to; of Reiske, at Leipsic, 1772, 8vo; and of

[1] Moreri—Gen. Dict.

Auger at Paris, 1782. Auger also published an excellent French translation of Lysias in 1783.[1]

LYSIPPUS, a celebrated statuary among the ancients, was a native of Sicyon, and flourished in the time of Alexander the Great. He was bred a locksmith, and followed that business for a while; but, by the advice of Eupompus, a painter, he applied himself to painting, which, however, he soon quitted for sculpture, and being thought to execute his works with more ease than the ancients, he became more employed than any other artist. The statue of a man wiping and anointing himself after bathing was particularly excellent: Agrippa placed it before his baths at Rome. Tiberius, who was charmed with it, and not able to resist the desire of being master of it, when he came to the empire, took it into his own apartment, and placed another very fine one in its place. But the Roman people demanding, in a full theatre, that he would replace the first statue, he found it necessary, notwithstanding his power, to comply with their solicitations, in order to appease the tumult. Another of Lysippus's capital pieces was a statue of the sun, represented in a car drawn by four horses; this statue was worshipped at Rhodes. He made also several statues of Alexander and his favourites, which were brought to Rome by Metellus, after he had reduced the Macedonian empire. He particularly excelled in the representation of the hair, which he more happily expressed than any of his predecessors in the art. He also made his figures less than the life, that they might be seen such as statues appear when placed, as usual, at some height; and when he was charged with this fault, he answered, "That other artists had indeed represented men such as nature had made them, but, for his part, he chose to represent them such as they appeared to be to the eye." He had three sons, who were all his disciples, and acquired great reputation in the art.[2]

LYTTLETON. See LITTLETON.

LYTTELTON (GEORGE), an elegant English writer, was the eldest son of sir Thomas Lyttelton, of Hagley, in Worcestershire, bart. and was born in 1709. He came into the world two months before the usual time, and was imagined by the nurse to be dead, but upon closer inspec-

[1] From his editors.—Saxii Onomast.—Moreri.—Dict. Hist.—Dibdin and Clarke.—Blair's Lectures.

[2] Plinii Hist. Nat. lib. III. cap. 8.

tion was found alive, and with some difficulty reared. At Eton school, where he was educated, he was so much distinguished that his exercises were recommended as models to his school-fellows. From Eton he went to Christ Church, where he retained the same reputation of superiority, and displayed his abilities to the public in a poem on Blenheim. He was a very early writer, both in verse and prose; his "Progress of Love," and his "Persian Letters," having both been written when he was very young. After a short residence at Oxford, he began his travels in 1728, and visited France and Italy. From Rome he sent those elegant verses which are prefixed to the works of Pope, whom he consulted in 1730 respecting his four pastorals. Pope made some alterations in them, which may be seen in Bowles's late edition of that poet's works (vol. IV. p. 139). We find Pope, a few years afterwards, in a letter to Swift, speak thus of him: He is "one of those whom his own merit has forced me to contract an intimacy with, after I had sworn never to love a man more, since the sorrow it cost me to have loved so many now dead, banished, or unfortunate, I mean Mr. Lyttelton, one of the worthiest of the rising generation," &c. In another letter Mr. Lyttelton is mentioned in a manner with which Dr. Warton says he was displeased *.

When he returned from his continental tour, he was (May 4, 1729) made page of honour to the princess royal. He also obtained a seat in parliament, and soon distinguished himself among the most eager opponents of sir Robert Walpole, though his father, who was one of the lords of the admiralty, always voted with the court. For many years the name of George Lyttelton was seen in every account of every debate in the house of commons. Among the great leading questions, he opposed the standing army, and the excise, and supported the motion for petitioning the king to remove Walpole. The prince of Wales having, in consequence of a quarrel with the king, been obliged to leave St. James's in 1737, kept a separate court, and opened his arms to the opponents of the ministry. Mr. Lyttelton was made his secretary, and was supposed to have great influence in the direction of his conduct. His name consequently occurs, although not very often, in Doddington's Diary. He persuaded the

* Pope's Works, vol. IX. Letter LXXXV.

prince, whose business it was now to be popular, that he would advance his character by patronage. Mallet was made under-secretary, with 200*l.* a year; and Thomson had a pension of 100*l.* The disposition of the two men must account for the difference in the sums. Mallet could do more political service than the honest-hearted Thomson. For Thomson, however, Mr. Lyttelton always retained his kindness, and was able at last to place him at ease. Moore courted his favour by an apologetical poem called "The Trial of Selim," and was paid with kind words, which, as is common, says Dr. Johnson, raised great hopes, that at last were disappointed. This matter, however, is differently stated in our account of Moore.

Mr. Lyttelton now stood in the first rank of opposition; and Pope, who was incited, it is not easy to say how, to increase the clamour against the ministry, commended him among the other patriots. This drew upon him the reproaches of Mr. Henry Fox, who, in the House of Commons, was weak enough to impute to him as a crime his intimacy with a lampooner so unjust and licentious. Lyttelton supported his friend, and replied, "that he thought it an honour to be received into the familiarity of so great a poet." While he was thus conspicuous, he married (1741) Miss Lucy Fortescue, sister to Matthew lord Fortescue, of Devonshire, by whom he had a son, Thomas, and two daughters, and with whom he appears to have lived in the highest degree of connubial felicity: but human pleasures are short; she died in childbed about six years afterwards (1747); and he solaced his grief by writing a "Monody" * to her memory, without, however, con-

* This notice of the Monody, which is given in Dr. Johnson's words, has been thought too scanty praise. In truth, it is no praise at all, but an assertion, and not a just one, that lord Lyttelton "solaced his grief" by writing the poem. The praise or blame was usually reserved by Johnson for the conclusion of his lives, but in this case the Monody is not mentioned at all. We have on record, however, an opinion of Gray, which the admirers of the poem will perhaps scarcely think more sympathetic than Johnson's *silence*. In a letter to lord Orford, who had probably spoken with disrespect of the Monody, Gray says, "I am not totally of your mind as to Mr. Lyttelton's elegy, though I love kids and fauns as little as you do. If it were all like the fourth stanza, I should be excessively pleased. Nature and sorrow and tenderness are the true genius of such things; and something of these I find in several parts of it (not in the orange tree): poetical ornaments are foreign to the purpose, for they only show a man is not sorry —and devotion worse; for it teaches him that he ought not to be sorry, which is all the pleasure of the thing." —Orford's Works, vol. V. p. 389. Dr. Johnson is undoubtedly ironical in saying that the author "solaced his grief" by writing the Monody. The poet's grief must have abated, and his mind

demning himself to perpetual solitude and sorrow; for soon after he sought to find the same happiness again in a second marriage with the daughter of sir Robert Rich (1749); but the experiment was unsuccessful, and he was for some years before his death separated from this lady. "She was," says Gilbert West in a letter to Dr. Doddridge, "an intimate and dear friend of his former wife, which is some kind of proof of her merit; I mean of the goodness of her heart, for that is the chief merit which Mr. Lyttelton esteems; and I hope she will not in this disappoint his expectations; in all other points she is well suited to him; being extremely well accomplished in languages, music, painting, &c. very sensible, and well bred." This lady died Sept. 17, 1795.

When, after a long struggle, Walpole gave way, and honour and profit were distributed among his conquerors, Lyttelton was made in (1744) one of the lords of the treasury; and from that time was engaged in supporting the schemes of ministry. Politics did not, however, so much engage him as to withhold his thoughts from things of more importance. He had, in the pride of juvenile confidence, with the help of corrupt conversation, entertained doubts of the truth of Christianity; but he thought the time now come when it was no longer fit to doubt or believe by chance, and applied himself seriously to the great question. His studies being honest, ended in conviction. He found that Religion was true, and what he had learned he endeavoured to teach, by "Observations on the Conversion and Apostleship of St. Paul," printed in 1747; a treatise to which infidelity has never been able to fabricate a specious answer. This book his father had the happiness of seeing, and expressed his pleasure in a letter which deserves to be inserted, and must have given to such a son a pleasure more easily conceived than described: "I have read your religious treatise with infinite pleasure and satisfaction. The style is fine and clear, the arguments close, cogent, and irresistible. May the King of kings, whose glorious cause you have so well defended, reward your pious labours, and grant that I may be found worthy, through the

recovered its tone before he could write at all; and when this became Mr. Lyttelton's case, he felt it his duty to pay an affectionate tribute to the memory of his lady, who certainly was one of the best of women. His talents led him to do this in poetry, and he no more deserves the suspicion of hypocrisy, than if he had, as an artist, painted an apotheosis, or executed a monument.

merits of Jesus Christ, to be an eye-witness of that happiness which I don't doubt He will bountifully bestow upon you! In the mean time, I shall never cease glorifying God, for having endowed you with such useful talents, and given me so good a son. Your affectionate father, THOMAS LYTTELTON."—When the university of Oxford conferred the degree of LL. D. on Mr. West for his excellent work on the "Resurrection," the same honour is said to have been offered to our author for the above piece, but he declined it in a handsome manner, by saying that he chose not to be under any particular attachments, that, if he should happen to write any thing of the like kind for the future, it might not appear to proceed from any other motive whatsoever, but a pure desire of doing good.

A few years afterwards, in 1751, by the death of his father, he inherited the title of baronet, with a large estate, which, though perhaps he did not augment, he was careful to adorn, by a house of great elegance and expence, and by much attention to the decoration of his park at Hagley. As he continued his exertions in parliament, he was gradually advancing his claim to profit and preferment; and accordingly was made in 1754 cofferer and privy-counsellor. This place he exchanged next year for that of chancellor of the exchequer, an office, however, that required some qualifications which he soon perceived himself to want. It is an anecdote no less remarkable than true, that he never could comprehend the commonest rules of arithmetic. The year after, his curiosity led him into Wales; of which he has given an account, perhaps rather with too much affectation of delight, to Archibald Bower, a man of whom he had conceived an opinion more favourable than he seems to have deserved, and whom, having once espoused his interest and fame, he never was persuaded to disown. It must indeed have proceeded from a strong conviction of Bower's innocence, however acquired, that such a man as Lyttelton adhered to him to the very last. About 1756, he prevented Garrick from bringing Bower on the stage in the character of a mock convert, to be shewn in various attitudes, in which the profligacy of his conduct was to be exposed: and a very few years before his own death, he declared to the celebrated Dr. Lardner his opinion of Bower in these words, "I have no more doubt of his having continued a firm protestant to the last hour of his life, than I have of my not being a papist myself."

About this time he published his "Dialogues of the Dead," which were very eagerly read, though the production rather, as it seems, of leisure than of study, rather effusions than compositions. When, in the latter part of the last reign, the inauspicious commencement of the war made the dissolution of the ministry unavoidable, sir George Lyttelton, losing his employment with the rest, was raised to the peerage, Nov. 19, 1757, by the title of lord Lyttelton, baron of Frankley, in the county of Worcester. His last literary production was, "The History of Henry the Second," 1764, elaborated by the researches and deliberations of twenty years, and published with the greatest anxiety, which Dr. Johnson, surely very improperly, ascribes to vanity. The story of the publication, however, we allow to be remarkable. The whole work was printed twice over, greatest part of it three times, and many sheets four or five times *. The booksellers paid for the first impression †; but the charges and repeated alterations of the press were at the expence of the author, whose ambitious accuracy is known to have cost him at least a thousand pounds. He began to print in 1755. Three volumes appeared in 1764; a second edition of them in 1767; a third edition in 1768; and the conclusion in 1771. Andrew Reid, a man not without considerable abilities, and not unacquainted with letters or with life, undertook to persuade the noble author, as he had persuaded himself, that he was master of the secret of punctuation; and, as fear begets credulity, he was employed, we know not at what price, to point the pages of "Henry the Second," as if, said Johnson once in conversation, "another man could point his sense better than himself." The book, however,

* The copy was all transcribed by his lordship's own hand, and that not a very legible one, as he acknowledges in a letter to his printer. See Nichols's Bowyer.

† This fact is undoubtedly true. We shall not scruple, however, to add to it a trifling circumstance, which shews that the excellent peer (whose finances were not in the most flourishing situation) could bear with great fortitude what by many would have been deemed an insult. The booksellers, at a stated period, had paid the stationer for as much paper as they had agreed to purchase. His lordship then became the paymaster; in which state the work went on for some years, till the stationer, having been disappointed of an expected sum, refused to furnish any more paper. With great reluctance Mr. Bowyer was prevailed on to carry this report to his lordship; and began the tale with much hesitation.—"Oh! I understand you," says his lordship very calmly, "the man is afraid to trust me! I acknowledge I am poor, and so are two thirds of the House of Peers; but let me request you to be my security." It is needless to add, that Mr. Bowyer obliged his lordship, and had no reason to repent of the civility.

was at last pointed and printed, and sent into the world. His lordship took money for his copy, of which, when he had paid the pointer, he probably gave the rest away; for he was very liberal to the indigent. When time brought the history to a third edition, Reid was either dead or discarded; and the superintendence of typography and punctuation was committed to a man originally a comb-maker, but then known by the style of Dr. Saunders. Something uncommon was probably expected, and something uncommon was at last done; for to the edition of Dr. Saunders is appended, what the world had hardly seen before, a list of errors of nineteen pages.

Lord Lyttelton had never the appearance of a strong or a healthy man; he had a slender uncompacted frame, and a meagre face *: he lived, however, above sixty years, and then was seized with his last illness. Of his death this very affecting and instructive account has been given by his physician, Dr. Johnstone of Kidderminster. "On Sunday evening the symptoms of his lordship's disorder, which for a week past had alarmed us, put on a fatal appearance, and his lordship believed himself to be a dying man. From this time he suffered by restlessness rather than pain; and though his nerves were apparently much fluttered, his mental faculties never seemed stronger, when he was thoroughly awake. His lordship's bilious and hepatic complaints seemed alone not equal to the expected mournful event; his long want of sleep, whether the consequence of the irritation in the bowels, or, which is more probable, of causes of a different kind, accounts for his loss of strength, and for his death, very sufficiently. Though his lordship wished his approaching dissolution not to be lingering, he waited for it with resignation. He said, 'It is a folly, a keeping me in misery, now to attempt to prolong life;' yet he was easily persuaded, for the satisfaction of others, to do or take any thing thought proper for him. On Saturday he had been remarkably better, and we were not without some hopes of his recovery. On Sunday, about eleven in the forenoon, his lordship sent for me, and said he felt a great hurry, and wished to have a little conversation with me in order to divert it. He then proceeded to open the fountain of that heart, from whence goodness had

* In a political caricature print, levelled against Sir Robert Walpole, he is thus described:

"But who be dat so lank, so lean, so bony?
O dat be great orator, Lytteltony."

so long flowed as from a copious spring. 'Doctor,' said he, 'you shall be my confessor: When I first set out in the world, I had friends who endeavoured to shake my belief in the Christian religion. I saw difficulties which staggered me; but I kept my mind open to conviction. The evidences and doctrines of Christianity, studied with attention, made me a most firm and persuaded believer of the Christian religion. I have made it the rule of my life, and it is the ground of my future hopes. I have erred and sinned; but have repented, and never indulged any vicious habit. In politics, and public life, I have made the public good the rule of my conduct. I never gave counsels which I did not at the time think the best. I have seen that I was sometimes in the wrong, but I did not err designedly. I have endeavoured, in private life, to do all the good in my power, and never for a moment could indulge malicious or unjust designs upon any person whatsoever.' At another time he said, 'I must leave my soul in the same state it was in before this illness; I find this a very inconvenient time for solicitude about any thing.' On the evening when the symptoms of death came on him, he said, 'I shall die; but it will not be your fault.' When lord and lady Valentia came to see his lordship, he gave them this solemn benediction, and said, 'Be good, be virtuous, my lord. You must come to this.' Thus he continued giving his dying benediction to all around him. On Monday morning a lucid interval gave some small hopes, but these vanished in the evening; and he continued dying, but with very little uneasiness, till Tuesday morning, August 22, when between seven and eight o'clock he expired, almost without a groan." His lordship was buried at Hagley; with an inscription cut on the side of his lady's monument.

He was succeeded by his son THOMAS, second lord Lyttelton, of whom the following too just character is on record: "With great abilities generally very ill applied; with a strong sense of religion, which he never suffered to influence his conduct, his days were mostly passed in splendid misery; and in the painful change of the most extravagant gaiety, and the deepest despair. The delight, when he pleased, of the first and most select societies, he chose to pass his time, for the most part, with the most profligate and abandoned of both sexes. Solitude was to him the most insupportable torment; and to banish reflec-

tion, he flew to company whom he despised and ridiculed. His conduct was a subject of bitter regret both to his father and all his friends*." He closed this unhappy life, Nov. 27, 1779. Two volumes of "Letters" published in 1780 and 1782, though attributed to him, are known to have been the production of an ingenious writer yet living; and a quarto volume of "Poems," published in 1780, was, as well as the "Letters," publicly disowned by his executors, but as to the "Poems," they added, "*great part* whereof are undoubtedly spurious."

We have more pleasure, however, in returning to the character of George lord Lyttelton, which has been uniformly delineated by those who knew him best, in favourable colours. Of the various sketches which we have seen, we are inclined to give a place to the following, which, although somewhat long, is less known than those to be found in the accounts of his biographers, and appears to have been written by a near observer: "Few characters," says the writer, "recorded in the annals of this country, ever united so many rare, valuable, and amiable qualities, as that of the late lord Lyttelton. Whether we consider this great man in public or private life, we are justified in affirming, that he abounded in virtues not barely sufficient to create reverence and esteem, but to insure him the love and admiration of all who knew him.—Look upon him as a statesman, and a public man; where shall we find another, who always thought right and meant well, and who so seldom acted wrong, or was misled or mistaken in his ministerial, or senatorial conduct? Look upon his lordship in the humbler scene of private and domestic life; and if thou hadst the pleasure of knowing him, gentle reader, point out the breast warm or cold, that so copiously abounded with every gift and acquirement which indulgent nature could bestow, or the tutored mind improve and refine, to win and captivate mankind.

"His personal accomplishments, and the sweetness and pliability of his temper, which accompanied and swayed them, always recalled to my memory, that line of his own, only varying the sex; his 'Wit was Nature by the Graces drest.'—His affability and condescension to those below him, was not the effect of art, or constrained politeness, dictated by the hackneyed sterile rules of decorum and

* Pennington's Memoirs of Mrs. Carter.

good breeding: no, the benevolence of his heart pervaded the whole man; it illuminated his countenance, it softened his accents, it mixed itself with his demeanour, and gave evidence at once of the goodness of his heart, and the soundness of his understanding.

"To such as were honoured with his friendship and his intimacy, his kindness was beyond example; he shared at once his affections and his interests among his friends, and towards the latter part of his life, when his ability to serve them ceased, he felt only for those who depended on him for their future advancement in life. The unbounded authority he possessed over them was established in parental dominion, not in the cold, haughty, supercilious superiority of a mere patron.—Among this latter description, the author of the present rude outline is proud of ranking himself, and is happy in recollecting, that he obeyed, or rather anticipated, the wishes of his noble friend, as far as lay in his power, with more chearfulness and alacrity than he would in executing even the confidential mandates of the greatest monarch or minister in Christendom.

"His lordship's acquaintance with men and books was accurate and extensive. His studies in the early part of his life must have been well directed, and his taste remarkably judicious, for no person ever lived who was less tinctured with the vulgar moroseness, and self-conceited air of a pedant, nor with the affectation and frivolity of that rank in life, which his birth, fortune, and situation, rendered customary and familiar to him.

"He was perfectly and intimately acquainted with the works of the most celebrated writers of antiquity in verse and prose. His memory was stocked with the most striking passages contained in them; but he never indulged nor gave way to the strong impressions they had stamped on his mind, but to gratify his confidential friends. Whenever he consented to their entreaties, his allusions were judiciously selected, and applied with the most consummate propriety. His language was manly, nervous, and technical. It was suited to the personal rank, knowledge, and disposition, of those he conversed with; by which means he rendered himself agreeable and intelligible to every person, whom chance, amusement, or business, threw in his way.

"His discernment of spirits, the term which the late lord Bolingbroke substitutes for the familiar phrase of

knowing mankind, was no less conspicuous, when he thought proper to exert it with steadiness and vigour; but unfortunately for his own domestic peace, it was extremely difficult to rouse him. He trusted too much to the representations of others, and was always ready to leave the labour of discriminating characters, to those who too often found an interest in deceiving him. Though his steadiness of principle, penetration, and justness of reflection, might be well ranked in the first class, those talents were in a great measure effectually lost, because his employments and pursuits as a public man, his amusements as a man of taste and science, and, in the latter part of his life, his avocations as a writer, so totally engrossed his attention, that he entirely neglected his private affairs, and in a variety of instances fell a prey to private rapine and literary imposition. This was the joint effect of native indolence, and a certain incurable absence of mind. To show that his want of discrimination was not native, but that the power of knowing those he communicated with, was rendered to some purpose useless, because it was not employed, a stronger proof need not be given, than his thorough knowledge of the court, as exhibited in parties, and the several individuals who composed them. He could tell the political value of almost every veteran courtier, or candidate for power. He could develope their latent views, he could foretell their change of conduct. He foresaw the effect of such and such combinations, the motives which formed them, the principles which held them together, and the probable date of their dissolution. Whenever he was imposed on, it was through the want of attention, not of parts; or from a kind of settled opinion, that men of common plain understandings, and good reputation, would hardly risque solid advantages in pursuit of unlawful gain, which last might eventually be accompanied with loss of character, as well as the object proposed to be attained. Whatever plausibility there may appear in this mode of reasoning, experience frequently informed his lordship, that it was not to be depended on. He was plundered by his servants, deceived by his humble companions, misled by his confidents, and imposed on by several of those whom he patronized. He felt the effects of all this, in his family, in his finances, and even in the rank he should have preserved. Those who were not acquainted with the solidity of his judgment, the acuteness of his wit, the

brilliancy and justness of his thoughts, the depth of his penetration, and with the amazing extent of his genius, were apt to confound the consequences of his conduct, with the powers and resources of his mind. If his lordship remained out of place, on principle, the ignorant inclined to ascribe this seeming court proscription to simplicity or want of talents. If he did not support his rank with that ostentatious splendour now become so fashionable, the world was ready to impute it to a want of œconomy, or a want of spirit; but in all those conjectures and conclusions, the world were much mistaken and misled. He had frequent offers, some of them the most flattering, to take a part in administration; but he uniformly rejected them. His manner of living at his seat at Hagley was founded on the truest principles of hospitality, politeness, and society; and as to money, he knew no other use of it but to answer his own immediate calls, or to enable him to promote the happiness of others *."

Much of this character corresponds with the accounts which might be extracted from the correspondence of his friends, who were so numerous as perhaps to include all the eminent literary persons of his time. With such he delighted to associate, was often a useful patron of rising genius, and to the last was ambitious of a personal acquaintance with men whose works he admired. We have a remarkable instance of this in his visiting (in 1767) old Dr. Lardner, and introducing himself as one who had read his volumes with pleasure and profit. Lardner was at this time so deaf that his visitors were obliged to carry on conversation with him by writing, to which tiresome condition lord Lyttelton gladly submitted.

Lord Lyttelton's literary character has been so long established that it is unnecessary to add much on the subject. His Miscellaneous Works have been often reprinted, and, although in some of them rigid criticism may find objections, cannot be read without pleasure and advantage. His "History of Henry II." is also now a standard work, valuable both for matter and style. His "Persian Letters," written when a very young man, are included among his miscellaneous works, but Dr. Warton informs us that he had intended to discard them, as there were principles and remarks in them that he wished to retract and alter.

* St. James's Chronicle, Sept. 1776.

The reader finds them, however, as originally published, and they contain many shrewd remarks and just ridicule on the manners of the times. His juvenile pieces were not always his worst. Dr. Warton remarks that his Observations on the life of Cicero contain perhaps a more dispassionate and impartial character of that great orator than is exhibited in the panegyrical volumes of Middleton. It may here be noticed that some of his letters to Warton occur in Wooll's Life, by which we learn that lord Lyttelton made him his chaplain in 1756. As a poet, we do not find among critics any wide departure from Dr. Johnson's opinion. Lord Lyttelton's poems are to be praised chiefly for correctness and elegance of versification and style. His "Advice to Belinda," though for the most part written when he was very young, contains, Dr. Johnson says, "much truth and much prudence, very elegantly and vigorously expressed, and shows a mind attentive to life, and a power of poetry which cultivation might have raised to excellence." As far, however, as this implies that lord Lyttelton did not cultivate his powers, we are inclined to think our great critic in error. Lord Lyttelton was very early a poet, and appears to have not only valued his talent, but acquired his first reputation from the exercise of it. He was very early a critic too, as appears by his account of Glover's "Leonidas," printed in 1737, and few men were oftener consulted by young poets in the subsequent part of his life. Mickle may be instanced as one whose first pieces were carefully perused and corrected by him, and although Mickle was disappointed in the hopes he entertained from him as a patron, he often owned his obligations to him as a critic. Lord Lyttelton's was the patronage of kindness rather than of bounty. He courted the acquaintance and loved the company of men of genius and learning, with whom his correspondence also was extensive, but he had little of his own to give away, and was so long of the party in opposition to ministers, as to have very little state interest.

His collected works, first printed in 4to, in 1774, and since in 8vo, consist of, 1. "Observations on the Life of Cicero." 2. "Observations on the Roman History." 3. "Observations on the present state of our affairs at home and abroad," &c. 4. "Letters from a Persian in England to his friend at Ispahan." 5. "Observations on the conversion and apostleship of St. Paul." 6. "Dialogues of

the Dead." 7. "Four Speeches in parliament." 8. "Poems." 9. "Letters to Sir Thomas Lyttelton." 10. "Account of a Journey into Wales." Some other lesser pieces, which appeared in the periodical journals, have been attributed to him, and some anonymous political pamphlets. Lord Orford mentions him as a writer in the paper called "Common Sense," but has not discovered his share. In that, however, he certainly wrote the criticism on "Leonidas," which occurs in p. 72, of the first volume. In vol. II. p. 31, is a paper from the pen of lord Chesterfield, dated March 4, 1738, in defence of lord (then Mr.) Lyttelton against the attacks of the writers in the Daily Gazetteer. From his connection with the party in opposition to sir Robert Walpole, it seems not unreasonable to conjecture that he wrote in the "Craftsman;" but for this we have no positive authority.[1]

LYTTELTON (CHARLES), third son of sir Thomas, and brother to George lord Lyttelton, was born at Hagley, in 1714. He was educated at Eton-school, and went thence first to University-college, Oxford, and then to the Inner-Temple, where he became a barrister at law; but entering into orders, was collated by bishop Hough to the rectory of Alvechurch, in Worcestershire, Aug. 13, 1742. He took the degree of LL. B. March 28, 1745; LL. D. June 18 the same year; was appointed king's chaplain in Dec. 1747, dean of Exeter in May 1748, and was consecrated bishop of Carlisle, March 21, 1762. In 1754 he caused the cieling and cornices of the chancel of Hagley church to be ornamented with shields of arms in their proper colours, representing the paternal coats of his ancient and respectable family. In 1765, on the death of Hugh lord Willoughby of Parham, he was unanimously elected president of the society of antiquaries; a station in which his distinguished abilities were eminently displayed. He died unmarried, Dec. 22, 1768. His merits and good qualities are universally acknowledged; and those parts of his character which more particularly endeared him to the learned

[1] Life by Johnson.—Lord Orford's Works, vol. I. p. 539, and vol. V. p. 388. —Nichols's Bowyer.—Swift's Works.—Boswell's Life of Johnson—Doddridge's Letters, p. 119, 344, 443, 470.—Gent. Mag. vol. XLV. p. 371, and LX. p. 594. —Forbes's Life of Beattie.—Wooll's Life of Warton, p. 242, 321.—Davies's Life of Garrick, vol. I. p. 272.—Bowles's edition of Pope's Works.—Leland's Deistical Writers, and an interesting chapter in Graves's "Recollection of some particulars in the Life of Shenstone," 1788, 8vo.—Sir E. Brydges's edit. of Collins's Peerage.

society over which he so worthily presided, shall be pointed out in the words of his learned successor dean Milles: "The study of antiquity, especially that part of it which relates to the history and constitution of these kingdoms, was one of his earliest and most favourable pursuits; and he acquired great knowledge in it by constant study and application, to which he was led, not only by his natural disposition, but also by his state and situation in life. He took frequent opportunities of improving and enriching this knowledge by judicious observations in the course of several journies which he made through every country of England, and through many parts of Scotland and Wales. The society has reaped the fruits of these observations in the most valuable papers, which his lordship from time to time has communicated to us; which are more in number, and not inferior either in merit or importance, to those conveyed to us by other hands. Blest with a retentive memory, and happy both in the disposition and facility of communicating his knowledge, he was enabled also to act the part of a judicious commentator and candid critic, explaining, illustrating, and correcting from his own observations many of the papers which have been read at this society. His station and connections in the world, which necessarily engaged a very considerable part of his time, did not lessen his attention to the business and interests of the society. His doors were always open to his friends, amongst whom none were more welcome to him than the friends of literature, which he endeavoured to promote in all its various branches, especially in those which are the more immediate objects of our attention. Even this circumstance proved beneficial to the society, for, if I may be allowed the expression, he was the centre in which the various informations on points of antiquity from the different parts of the kingdom united, and the medium through which they were conveyed to us. His literary merit with the society received an additional lustre from the affability of his temper, the gentleness of his manners, and the benevolence of his heart, which united every member of the society in esteem to their head, and in harmony and friendship with each other. A principle so essentially necessary to the prosperity and even to the existence of all communities, especially those which have arts and literature for their object, that its beneficial effects are visibly to be discerned in the present flourishing

state of our society, which I flatter myself will be long continued under the influence of the same agreeable principles. I shall conclude this imperfect sketch of a most worthy character, by observing that the warmth of his affection to the society continued to his latest breath; and he has given a signal proof of it in the last great act which a wise man does with respect to his worldly affairs; for, amongst the many charitable and generous donations contained in his will, he has made a very useful and valuable bequest of manuscripts and printed books to the society, as a token of his affection for them, and of his earnest desire to promote those laudable purposes for which they were instituted." The society expressed their gratitude and respect to his memory by a portrait of him engraved at their expence in 1770.

Besides his contributions to the papers of the society of antiquaries, published in the "Archæologia," there is in Gutch's "Collectanea Curiosa," vol. II. p 354, "Dean Lyttelton's Memoir concerning the authenticity of his copy of Magna Charta," from the minutes of the antiquarian society, and an answer by judge Blackstone.[1]

[1] Nichols's Bowyer.

M.

MABILLON (JOHN), a very learned French writer, was born Nov. 23, 1632, at Pierre-mont, on the frontiers of Champagne. He was educated in the university of Rheims, and afterwards entered into the abbey of the Benedictines of St. Remy; where he took the habit in 1653, and made the profession the year following. He was looked upon at first as a person that would do honour to his order; but a perpetual head-ach, with which he was afflicted, almost destroyed all the expectations which were conceived of him. He was ordained priest at Amiens in

1660; and afterwards, lest too much solitude should injure his health, which was not yet re-established, was sent by his superiors to St. Denis, where he was appointed, during the whole year 1663, to shew the treasure and monuments of the kings of France. But having there unfortunately broken a looking-glass, which was pretended to have belonged to Virgil, he obtained leave to quit an employment, which, as he said, frequently obliged him to relate things he did not believe. As the indisposition of his head gradually abated, he began to shew himself more and more to the world. Father d'Acheri, who was then compiling his "Spicilegium," desiring to have some young monk, who could assist him in that work, Mabillon was chosen for the purpose, and accordingly went to Paris in 1664, where he was very serviceable to d'Acheri. This began to place his talents in a conspicuous light, and to shew what might be expected from him. A fresh occasion soon offered itself to him. The congregation of St. Maur had formed a design of publishing new editions of the fathers, revised from the manuscripts, with which the libraries of the order of the Benedictines, as one of the most ancient, are furnished. Mabillon was ordered to undertake the edition of St. Bernard, which he had prepared with great judgment and learning, and published at Paris, in 1667, in two volumes folio, and nine octavo. In 1690 he published a second edition, augmented with almost fifty letters, new preliminary dissertations, and new notes; and just before his death was preparing to publish a third. He had no sooner published the first edition of St. Bernard, than the congregation appointed him to undertake an edition of the "Acts of the Saints of the order of Benedictines;" the first volume of which he published in 1668, and continued it to nine volumes in folio, the last of which was published in 1701. The writers of the "Journal de Trevoux" speak not improperly of this work when they say that "it ought to be considered, not as a simple collection of memoirs relating to monastic history, but as a valuable compilation of ancient monuments; which, being illustrated by learned notes, give a great light to the most obscure part of ecclesiastical history. "The prefaces alone," say they, "would secure to the author an immortal reputation. The manners and usages of those dark ages are examined with great care; and an hundred important questions are ably discussed." Le Clerc, in the place

referred to above, from which we have chiefly drawn our account of Mabillon, has given us one example of a question occasionally discussed by him in the course of his work, concerning the use of unleavened bread, in the celebration of the sacrament. Mabillon shews, in the preface to the third age of his "Acta Sanctorum," that the use of it is more ancient than is generally believed; and, in 1674, maintained it in a particular dissertation, addressed to cardinal Bona, who was before of a contrary opinion. But the work which is supposed to have done him the most honour is his "De re diplomatica libri sex, in quibus quicquid ad veterum instrumentorum antiquitatem, materiam, scripturam et stilum; quicquid ad sigilla, monogrammata, subscriptiones, ac notas chronologicas; quicquid inde ad antiquariam, historicam, forensemque disciplinam pertinet, explicatur, et illustratur. Accedunt commentarius de antiquis regum Francorum palatiis, veterum scripturarum varia specimina tabulis LX. comprehensa, nova ducentorum et amplius monumentorum collectio," Paris, 1681, folio. The examination of almost an infinite number of charters and ancient titles, which had passed through his hands, led him to form the design of reducing to certain rules and principles an art, of which before there had been only very confused ideas. It was a bold attempt; but he executed it with such success, that he was thought to have carried it at once to perfection.

In 1682 he took a journey into Burgundy, in which M. Colbert employed him to examine some ancient titles relating to the royal family. That minister received all the satisfaction he could desire; and, being fully convinced of Mabillon's experience and abilities in these points, sent him the year following into Germany, in order to search there, among the archives and libraries of the ancient abbeys for materials to illustrate the history of the church in general, and that of France in particular. He spent five months in this journey, and published an account of it. He took another journey into Italy in 1685, by order of the king of France; and returned the year following with a very noble collection of above three thousand volumes of rare books, both printed and manuscript, which he added to the king's library; and, in 1687, composed two volumes of the pieces he had discovered in that country, under the title of "Museum Italicum." After this he employed himself in publishing other works, which are strong evi-

dences of his vast abilities and application. In 1698 he published a Latin letter concerning the worship of the unknown saints, which he called "Eusebii Romani ad Theophilum Gallum epistola." The history of this piece does credit to his love of truth, and freedom from traditional prejudices. While at Rome he had endeavoured to inform himself particularly of those rules and precautions, which were necessary to be observed with regard to the bodies of saints taken out of the catacombs, in order to be exposed to the veneration of the public. He had himself visited those places, and consulted all persons who could give him light upon the subject; but five or six years elapsed after his return to France, without his having ever thought of making use of these observations. In 1692, however, he drew up the treatise above-mentioned; in which he gave it as his opinion, that the bodies found in the catacombs were too hastily, and without sufficient foundation, concluded to be the bodies of martyrs. Still, aware this was a subject of a very delicate nature, and that such an opinion might possibly give offence, he kept it by him five years, without communicating it to above one person; and then sent it, under the seal of secresy, to cardinal Colloredo at Rome, whose opinion was, that it should not be published in the form it was then in. Nevertheless, in 1698 it was published; and, as might easily be foreseen, very ill received at Rome; and after many complaints, murmurs, and criticisms, it was in 1701 brought before the Congregation of the Index, and Mabillon found it necessary to employ all his interest to prevent the censure of that body. Nor, perhaps, could he have averted this misfortune if he had not agreed to publish a new edition of it; in which, by softening some passages, and throwing upon inferior officers whatever abuses might be committed with regard to the bodies taken out of the catacombs, he easily satisfied his judges; who, to do them justice, had a great esteem for his learning and virtues, and were not very desirous of condemning him.

This eminent man died of a suppression of urine, at the abbey of St. Germain-des-Pres, in Dec. 1707. His great merit had procured him, in 1701, the place of honorary member of the academy of inscriptions. Du Pin tells us that "it would be difficult to give Mabillon the praises he deserves: the voice of the public, and the general esteem of all the learned, are a much better commendation of him

than any thing we can say. His profound learning appears from his works: his modesty, humility, meekness, and piety, are no less known to those who have had the least conversation with him. His style is masculine, pure, clear, and methodical, without affectation or superfluous ornaments, and suitable to the subjects of which he has treated." Few men were more honoured by the notice of the great than Mabillon, and to this he was entitled both by his virtues and his extensive learning. Pope Clement XI. paid him the compliment to write to father Ruinart, expressing his hopes that the remains of such a man had been interred with the honours due to him. "Every man of learning who goes to Paris," said cardinal Colloredo, "will ask where you have placed him?"[1]

MABLY (Gabriel Bonnot, Abbé de), a celebrated French political and miscellaneous writer, and brother to the abbé Condillac, was born at Grenoble in March 1709, and was educated in the Jesuits' college at Lyons. In his youth he attached himself to his relation the cardinal de Tencin, but never took any higher order in the church than that of sub-deacon. On his coming into life, as it is called, he had the honour to be admitted, both as a relation and a man of letters, into the parties of madame de Tencin, so well known for her intrigues and her sprightly talents, who at that time gave dinners not only to wits, but to politicians. Here madame de Tencin was so much pleased with the figure Mably made in conversation with Montesquieu and other philosophical politicians at her table, that she thought he might prove useful to her brother, then entering on his ministerial career. The first service he rendered to the cardinal was to draw out an abridgment of all the treaties from the peace of Westphalia to that time (about 1740): the second service he rendered his patron, was of a more singular kind. The cardinal soon becoming sensible that he had not the talent of conveying his ideas in council, Mably suggested to him the lucky expedient of an application to the king, that he might be permitted to express his thoughts in writing, and there can be little doubt that in this also he profited by the assistance of his relative, who soon began himself to meddle in matters of state. In 1743 he was entrusted to nego-

[1] Gen. Dict.—Niceron, vol. VII. and X.—Life by Ruinart, 1708.—Le Clerc Bibl. Choisie.—Saxii Onomast.

ciate privately at Paris with the Prussian ambassador, and drew up a treaty, which Voltaire was appointed to carry to Berlin. Frederick, to whom this was no secret, conceived from this time a very high opinion of the abbé, and, as Mably's biographer remarks, it was somewhat singular that two men of letters, who had no political character, should be employed on a negociation which made such an important change in the state of affairs in Europe. The abbé also drew up the papers which were to serve as the basis of the negociation carried on in the congress at Breda in the month of April 1746.

His success in these affairs had nearly fixed him in political life, when a dispute with the cardinal changed his destination, and the circumstance does credit to his liberality. The cardinal was not only minister of state, but archbishop of Lyons, when the question was agitated respecting the marriages of protestants. The abbé wished him to view this question with the eyes of a statesman only, but the cardinal would consider it only as a prince of the Romish church, and as he persisted in this opinion, the abbé saw him no more. From this time he gave himself up to study, without making any advances to fortune, or to literary men. He always said he was more anxious to merit general esteem than to obtain it. He lived a long time on a small income of a thousand crowns, and an annuity; which last, on the death of his brother, he gave up to his relations. The court, however, struck with this disinterested act, gave him a pension of 2800 livres, without the solicitation or knowledge of any of his friends. Mably not only inveighed against luxury and riches, but showed by his example that he was sincere; and to these moderate desires, he joined an ardent love of independence, which he took every opportunity to evince. One day when a friend brought him an invitation to dine with a minister of state, he could not prevail on him to accept it, but at length the abbé said he would visit the gentleman with pleasure as soon as he heard that he was "out of office." He had an equal repugnance to become a member of any of the learned societies. The marshal Richelieu pressed him much to become a candidate for the academy, and with such arguments that he could not refuse to accept the offer; but he had no sooner quitted the marshal than he ran to his brother the abbé Condillac, and begged he would get him released, cost what it would. "Why all this ob-

stinacy?" said his brother.—"Why!" rejoined the abbé Mably, "because, if I accept it I shall be obliged to praise the cardinal de Richelieu, which is contrary to my principles, or, if I do not praise him, as I owe every thing to his nephew, I shall be accused of ingratitude." In the same spirit, he acquired a bluntness of manner that was not very agreeable in the higher circles, where he never failed to take the part of men of genius who were poor, against the insults of the rich and proud. His works, by which the booksellers acquired large sums of money, contributed very little to his own finances, for he demanded no return but a few copies to give as presents to his friends. He appeared always dissatisfied with the state of public affairs, and had the credit of predicting the French revolution. Political sagacity, indeed, was that on which he chiefly rested his fame, and having formed his theory from certain systems which he thought might be traced to the Greeks and Romans, and even the ancient Gauls, he went as far as most of his contemporaries in undervaluing the prerogatives of the crown, and introducing a representative government. In his latter works his own mind appears to have undergone a revolution, and he proved that if he was before sincere in his notions of freedom, he was now equally illiberal. After enjoying considerable reputation, and being considered as one of the most popular French writers on the subjects of politics, morals, and history, he died at Paris, April 23, 1785. The abbé Barruel ranks him among the class of philosophers, who wished to be styled the *Moderates*, but whom Rousseau calls the *Inconsistents*. He adds, that "without being impious like a Voltaire or a Condorcet, even though averse to their impiety, his own tenets were extremely equivocal. At times his morality was so very disgusting, that it was necessary to suppose his language was ambiguous, and that he had been misunderstood, lest one should be obliged to throw off all esteem for his character." Such at least was the defence which Barruel heard him make, to justify himself from the censures of the Sorbonne.

His works are, 1. "Parallele des Romains et des Français," Paris, 1740, 2 vols. 12mo. 2. "Le Droit public de l'Europe," 1747, 3 vols. 12mo. 3. "Observations sur les Romains," 2 vols. 12mo. 4. "Observations sur les Grecs," 1751, 12mo, reprinted in 1766, with the title of "Observations sur l'histoire de la Grece." 5. "Des prin-

cipes des negociations," 1757, 12mo. 6. "Entretiens de Phocion sur le rapport de la morale avec la politique," Amst. (Paris), 1763, 12mo, reprinted in 1783, 3 vols. 12mo, and by Didot in 1795, 4to. Of this an English translation was published by Mr. Macbean in 1770. It was once a very popular work in America, where his name was held in the highest honour, until he published his work on the constitution of the United States after the peace of 1783, when the Americans hung him in effigy as an enemy to toleration and liberty. 7. "Observations sur l'histoire de France," 1765, 2 vols. 12mo. 8. "Entretiens sur l'Histoire," 12mo. This is the work by which he has been most known in England, but in it, as well as his other works, he gives too great preference to the ancients over the moderns. 9. "De la maniere d'ecrire l'histoire," Kehl, 1784, 2 vols. 12mo. The whole of his works were collected, with an eloge by the abbé Brizard, in 15 vols. 8vo, 1794. In this are many pieces not enumerated above, particularly his work on "Morals," and his "Observations on the Government and Laws of America," which last, as we have noticed, destroyed his popularity in America. In both are symptoms of decayed intellect, and that confusion of thought which is peculiar to men who have been theorizing all their lives.[1]

MABUSE, or MABEUGE (JOHN DE), a Hungarian artist, was born at Maubeuge, a village in Hainault, in 1499, though in the Chronological Tables his birth is supposed to have been in 1492. It is not known from whom he derived his knowledge of the art of painting; but, in his youth, he was laborious in his practice, and his principal studies were after nature, by which he acquired a great deal of truth in his compositions. To improve himself in his profession, he travelled to Italy, and became an artist of great repute. He had a good pencil, and finished his pictures highly, with great care; yet, notwithstanding his studies in Italy, and the correctness of his design, he never could arrive at the elegance of the Roman school. His manner was dry, stiff, and laboured; but he was exceedingly industrious to give a polished smoothness to his colouring. By king Henry VIII. of England he was employed to paint the portraits of some of his children, which gained him great reputation, as he finished them deli-

[1] Dict. Hist.—Barruel's Mem. of Jacobinism, vol. II. p. 232.

cately, and gave them spirit and liveliness; and he painted several others for the nobility who attended the court at London. His paintings are consequently not unfrequent in this country.

Many excellent works of Mabuse are at Middleburg; one of the most capital is the altar-piece of the great church, representing the descent from the cross. That picture had been so highly commended, that it raised the curiosity of Albert Durer; and he took a journey to Middleburg, merely to be an eye-witness of the merit of that performance. He viewed it with singular attention, and expressed the pleasure it afforded him, by the praise he bestowed upon it. But the picture which is accounted to excel all his other productions, is the Virgin with the infant Jesus, which he finished while he was retained in the service of the marquis of Veren; and in that subject he contrived to pay an extraordinary compliment to his patron, by making the heads of his lady and son the models for the heads of his figures.

He is censured by all writers for his immoderate love of drinking; and it is confidently said, that having received, by order of the marquis, a piece of brocade for a dress, to appear in before the emperor Charles V. he sold it at a tavern, and painted a paper suit so exceedingly like it, that the emperor could not be convinced of the deception till he felt the paper, and examined every part with his own hands. He died in 1562.[1]

MACARIUS (St.), the elder, a celebrated hermit of the fourth century, said to be a disciple of St. Antony, was born at Alexandria, in the year 301, of poor parents. He was bred a baker, which trade he pursued to the age of thirty; then, being baptized, he retired and took up a solitary life. He passed sixty years in a monastery in mount Sceta, dividing his time between prayer and manual labour. He died about the year 391. Fifty homilies in Greek have been attributed to him, which were printed at Paris in 1526, with Gregory Thaumaturgus, in folio; and in 2 vols. 8vo, at Leipsic, in 1698.[2]

MACARIUS (St.), the younger, another famous monk, a friend of the former, and a native also of Alexandria, had near 5000 monks under his direction. He was per-

1 Pilkington.—Walpole's Anecdotes.
2 Cave, vol. I.—Mosheim.—Saxii Onomast

secuted by the Arians, and banished into an island where there was not a single Christian, but where he converted almost all the inhabitants by his preaching, and as some say, by his miracles. He died in the year 394 or 395. "The Rules of Monks," in 30 chapters, are attributed to him, and a discourse by him on the "Death of the Just," was published by Tollius, in his "Insignia Itinerarii Italici."[1]

MACAULAY (CATHERINE) or GRAHAM, the name of her second husband, was born in 1733, at Ollantigh, in Kent, the seat of her father, John Sawbridge, esq. She appears to have had none of the regular education given to young ladies of her rank, but had an early taste for promiscuous reading, which at length terminated in a fondness for history. That of the Romans is supposed to have inspired her with the republican notions which she professed throughout life, and in which she was probably encouraged by her brother the late alderman Sawbridge, whose politics were of the same cast. In 1760 she married Dr. George Macaulay, a physician of London. Soon after this, she commenced her career in literature, and in 1763 published the first volume, in 4to, of her "History of England, from the accession of James I. to that of the Brunswick Line." This work was completed in 8 vols. in 1783; it was read with some avidity at the period of its publication, as the production of a female pen, but has since fallen into so much disrepute, as scarcely ever to be inquired after. It was written in the true spirit of rancorous republicanism, and was greatly deficient in that impartiality which ought to be the characteristic of true history. While in the height of her fame, Mrs. Macaulay excited the admiration of Dr. Wilson, rector of St. Stephen's, Walbrook, who in his dotage placed her statue, while living, in the chancel of his church. This disgraceful appendage, however, his successor thought himself justified in removing. Having been left a widow, Mrs. Macaulay in 1778 married Mr. Graham, a step which, from the disparity of years, exposed her to much ridicule. In the year 1785 she went to America, for the purpose of visiting the illustrious Washington, with whom she had before maintained a correspondence. She died at Binfield, in Berkshire, June 22, 1791. Her works, besides the his-

[1] Cave, vol. I.—Saxii Onomast.

tory already referred to, which may be regarded as the principal, are, "Remarks on Hobbes's Rudiments of Government and Society;" "Loose Remarks on some of Mr. Hobbes's Positions;" the latter being an enlarged edition of the former: the object of these is to shew the superiority of a republican to a monarchical form of government. In 1770, Mrs. Macaulay wrote a reply to Mr. Burke's celebrated pamphlet entitled "Thoughts on the Causes of the Present Discontents;" and in 1775 she published "An Address to the People of England, Scotland, and Ireland, on the present important Crisis of Affairs." She wrote also "A Treatise on the Immutability of Moral Truth;" which she afterwards re-published, with much other original matter, under the title of "Letters on Education," 1790. Her last publication was "Observations on the Reflections of the Right Hon. Edmund Burke, on the Revolution in France, in a letter to the Right Hon. the Earl of Stanhope," 1790, 8vo. Many curious particulars of this lady may be found in our authorities.[1]

MACBRIDE (DAVID), a distinguished physician, was born at Ballymony, co. Antrim, on the 26th of April, 1726. He was descended from an ancient family of his name in the shire of Galloway, in Scotland; but his grandfather, who was bred to the church, was called to officiate at Belfast to a congregation of Presbyterians, and his father became the minister of Ballymony, where David was born. Having received the first elements of his education at the public school of this place, and served his apprenticeship to a surgeon, he went into the navy, first in the capacity of mate to an hospital-ship, and subsequently in the rank of surgeon, in which station he remained for some years preceding the peace of Aix-la-Chapelle. At this period he was led from the frequent opportunities of witnessing the attacks of scurvy which a sea-faring life afforded him, to investigate the best method of cure for that disease, upon which he afterwards published a treatise. After the peace of Aix, Mr. Macbride went to Edinburgh and London, where he studied anatomy under those celebrated teachers doctors Monro and Hunter, and midwifery under Smellie. About the end of 1749, he

[1] Gent. Mag. vol. XL. p. 505; LXI. p. 589, 618. See also Index.—Brit. Critic, vol. IV.—Baldwin's Literary Journal, vol. I. p. 111, 284, 317, 377, 662.—Boswell's Life of Johnson.—Wilkes's Life and Letters, 4 vols. 12mo.

settled in Dublin as a surgeon and accoucheur; but his youth and remarkable bashfulness occasioned him to remain a number of years in obscurity, little employed; although he was endeared to a small circle of friends by his great abilities, amiable dispositions, and his general knowledge in all the branches of polite literature and the arts. In 1764, he published his "Experimental Essays," which were received with great applause, and were soon translated into different languages; and the singular merit of this performance induced the university of Glasgow to confer the degree of doctor of physic on its author. The improvement introduced by Dr. Macbride in the art of tanning, by substituting lime-water for common water in preparing ooze, procured him the honour of a silver medal from the Dublin Society, in 1768, and of a gold medal of considerable value from the society of arts and commerce in London.

For several years after Dr. Macbride obtained his degree, he employed part of his time in the duties of a medical teacher, and delivered at his own house a course of lectures on the theory and practice of physic. These lectures were published in 1772, in 1 vol. 4to, under the title of "An Introduction to the Theory and Practice of Medicine," and a second edition appeared in 1777. It was translated into Latin, and published at Utrecht, in 2 vols. 8vo, in 1774. This work displayed great acuteness of observation, and very philosophical views of pathology, and contained a new arrangement of diseases, which was deemed of so much merit by Dr. Cullen, that an outline of it was given by that celebrated professor in his Compendium of Nosology. Of the five classes, however, into which Dr. Macbride distributed diseases, the genera and species of the first only were detailed.

The talents of Dr. Macbride were now universally known, his character was duly appreciated, and his professional emoluments increased rapidly; for the public, as if to make amends for former neglect, threw more occupation into his hands than he could accomplish either with ease or safety. Although much harassed both in body and mind, so as to have suffered for some time an almost total incapacity for sleep, he continued in activity and good spirits until the end of December, 1778, when an accidental cold brought on a fever and delirium, which terminated his life on the 13th of that month, in the fifty-third year of his

age; his death was sincerely lamented by persons of all ranks.[1]

MAC-CAGHWELL (HUGH), who in his Latin works called himself CAVELLUS, was titular primate of Armagh, and a learned writer in defence of Duns Scotus, whose opinions were generally embraced by his countrymen. He was born in the county of Down, in Ireland, in 1571, and became a Franciscan friar. He studied at Salamanca, in Spain, and afterwards for many years governed the Irish Franciscan college at Louvain, dedicated to St. Anthony, in the founding of which he had been instrumental. In this college he was also professor of divinity, which office he filled afterwards in the convent of Ara Cœli at Rome, was definitor-general of his order, and at length advanced by the pope to the see of Armagh; but died at Rome, as he was preparing for his journey to Ireland, Sept. 22, 1626, in the fifty-fifth year of his age. He was buried in the church of St. Isidore, under a monumental stone, and inscription, placed there by the earl of Tyrone. He was reckoned a man of great learning, and one of the best schoolmen of his time. His works, which consist chiefly of commentaries on and a defence of Scotus, were in substance incorporated in Wading's edition of Scotus's works, printed at Lyons, 1639, in 12 vols. folio.[2]

MACDIARMID (JOHN), an ingenious young writer, was the son of the rev. Mr. Macdiarmid, minister of Weem in the northern part of Perthshire, and was born in 1779. He studied at the universities of Edinburgh and St. Andrews, and was for some years tutor in a gentleman's family. Such a situation is generally desired in Scotland with the view of provision in the church, but as this was not Mr. Macdiarmid's object, he became desirous of visiting the metropolis, and trying his fortune in the career of literary competition. He accordingly came to London in 1801, and was soon in the receipt of a competent income from periodical writing. His principal occupations of this kind were, as editor of the St. James's Chronicle (a paper in which some of the first scholars and wits of the last half century have employed their pens), and as a reviewer in a critical publication. On the commencement or rather the renewal of the late war in 1802-3, his attention was directed to our military establishment, and he relinquished

[1] Rees's Cyclopædia. [2] Ware's Ireland, by Harris.

his periodical engagements to become the author of a very elaborate work, entitled "An Inquiry into the System of Military Defence of Great Britain," 1803, 2 vols. 8vo. This exposed the defects of the volunteer system, as well as of all temporary expedients, and asserted the superiority of a regular army; and had he lived, he would have doubtless been highly gratified to contemplate the army formed by the illustrious Wellington. His next work was, an "Inquiry into the Nature of Civil and Military Subordination," 1804, 8vo, perhaps the fullest disquisition which the subject has received. He now determined to suspend his theoretic labours, and to turn his attention to works of narrative. He accordingly wrote the "Lives of British Statesmen," 4to, beginning with the life of sir Thomas More. This work has strong claims on public attention. The style is perspicuous and unaffected; authorities are quoted for every statement of consequence, and a variety of curious information is extracted from voluminous records, and brought for the first time before the public view. His political speculations were always temperate and liberal. He was indeed in all respects qualified for a work of this description, by great powers of research and equal impartiality. But unfortunately he was destined to enjoy, for a short time only, the approbation with which his work was received. His health, at all times delicate, received in November 1807, an irreparable blow by a paralytic stroke; and in February 1808 a second attack proved fatal, April 7. Mr. D'Israeli has paid a just and pathetic tribute to his memory and talents in the work referred to below.[1]

MACDONALD (ANDREW), another young writer of considerable talents, was the son of George Donald, a gardener at Leith. The Mac he appended to his name when he came to London. He was born in 1757 at Leith, where he was educated, chiefly by the assistance of bishop Forbes. For some time he had the charge of a chapel at Glasgow, in which city he published a novel, entitled "The Independent." He afterwards came to London, and wrote for the newspapers. His works were lively, satirical, and humorous, and were published under the signature of Matthew Bramble. He naturally possessed a fine genius, and had improved his understanding with classical and scientific knowledge; but for want of connec-

[1] Atheneum, vol. III.—D'Israeli's Calamities of Authors

tions in this southern part of the united kingdom, and a proper opportunity to bring his talents into notice, he was always embarrassed, and had occasionally to struggle with great and accumulated distress. He died in the 33d year of his age, at Kentish Town, in Aug. 1790, leaving a wife and infant daughter in a state of extreme indigence. A volume of his "Miscellaneous Works" was published in 1791, in which were comprised, "The fair Apostate," a tragedy; "Love and Loyalty," an opera; "Princess of Tarento," a comedy; and "Vimonda," a tragedy [1]

MACE (FRANCIS), a learned French priest, was born at Paris about 1640, and pursued his divinity studies at the university of his native city, where he took his degrees. About this time he was appointed secretary to the council for managing the domains and finances of the queen, consort to Lewis XIV.; and when be took holy orders, in 1685, he was immediately appointed canon and rector of the church of St. Opportune, at Paris. He was a very diligent student as well in profane as in sacred literature, and was celebrated for his popular talents as a preacher. He died in 1721, leaving behind him a great number of works that do honour to his memory, of which we shall mention "A chronological, historical, and moral abridgment of the Old and New Testament," in 2 vols. 4to; "Scriptural Knowledge, reduced into four tables;" a French version of the apocryphal "Testaments of the Twelve Patriarchs;" of which Grosseteste, bishop of Lincoln, gave the first Latin translation, Grabe the first Greek edition, from MSS. in the English universities, and Whiston an English version; "The History of the Four Ciceros," in which he attempts to prove, that the sons of Cicero were as illustrious as their father. [2]

MACE (THOMAS), a practitioner on the lute, but more distinguished among lovers of music by a work entitled "Music's Monument, or a Remembrancer of the best practical Music, both divine and civil, that has ever been known to have been in the world," 1676, folio, was born in 1613, and became one of the clerks of Trinity-college, Cambridge. He does not appear to have held any considerable rank among musicians, nor is he celebrated either as a composer or practitioner on the lute: yet his

[1] Biog. Dram.—Gent. Mag. vol. LX.—D'Israeli's Calamities.
[2] Moreri.—Dict. Hist.—Rees's Cyclopædia.

book is a proof that he was an excellent judge of the instrument; and contains such variety of directions for the ordering and management of it, and for performing on it, as renders it a work of great utility. It contains also many particulars respecting himself, many traits of an original and singular character; and a vein of humour which, far from being disgusting, exhibits a lively portraiture of a good-natured gossiping old man. Dr. Burney recommends its perusal to all who have taste for excessive simplicity and quaintness, and can extract pleasure from the sincere and undissembled happiness of an author, who, with exalted notions of his subject and abilities, discloses to his reader every inward working of self-approbation in as undisguised a manner, as if he were communing with himself in all the plenitude of mental comfort and privacy. There is a print of him prefixed to his book, from an engraving of Faithorne, the inscription under which shews him to have been sixty-three in 1676: how long he lived afterwards, is not known. He had a wife and children.[1]

MACEDO (FRANCIS), a Portuguese Jesuit, and most indefatigable writer, born at Coimbra, in 1596, quitted that order after a time to take the habit of a cordelier. He was strongly in the interest of the duke of Braganza when he seized the crown of Portugal. Being sent to Rome, he acquired for a time the favour of pope Alexander the VIIth, and was preferred by him to several important offices. The violence of his temper however soon embroiled him with this patron, and he went to Venice, where he disputed *de omni scibili;* and gaining great reputation, obtained the professorship of moral philosophy at Padua. Afterwards, having ventured to interfere in some state matter at Venice, where he had been held very high, he was imprisoned, and died in confinement, in 1681, at the age of 85. He is said, in the "Bibliotheque Portugaise," to have published 109 different works: and in one of his own books he boasts that he had pronounced 53 public panegyrics, 60 Latin discourses, and 32 funeral orations; that he had written 48 epic poems, 123 elegies, 115 epitaphs, 212 dedications, 700 familiar letters, 2600 poems in heroic verse, 3000 epigrams, 4 Latin comedies, and had written or pronounced 150,000 verses extempo-

[1] Hawkins and Burney's Histories of Music, but especially the latter, in Rees's Cyclopædia.

raneously. Yet the man who could declare all this, is hardly known by name in the greater part of Europe; and of the enormous list of his printed works, not more than five are thought worthy of mention by the writers of his life. To write much, is far easier than to write well. The works specified by his biographers are, 1. "Clavis Augustiniana liberi arbitrii," a book written against father, afterwards cardinal Noris. The disputants were both silenced by authority; but Macedo, not to seem vanquished, sent his antagonist a regular challenge to a verbal controversy, which by some biographers has been mistaken for a challenge to fight. The challenge may be found in the "Journal Etranger" for June 1757. 2. "Schema Sanctæ Congregationis," 1676, 4to: a dissertation on the inquisition, full of learning and absurdity. 3. "Encyclopædia in agonem literatorum," 1677, folio. 4. "Praise of the French," in Latin, 1641, 4to; a book on the Jansenian controversy. 5. "Myrothecium Morale," 4to. This is the book in which he gives the preceding account of what he had written and spoken, &c. He possessed a prodigious memory, and a ready command of language; but his judgment and taste were by no means equal to his learning and fecundity.[1]

MACEDONIUS, was an ancient heretic of the church of Constantinople, whom the Arians made bishop of that see in the year 342, at the same time that the orthodox contended for Paul. This occasioned a contest, which rose at length to such a height, that arms were taken up, and many lives lost. The emperor Constantius, however, put an end to the dispute, by banishing Paul, and ratifying the nomination of Macedonius; who, after much opposition, which ended at the death of Paul, became peaceably and quietly settled in his see, and might have remained so had he been of a temper to be long peaceable and quiet in any situation: he soon fell into disgrace with Constantius, for acting the part of a tyrant, rather than a bishop. What made him still more disliked by the emperor, was his causing the body of Constantine to be translated from the temple of the Apostles to that of Acacius the martyr. This also raised great tumults and confusion among the people, some highly approving, others loudly condemning, the procedure of Macedonius; and the parties again taking

[1] Gen. Dict.—Niceron, vol. XXXI.—Moreri.—Antonio Bibl. Hisp.

up arms, a great number on both sides were slain. Macedonius, however, notwithstanding the emperor's displeasure, which he had incurred by his seditious and turbulent practices, contrived to support himself by his party, which he had lately increased by taking in the Semi-Arians; till at length, imprudently offending two of his bishops, they procured his deposition by the council of Constantinople, in the year 359. He was so enraged at this, as to resolve to revenge the insult by broaching a new heresy. He began to teach, therefore, that the Holy Spirit had no resemblance to either the Father or the Son, but was only a mere creature, one of God's ministers, and somewhat more excellent than the angels. The disaffected bishops subscribed at once to this opinion; and to the Arians it could not be unacceptable. According to St. Jerome, even the Donatists of Africa joined with them: for he says, that Donatus of Carthage wrote a treatise upon the Holy Ghost, agreeable to the doctrine of the Arians; and the outward shew of piety, which the Macedonians observed, drew over to their party many others. One Maratorus, who had been formerly a treasurer, having amassed vast riches, forsook his secular life, devoted himself entirely to the service of the poor and sick, became a monk; and at last adopted the Macedonian heresy, which he disseminated very extensively. In this he succeeded in most cases by his riches; which, being freely and properly distributed, were found of more force in effecting conversions than all his arguments: and from this man, as Socrates relates, the Macedonians were called Maratorians. They were also called Pneumatomachi, or persons who were enemies of the Holy Ghost. The report of the Macedonian heresy being spread over Egypt, the bishop Serapion advertised Athanasius of it, who then was leading a monastic life, and lay hid in the desert; and this celebrated saint was the first who confuted it.[1]

MACER (ÆMILIUS), an ancient Latin poet, was born at Verona, and flourished about the year 24 B. C. Eusebius relates, that he died a few years after Virgil. Ovid speaks of a poem by him, on the nature and quality of birds, serpents, and herbs; which, he says, Macer, being then very old, had often read to him, and he is said also to have written a supplement to Homer; but the work by

[1] Mosheim.—Socrat. Hist. Eccles. lib. ii.—Moreri.

which his name is chiefly known, first printed at Naples in 1477, 4to, and often since under the title "De virtutibus Herbarum," is unquestionably spurious, and the production of a much later writer. By some it is ascribed to Odo or Odobonus, a French physician of the ninth century. This barbarous poem is in Leonine verse, and various manuscripts of it are in our public libraries of Oxford, Cambridge, the British Museum, &c. It was, according to Dr. Pulteney, in common use in England before the æra of printing, and was translated into English by John Lelamar, master of Hereford-school, who lived about 1473. Even Linacre did not disdain to employ himself on this work, as in "Macer's Herbal practysed by Dr. Linacro, translated out of Latin into English." Lond. 1542, 12mo. This jejune performance, adds Dr. Pulteney, which is written wholly on Galenical principles, treats on the virtues of not more than eighty-eight simples. [1]

MACFARLANE (ROBERT), a political and miscellaneous writer, was born in Scotland in 1734, and educated in the university of Edinburgh He came to London at an early period of life, and for many years kept an academy of considerable reputation at Walthamstow He was also much engaged in the political disputes at the beginning of the reign of his present majesty, and concentrated his sentiments on them, in a "History of the Reign of George III." an octavo volume, which was published in 1770. A dispute occurring between him and his bookseller, the late Mr. Thomas Evans of Paternoster-row, the latter employed another person to continue the history, of which vol. II appeared in 1782, and vol. III. about 1794. Mr. Macfarlane being then reconciled to his employer, published a fourth volume. The whole is compiled from the journals of the day, and cannot, either in point of style or matter, entitle Mr. Macfarlane, or the other writers, to the character of historians. In early life, also, he was editor of the Morning Chronicle and London Packet, in which he gave the debates with great accuracy and at considerable length; and wrote many letters and papers under fictitious names, in favour of the politics of the opposition Being an enthusiastic admirer of Ossian, and an assistant, as has been said, to Mr. Macpherson in the arranging and publishing of these poems, he conceived the

[1] Vossius Hist. Lat. — Fabric. Bibl. Lat.—Haller Bibl. Bot. — Pulteney's Sketches.

very preposterous design of translating them into Latin verse. Accordingly, in 1769, he published "Temora," as a specimen, and issued, at the same time, proposals for publishing the whole by subscription, in one volume, 4to: but few subscribers appearing, he desisted from his plan. During the latter years of his life, he resumed it, and was employed in it at the time of his death. Curiosity led him one evening to witness the triumphs of an election-mob coming from Brentford, when he fell under a carriage, and was so much hurt as to survive only half an hour. This happened on August 8, 1804. He had at this time in the press, an "Essay on the authenticity of Ossian and his Poems."

In 1797, Mr. Macfarlane published "An Address to the people of the British Empire, on the present posture and future prospect of public affairs," by which it appears that he had got rid of most of his former political prejudices. He likewise formally disclaims the second and third volumes of the "History of George III." and says, that even the first has been so disfigured in a third edition, that he will no longer claim it as his own. In 1801, he published "George Buchanan's Dialogue, concerning the rights of the crown of Scotland. Translated into English: with two dissertations prefixed: one archæological, inquiring into the pretended identity of the Getes and Scythians, of the Getes and Goths, and of the Goths and Scots: and the other historical, vindicating the character of Buchanan as a historian: and containing some specimens of his poetry in English verse," 8vo. In this work there is much curious discussion.[1]

MACHAULT (JOHN DE), a Jesuit, was born at Paris in 1651, and was professor of rhetoric in his society, doctor of divinity, and rector of the Jesuits college at Rouen, then of the college de Clermont at Paris He died March 15, 1619, aged 58. He published under the name of Gallus, or Le Cocq, which was his mother's name, "Jo. Galli jurisconsulti notationes in Historiam Thuani," Ingoldstadt, 1614, 4to, a scarce volume, because suppressed in that year, as pernicious, seditious, and full of falsehoods and calumnies against the magistrates and officers of the king. Machault also translated from the Italian, a "History of transactions in China and Japan, taken from letters

[1] Gent. Mag. vol. LXXIV. &c.

written 1621 and 1622," Paris, 1627, 8vo.—JOHN BAPTIST DE MACHAULT, another Parisian Jesuit, who died May 22, 1640, aged 29, after having been rector of the colleges at Nevers and Rouen, left "Gesta à Soc. Jes. in Regno Sinensi, Æthiopico, et Tibetano;" and some other works of the historical kind, but of little reputation.—JAMES DE MACHAULT, a Jesuit also, born 1600, at Paris, taught ethics and philosophy, and was afterwards rector at Alençon, Orleans, and Caen. He died 1680, at Paris. His works are, "De Missionibus Paraguariæ et aliis in America meridionali;" "De rebus Japonicis;" "De Provinciis Goana, Malabarica, et aliis;" "De Regno Cochineinensi;" "De Missione Religiosorum Societatis J. in Perside;" "De Regno Madurensi, Tangorensi," &c.[1]

MACHIAVEL (NICHOLAS), a celebrated political writer and historian, was born of a good family, at Florence, in 1469. He first distinguished himself as a dramatic writer, but his comedies are not formed on the purest morals, nor are the verses by which he gained some reputation about the same time, entitled to much praise. Soon after he had entered public life, either from the love of liberty, or a spirit of faction, he displayed a restless and turbulent disposition, which not only diminished the respect due to his abilities, but frequently endangered his personal safety. He involved himself in the conspiracy of Capponi and Boscoli, in consequence of which he was put to the torture, but endured it without uttering any confession, and was set at liberty by Leo X. against whose house that conspiracy had been formed. Immediately after the death of Leo, he entered into another plot to expel the cardinal de Medici from Florence. Afterwards, however, he was raised to high honours in the state, and became secretary to the republic of Florence, the duties of which office he performed with great fidelity. He was likewise employed in embassies to king Lewis XII. of France; to the emperor Maximilian; to the college of cardinals; to the pope, Julius II., and to other Italian princes. Notwithstanding the revenues which must have accrued to him in these important situations, it would appear that the love of money had no influence on his mind, as he died in extreme poverty in June 1527. Besides his plays, his chief works are, 1. "The Golden Ass," in imitation of Lucian and

[1] Moreri.—Dict. Hist.—Le Long Bibl. Historique.

Apuleius; 2. "Discourses on the first Decade of Livy;" 3. "A History of Florence;" 4. "The Life of Castruccio Castracani;" 5. "A Treatise on the Military Art;" 6. "A Treatise on the Emigration of the Northern Nations;" 7. Another entitled "Del Principe," the Prince. This famous treatise, which was first published in 1515, and intended as a sequel to his discourses on the first decade of Livy, has created very discordant opinions between critics of apparently equal skill and judgment, some having considered him as the friend of truth, liberty, and virtue, and others as the advocate of fraud and tyranny. Most generally "the Prince" has been viewed in the latter light, all its maxims and counsels being directed to the maintenance of power, however acquired, and by any means; and one reason for this opinion is perhaps natural enough, namely, its being dedicated to a nephew of pope Leo X. printed at Rome, re-published in other Italian cities, and long read with attention, and even applause, without censure or reply. On the other hand it has been thought impossible that Machiavel, who was born under a republic, who was employed as one of its secretaries, who performed so many important embassies, and who in his conversation always dwelt on the glorious actions of Brutus and Cassius, should have formed such a system against the liberty and happiness of mankind. Hence it has frequently been urged on his behalf, that it was not his intention to suggest wise and faithful counsels, but to represent in the darkest colours the schemes of a tyrant, and thereby excite odium against him. Even lord Bacon seems to be of this opinion. The historian of Leo considers his conduct in a different point of view; and indeed all idea of his being ironical in this work is dissipated by the fact, mentioned by Mr. Roscoe, that "many of the most exceptionable doctrines in "The Prince," are also to be found in his "Discourses," where it cannot be pretended that he had any indirect purpose in view; and in the latter he has in some instances referred to the former for the further elucidation of his opinions. In popular opinion "The Prince" has affixed to his name a lasting stigma; and Machiavelism has long been a received appellation for perfidious and infamous politics. Of the historical writings of Machiavel, the "Life of Castruccio Castracani" is considered as partaking too much of the character of a romance; but his "History of Florence," comprising the

events of that republic, between 1205 and 1494, which was written while the author sustained the office of historiographer of the republic, although not always accurate in point of fact, may upon the whole be read with both pleasure and advantage. It has been of late years discovered that the diary of the most important events in Italy from 1492 to 1512, published by the Giunti in 1568, under the name of Biagio Buonaccorsi, is in fact a part of the notes of Machiavel, which he had intended for a continuation of his history; but which, after his death, remained in the hands of his friend Buonaccorsi. This is a circumstance of which we were not aware when we drew up the account of this author under the name ESPERIENTE.

In English we have a translation of the whole of Machiavel's works by Farneworth, and editions of them are common in almost every language.[1]

MACKENZIE (SIR GEORGE), an ingenious and learned writer, and eminent lawyer of Scotland, was descended from an ancient and noble family, his father Simon Mackenzie being brother to the earl of Seaforth. He was born at Dundee, in the county of Angus, in 1636, and gave early proofs of an extraordinary genius, having gone through the usual classic authors, at ten years of age. He was then sent to the universities of Aberdeen and St. Andrew's, where he finished his studies in logic and philosophy before he had attained his sixteenth year. After this, he turned his thoughts to the civil law, and to increase his knowledge of it, travelled into France, and became a close student in the university of Bourges, for about three years. On his return home, he was called to the bar, became an advocate in 1656, and gained the character of an eminent pleader in a few years.

While he made the law his profession and chief study, he cultivated a taste for polite literature; and produced some works which added not a little to his reputation. In 1660, came out his "Aretino, or serious Romance," in which he shewed a gay and exuberant fancy. In 1663, he published his "Religio Stoici;" or a short discourse upon several divine and moral subjects, with a friendly address to the fanatics of all sects and sorts. This was followed, in 1665, by "A Moral Essay," preferring solitude to pub-

[1] Tiraboschi.—Moreri.—Ginguené Hist. Litt. D'Italie.—Roscoe's Leo.—Saxii Onomasticon.

lic employment, and all its advantages; such as fame, command, riches, pleasures, conversation, &c. This was answered by John Evelyn, esq. in another essay, in which the preference was given to public employment. In 1667, he printed his "Moral gallantry;" a discourse, in which he endeavours to prove, that the point of honour, setting aside all other ties, obliges men to be virtuous; and that there is nothing so mean and unworthy of a gentleman, as vice: to which is added, a consolation against calumnies, shewing how to bear them with chearfulness and patience. Afterwards he published "The moral history of frugality," with its opposite vices, covetousness, niggardliness, prodigality, and luxury, dedicated to the university of Oxford; and "Reason," an essay, dedicated to the hon. Robert Boyle, esq. All these works, except "Aretino," were collected and printed together at London, in 1713, 8vo, under the title of "Essays upon several moral subjects:" and have been regarded as abounding in good sense and wit, although upon the whole the reasoning is rather superficial. Besides these essays, which were the production of such hours as could be spared from his profession, he was the author of a play and a poem. The poem is entitled "Cælia's country-house and closet;" and in it are the following lines upon the earl of Montrose:

"Montrose, his country's *glory, and its shame,*
Cæsar in all things equall'd, but his fame, &c."

Which our predecessor quoted principally to shew, that Pope himself, infinitely superior as his talents in poetry were, did not disdain to imitate this author, in his "Essay on Criticism:"

"At length Erasmus, that great injur'd name,
The *glory* of the priesthood, *and the shame,* &c."

Soon after Mr. Mackenzie had been employed as counsel for the marquis of Argyle, he was promoted to the office of a judge in the criminal court; which he discharged with so much credit and reputation, that he was made king's advocate in 1674, and one of the lords of the privy-council in Scotland. He was also knighted by his majesty. In these offices he met with a great deal of trouble on account of the rebellions which happened in his time; and his office of advocate requiring him to act with severity, he did not escape being censured for having, in the deaths of some particular persons who were executed, stretched

the laws too far. This alludes to the noted trials of Baillie of Jerviswood, that of the earl of Argyle, and the prosecutions against Mitchel and Learmonth, events which make a great figure in the history of that unhappy period; but in the opinion of the late lord Woodhouselee, "his own defence will fully justify his conduct in the breast of every man whose judgment is not perverted by the same prejudices, hostile to all good government, which led those infatuated offenders to the doom they merited." (See Mackenzie's Works, Vindication of the government of Charles II.)

Upon the abrogation of the penal laws by James II. sir George, though he had always been remarkable for his loyalty, and censured for his zeal, thought himself obliged to resign his post; being convinced that he could not discharge the duties of it at that crisis with a good conscience. He was succeeded by sir John Dalrymple, who, however, did not long continue in it; for that unfortunate prince being convinced of his error, restored sir George to his post, in which he continued until the revolution, and then resigned it. He could not agree to the measures and terms of the revolution; he hoped that the prince of Orange would have returned to his own country, when matters were adjusted between the king and his subjects; but finding that the event proved otherwise, he quitted all his employments in Scotland, and retired to England, resolving to spend the remainder of his days in the university of Oxford. He accordingly arrived there in September 1689, and prosecuted his studies in the Bodleian library, being admitted a student there by a grace passed in the congregation June 2, 1690. In the spring following he went to London, where he contracted a disorder, of which he died May 2, 1691. His body was conveyed by land to Scotland, and interred with great pomp and solemnity at Edinburgh, his funeral being attended by all the council, nobility, college of justice, college of physicians, university, clergy, gentry, and a greater concourse of people than ever was seen on any similar occasion.

Besides the moral pieces mentioned above, he wrote several works to illustrate the laws and customs of his country, to vindicate the monarchy from the restless contrivances and attacks of those whom he esteemed its enemies, and to maintain the honour and glory of Scotland. To illustrate the laws and customs of his country, he published

"A Discourse upon the laws and customs of Scotland in matters criminal," 1674, 4to. "Idea eloquentiæ forensis hodiernæ, una cum actione forensi ex unaquaque juris parte," 1681, 8vo. "Institutions of the laws of Scotland," 1684, 8vo. "Observations upon the acts of parliament," 1686, folio. Besides these, several other treatises of law are inserted in his works, printed at Edinburgh, 1716, in 2 vols. folio. In vindication of monarchy, he wrote his "Jus regium; or the just and solid foundations of monarchy in general, and more especially of the monarchy of Scotland; maintained against Buchanan, Naphthali, Doleman, Milton, &c." Lond. 1684, 8vo. This book being dedicated and presented by the author to the university of Oxford, he received a letter of thanks from the convocation. With the same view he published his "Discovery of the fanatic plot," printed at Edinburgh, in 1684, folio; and his "Vindication of the government of Scotland during the reign of Charles II." Also the "Method of Proceeding against Criminals and Fanatical Covenanters," 1691, 4to. The pieces which he published in honour of his nation, were as follow: "Observations on the Laws and Customs of Nations as to Precedency, with the science of heraldry, treated as a part of the civil law of nations; wherein reasons are given for its principles, and etymologies for its harder terms," 1680, folio. "A Defence of the Antiquity of the Royal Line of Scotland; with a true account when the Scots were governed by the kings in the Isle of Britain," 1685, 8vo. This was written in answer to "An historical Account of Church-Government as it was in Great Britain and Ireland, when they first received the Christian religion," by Lloyd, bishop of St. Asaph. Sir George's defence was published in June 1685; but before it came out it was animadverted upon by Dr. Stillingfleet, who had seen it in manuscript in the preface to his "Origines Britannicæ." Sir George replied the year following, in a piece entitled "The Antiquity of the Royal Line of Scotland farther cleared and defended against the exceptions lately offered by Dr. Stillingfleet, in his Vindication of the Bishop of St. Asaph;" and here the controversy appears to have ended. It is remarkable, however, that sir George's books were translated into Latin, printed at Utrecht in 1689, and then presented to William-Henry prince of Orange, who wrote two very polite letters of thanks to him for his performance.

Among the instances of this author's zeal for his country, it is necessary to mention his founding of the lawyer's library at Edinburgh, in 1689. This, which is now known by the name of the advocate's library, was afterwards stored with variety of manuscripts, relating particularly to the antiquities of Scotland, and with a fine collection of books, in all sciences, classed in that excellent order, which he prescribed in an elegant Latin oration, pronounced upon the opening of it, and printed among his works.

Judging, says a late elegant and judicious writer, from the writings of sir George Mackenzie, his talents appear to have been rather splendid than solid. He certainly possessed uncommon assiduity and activity of mind, as the number and variety of his compositions testify; and perhaps the superficial manner in which he has treated many of those subjects foreign to his profession, is the less to be wondered at, in a man whose time was so occupied in professional duties. The obscurity and confusion that are discernible in some of his juridical discussions, may have arisen in a great measure from the rude, unmethodized, and almost chaotic state of the law of Scotland, both civil and criminal, in his days. On one account alone, although every other merit were forgotten, sir George Mackenzie is entitled to respect as a lawyer. He was the first who exploded from the practice of the criminal courts of Scotland that most absurd and iniquitous doctrine, that no defence was to be admitted in exculpation from a criminal indictment which was contrary to the libel (indictment); as, if John were accused of having murdered James, by giving him a mortal wound with a sword, it was not allowable for John to prove in his defence, that the wound was not given in any vital part, and that James died of a fever caught afterwards by contagion.

As an elegant scholar, lord Woodhouselee ranks sir George among the ornaments of his country. His Latin compositions are correct and ornate in no common degree. His style is evidently formed on the writings of Cicero, and the young Pliny; and though a little tinctured with the more florid eloquence of Quinctilian, is entirely free from the false embellishments and barbarisms of the writers of the lower ages. His "Idea Eloquentiæ forensis," is a masterly tractate, which enumerates and eloquently describes all the important requisites of a pleader, and gives the most judicious precepts for the cultivation of the

various excellencies, and the avoiding of the ordinary defects of forensic eloquence. His "Characteres quorundam apud Scotos Advocatorum," evince a happy talent of painting, not only the great and prominent differences of manner in the pleaders of his age, but of discriminating, with singular nicety, and in the most appropriate terms, the more minute and delicate shades of distinction, which a critical judgment alone could perceive, and which could be delineated only by a master's hand. It is, adds lord Woodhouselee, highly to the honour of this eminent man, that he appears to have possessed a true sense of the dignity of his profession; and that he perpetually endeavoured, as much by his example as by his precepts, to mark the contrast between the prosecution of the law, as a liberal and ingenuous occupation, and its exercise (too common) as a mercenary trust.[1]

MACKENZIE (GEORGE), viscount Tarbat, and first earl of Cromerty, a person eminent for his learning and for his abilities as a statesman, was descended from a branch of the family of Seaforth. He succeeded to the family estate on the death of his father sir John Mackenzie, and also to his unshaken fealty for Charles II. during whose exile he had a commission to levy what forces he could procure, to promote the restoration. After that event, he was made one of the senators of the college of justice, clerk register of the privy council, and justice-general, an office which had been hereditary in the family of Argyle, till it was surrendered in the preceding reign. James II. made him a baron and viscount, but on the abdication of that monarch, whom it would appear he had favoured too much, he lost his office of lord-register for some time, until king William III. was pleased to restore it in 1692, being no stranger to his abilities. In queen Anne's reign, 1702, he was constituted secretary of state, and the following year was advanced to the dignity of earl of Cromerty. He died in 1714, at the age of eighty-three, or, according to another account, eighty-eight.

Douglas describes him as a man of singular endowments, great learning, well versed in the laws and antiquities of his country, and an able statesman. Macky, or rather Davis, adds, that "he had a great deal of wit, and was the

[1] Life prefixed to his Works, fol.—Lord Woodhouselee's Life of Lord Kames. —Laing's History of Scotland.—Burnet's Own Times.—Gent. Mag. vol. LXIII. p. 515.

pleasantest companion in the world; had been very handsome in his person; was tall and fair complexioned; much esteemed by the royal society, a great master in philosophy, and well received as a writer by men of letters."[1] Bishop Nicolson notices a copy of the continuation of Fordun's "Scotichronicon" in the hand-writing of this nobleman, whom he terms "a judicious preserver of the antiquities of his country." He wrote, 1. "A Vindication of Robert, the third king of Scotland, from the imputation of bastardy, &c." Edin. 1695, 4to. 2. "Synopsis Apocalyptica; or a short and plain Explication and Application of Daniel's Prophecy, and St. John's Revelation, in consent with it, and consequential to it; by G. E. of C. tracing in the steps of the admirable lord Napier of Merchiston," Edin. 1708. 3. "An historical Account of the Conspiracies, by the earls of Gourie, and Robert Logan of Restalrig, against king James VI. of glorious memory, &c." Edin. 1713, 8vo. Mr. Gough has pointed out three papers on natural curiosities, by lord Cromerty, in the "Philosophical Transactions;" and "A Vindication," by him, of the reformation of the church of Scotland, with some account of the Records, was printed in the Scots' Magazine, for August 1802, from a MS. in the possession of Mr. Constable, bookseller, of Edinburgh.[1]

MACKLIN (CHARLES), the oldest actor, and perhaps the oldest man of his time, is entitled to some notice in this work, although his fame seems to have been derived principally from his longevity. He is said to have been born in the county of West Meath in Ireland, May 1, 1690. His family name was Mac-Laughlin, which, on his coming to London, he changed to Macklin. He was employed in early life, as badgeman in Trinity college, Dublin, until his twenty-first year, when he came to England, and associated with some strolling comedians, after which he went back to his situation in Trinity college. In 1716 he again came to England, and appeared as an actor in the theatre, Lincoln's-inn-fields, where, in Feb. 1741, he established his fame by his performance of Shylock in the "Merchant of Venice," in which he followed nature, truth, and propriety, with such effect, as to distance all other performers through the whole course of his long life. It

[1] Park's edition of lord Orford's Royal and Noble Authors.—Douglas's Peerage, &c.

was, however, the only character in which he was pre-eminent, and all his subsequent attempts in characters of importance, particularly in tragedy, were unsuccessful, or, at least, displayed no exclusive merit. The remainder of his life consists of a series of tragi-comic adventures, involving the history of the stage for a considerable period, of which it would be impossible to give a satisfactory abridgment. We therefore refer to our authorities, where his life is detailed with great minuteness, and in a manner highly interesting to those to whom the vicissitudes of the theatres, and the wit of the green-room, are matters of importance. He continued on the stage until 1789, when a decay of memory obliged him to take a last leave of it. In 1791, a sum of money was collected by public subscription for the purchase of an annuity, which rendered his circumstances easy. During the last years of his life, his understanding became more and more impaired, and in this state he died July 11, 1797, at the very great age of 107, if the date usually given of his birth be correct. As a dramatic writer, he appears to much advantage in his "Man of the World" and "Love Alamode," which still retain their popularity. He was a man of good understanding, which he had improved by a course of reading, perhaps desultory, but sufficient to enable him to bear his part in conversation very satisfactorily. While his memory remained, his fund of anecdote was immense, and rendered his company highly agreeable. His age, however, had in his opinion, conferred a dictatorial power, and it was not easy to argue with him, without exciting his irascible temper, which shewed itself in much coarseness of expression. He is said to have been in his better days, a tender husband, a good father, and a steady friend. By his firmness and resolution in supporting the rights of his theatrical brethren, they were long relieved from a species of oppression to which they had been ignominiously subjected for many years, whenever the caprice or malice of their enemies chose to exert itself. We allude, says one of his biographers, "to the prosecution which he commenced and carried on against a certain set of insignificant beings, who, calling themselves THE TOWN, used frequently to disturb the entertainments of the theatre, to the terror of the actors, as well as to the annoyance and disgrace of the publick." It is almost needless to add that this advantage has been again lost to his brethren, by the toleration recently granted to scenes of brutality in the

theatres both of London and Dublin, and which has placed them at the mercy of the lowest and most unprincipled of the populace.[1]

MACKNIGHT (JAMES), a learned Scotch clergyman, was born at Irvine, in Argyleshire, in 1721, educated at the university of Glasgow, and afterwards, as was the custom at that time, heard a course of lectures at Leyden. After his return he was admitted into the church, and in May 1753, was ordained minister of Maybole, on which living he continued during sixteen years. Here he composed his two celebrated works, the "Harmony of the Gospels," and his "New Translation of the Epistles," both which were very favourably received, and greatly advanced his reputation in the theological world. In 1763 he published a second edition of the "Harmony," with the addition of six discourses on Jewish antiquities; and a third appeared in 1804, in 2 vols. 8vo. In 1763 also he published another work of great merit, entitled "The Truth of the Gospel History." On account of these publications, the university of Edinburgh conferred upon him the degree of D. D. In 1769 he was translated to the living of Jedburgh, and after three years, became one of the ministers of Edinburgh, which situation he retained during the remainder of his useful life. He was particularly active and zealous in promoting charitable institutions, especially the fund established by act of parliament, for a provision to the widows and fatherless children of ministers in the church of Scotland. As an author, Dr. Macknight occupied a considerable portion of his time in the execution of his last and greatest work on the apostolical epistles. This was the result of an almost unremitting labour during thirty years: he is said to have studied eleven hours in each day, and before the work was sent to the press, the whole MS. had been written five times with his own hand. A specimen was published in 1787, containing his version of the epistles to the Thessalonians; and in 1795 the whole appeared in four vols. 4to, under the title of "A New Literal Translation from the original Greek of all the Apostolical Epistles; with a commentary, and notes, philosophical, critical, explanatory, and practical," with essays on several important subjects, and a life of the apostle Paul, which includes a compendium of the apostolical history.

[1] Biog. Dramatica.—Life, by Kirkman—and Cooke.

Having finished this great work, he was desirous of enjoying the remainder of his days free from laborious pursuits, and refused, though earnestly solicited, to undertake a similar work with regard to the Acts of the apostles. In a very short time after, the decline of his faculties became manifest, and about the close of 1799 he caught a violent cold, the forerunner of other complaints that put an end to his life in January 1800. Having early acquired a taste for classical literature, he studied the writers of antiquity with critical skill, and was well acquainted with metaphysical, moral, and mathematical science. As a preacher, without possessing the graces of elocution, he was much admired for his earnestness of manner, which rendered his discourses highly interesting and useful.[1]

MACLAINE (ARCHIBALD), a pious and learned clergyman, and for fifty years minister of the English church at the Hague, was born at Monachan in Ireland, in 1722, and educated at Glasgow under the celebrated Mr. Hutcheson, for the presbyterian ministry. His youth was spent in Belfast, where he was long remembered with delight by a numerous circle of friends, now nearly extinct. About the time of the rebellion in 1745, when in his twenty-second year, he was invited to Holland, and succeeded his venerable uncle Dr. Milling, as pastor of the English church at the Hague, and remained in that situation until the invasion of the country by the French, in 1794, compelled him to take refuge in England. He had not been here long when an only sister, whom he had not seen for fifty years, joined him in consequence of the rebellion in Ireland. During his residence at the Hague he was known and highly respected by all English travellers, and not unfrequently consulted, on account of his extensive erudition and knowledge of political history, by official men of the highest rank. On his arrival in England he fixed his residence at Bath, as affording the best opportunities of union with many of those numerous friends he had known on the continent, and here he died, Nov. 25, 1804, aged eighty-two.

During this long course, Dr. Maclaine's superior endowments of mind and heart, his genius, learning, and industry, constantly directed by a love of virtue and truth, by piety and charity, diffused a beneficial influence over the

[1] Life by his Son, prefixed to the "Epistles."

whole of his professional and domestic sphere. As a scholar, a gentleman, and a divine, uniformly displaying a judicious taste, an amiable deportment, and instructive example, he was admired and loved by all who courted and enjoyed his society; especially those of whom he was a distinguished archetype—the man of education, the polished companion, the benevolent friend, and pious Christian.

Dr. Maclaine published in 1752 a sermon on the death of the prince of Orange. In 1765 his masterly translation of Mosheim's Ecclesiastical History made its first appearance, in 2 vols. 4to, dedicated to William Prince of Orange*. It experienced a most favourable reception, and was reprinted, 1758, in six vols. 8vo, in which form it has had several subsequent editions, particularly one published in 1811, with valuable additions by Dr. Coote, the editor, and the Rev. Dr. Gleig, of Stirling. Few publications, on their first appearance, having been more generally read than Mr. Soame Jenyns's "View of the internal Evidence of the Christian Religion," Dr. Maclaine addressed to that gentleman a series of letters, 1777, in 12mo, written to serve the best purposes of Christianity, on a due consideration of the distinguished eminence of Mr. Jenyns as a writer, of the singular mixture of piety, wit, error, wisdom, and paradox, exhibited in his publication, and of his defence of Christianity on principles which would lead men to enthusiasm or to scepticism, according to their different dispositions. His only publications since were two fast sermons, 1793 and 1797, and a volume of sermons preached at the Hague. He was interred in the abbey church of Bath, where a monument has been since erected to his memory by his friend Henry Hope, esq.[1]

MACLAURIN (Colin), an eminent mathematician and philosopher, was the son of a clergyman, and born at Kilmodan, near Inverary, in Scotland, Feb. 1698. His family was originally from Tirey, one of the western islands. He was sent to the university of Glasgow in 1709, where he continued five years, and applied himself to study in a most intense manner, particularly to the mathematics. His great genius for this science discovered itself so early as at

* For this work, by which thousands have been realized, Dr. Maclaine received only the small sum of 130*l*.

[1] From materials obligingly furnished by his son, a merchant in London.—Funeral Sermon, by Dr. Gardiner, Bath, 1805, 8vo.

twelve years of age; when, having accidentally met with a copy of Euclid's Elements in a friend's chamber, he became in a few days master of the first six books without any assistance: and it is certain, that in his sixteenth year he had invented many of the propositions, which were afterwards published as part of his work entitled "Geometria Organica." In his fifteenth year, he took the degree of master of arts; on which occasion he composed and publicly defended a thesis "On the power of gravity," with great applause. After this he quitted the university, and retired to a country-seat of his uncle, who had the care of his education, his parents being dead some time. Here he spent two or three years in pursuing his favourite studies; and such was his acknowledged merit, that having in 1717 offered himself a candidate for the professorship of mathematics in the Marischal college of Aberdeen, he obtained it after a ten days trial against a very able competitor. In 1719 he went to London, where he left his "Geometria Organica" in the press, and where he became acquainted with Dr. Hoadly, bishop of Bangor, Dr. Clarke, sir Isaac Newton, and other eminent men. At the same time he was admitted a member of the royal society; and in another journey in 1721, he contracted an intimacy with Martin Folkes, esq. the president of it, which lasted to his death.

In 1722, lord Polwarth, plenipotentiary of the king of Great Britain at the congress of Cambray, engaged him to go as tutor and companion to his eldest son, who was then to set out on his travels. After a short stay at Paris, and visiting other cities in France, they fixed in Lorrain; where Maclaurin wrote his treatise "On the percussion of Bodies," which gained the prize of the royal academy of sciences, for 1724; but his pupil dying soon after at Montpelier, he returned immediately to his professorship at Aberdeen. He was hardly settled here when he received an invitation to Edinburgh; the patrons of that university being desirous that he should supply the place of Mr. James Gregory, whose great age and infirmities had rendered him incapable of teaching. On this occasion he had some difficulties to encounter, arising from competitors, who had great interest with the patrons of the university, and also from the want of an additional fund for the new professor; all which, however, at length were surmounted, in consequence of two letters from sir Isaac Newton. In one, addressed to himself, with allowance to shew it to

the patrons of the university, sir Isaac expresses himself thus: "I am very glad to hear that you have a prospect of being joined to Mr. James Gregory, in the professorship of the mathematics at Edinburgh, not only because you are my friend, but principally because of your abilities; you being acquainted as well with the new improvements of mathematics, as with the former state of those sciences. I heartily wish you good success, and shall be very glad to hear of your being elected." In a second letter to the lord provost of Edinburgh, he writes thus: "I am glad to understand that Mr. Maclaurin is in good repute amongst you for his skill in mathematics, for I think he deserves it very well; and to satisfy you that I do not flatter him, and also to encourage him to accept the place of assisting Mr. Gregory, in order to succeed him, I am ready, if you please to give me leave, to contribute 20*l.* per annum towards a provision for him, till Mr Gregory's place becomes void, if I live so long, and I will pay it to his order in London."

In Nov. 1725, he was introduced into the university at the same time with his learned colleague and intimate friend, Dr. Alexander Monro, professor of anatomy. After this, the mathematical classes soon became very numerous, there being generally upwards of 100 students attending his lectures every year. These being of different standing and proficiency, he was obliged to divide them into four or five classes, in each of which he employed a full hour every day, from the first of Nov. to the first of June. In the first class he taught the first six books of "Euclid's Elements," plain trigonometry, practical geometry, the elements of fortification, and an introduction to algebra. The second studied algebra, the 11th and 12th books of Euclid, spherical trigonometry, conic sections, and the general principles of astronomy. The third went on in astronomy and perspective, read a part of sir Isaac Newton's "Principia," and saw a course of experiments for illustrating them performed: he afterwards read and demonstrated the elements of fluxions. Those in the fourth class read a system of fluxions, the doctrine of chances, and the rest of Newton's "Principia." Besides these labours belonging to his professorship, he had frequently other employments and avocations. If an uncommon experiment was said to have been made any where, the curious were desirous of having it repeated by him; and if

an eclipse or comet was to be observed, his telescopes were always in readiness.

He lived a bachelor to the year 1733; but being formed for society, as well as contemplation, he then married Anne, the daughter of Mr. Walter Stewart, solicitor-general to his late majesty for Scotland. By this lady he had seven children, of which, two sons and three daughters, together with his wife, survived him. In 1734, Berkeley, bishop of Cloyne, published a piece called "The Analyst;" in which he took occasion, from some disputes that had arisen concerning the grounds of the fluxionary method, to explode the method itself, and also to charge mathematicians in general with infidelity in religion. Maclaurin thought himself included in this charge, and began an answer to Berkeley's book: but, as he proceeded, so many discoveries, so many new theories and problems occurred to him, that, instead of a vindicatory pamphlet, it increased to "A complete system of Fluxions, with their application to the most considerable problems in geometry and natural philosophy." This work, which was published at Edinburgh in 1742, 2 vols. 4to, cost him infinite pains, and will do him immortal honour, being indeed the most complete treatise on that science that has yet appeared *. In the mean time, he was continually gratifying the public with some performance or observation of his own, many of which were published in the fifth and sixth volumes of the "Medical Essays," at Edinburgh. Some of them appeared likewise in "The Philosophical Transactions;" as the following: 1. "Of the construction and measure of Curves." 2. "A new method of describing all kinds of Curves." 3. "A letter to Martin Folkes, esq. on Equations with impossible Roots, May 1726." 4. "Continuation of the same, March 1729." 5. "December the 21st, 1732, On the description of Curves; with an account of farther improvements, and a paper dated at Nancy,

* Dr. Thomson, however, remarks that his demonstrations are often so long and complicated, and require such severe attention to follow them, that he believes they are seldom perused by the mathematicians of the present day, who, having turned almost the whole of their attention to the analytical method, are not so capable as their predecessors of following long synthetical demonstrations. But it will be acknowledged by every person who peruses the book, that all the objections of Dr. Berkeley against the doctrine of fluxions are completely refuted, and whatever doubts the most captious metaphysicians may think proper hereafter to start about the nature of infinities, the mathematician has no more concern with them than with the famous sophisms about space and motion. Thomson's Hist. of the Royal Society.

Nov. 27, 1722." 6. "An account of the treatise of Fluxions, Jan. 27, 1742." 7. "The same continued, March 10, 1742." 8. "A Rule for finding the meridional parts of a Spheroid with the same exactness as of a Sphere, Aug. 1741." 9. "Of the Basis of the Cells wherein the Bees deposit their honey, Nov. 3, 1734."

In the midst of these studies he was always ready to promote any scheme which might contribute to the service of his country. When the earl of Morton set out, in 1739, for Orkney and Shetland, to visit his estates there, he desired Mr. Maclaurin to assist him in settling the geography of those countries, which is very erroneous in all our maps, to examine their natural history, to survey the coasts, and to take the measure of a degree of the meridian. Maclaurin's family affairs, and other connections, however, not allowing of his absence, he drew up a memorial of what he thought necessary to be observed, furnished the proper instruments, and recommended Mr. Short, the famous optician, as a fit operator for the management of them. He had still another scheme for the improvement of geography and navigation, of a more extensive nature; which was, the opening a passage from Greenland to the South Sea by the North pole. That such a passage might be found, he was so fully persuaded, that he has been heard to say, if his situation could admit of such adventures, he would undertake the voyage, even at his own charge. But when schemes for finding it were laid before the parliament in 1744, and himself consulted by several persons of high rank concerning them, before he could finish the memorials he proposed to send, the premium was limited to the discovery of a North-West passage: and he used to regret, that the word West was inserted, because he thought that passage, if at all to be found, must lie not far from the pole.

In 1745, having been very active in fortifying the city of Edinburgh against the rebel army, he was obliged to fly to the north of England; where he was invited by Herring, then archbishop of York, to reside with him during his stay in this country. "Here," says he, in a letter to one of his friends, "I live as happy as a man can do, who is ignorant of the state of his family, and who sees the ruin of his country." We regret to add, that in this expedition being exposed to cold and hardships, and naturally of a weak and tender constitution, he laid the foundation of a

dropsical disorder, which put an end to his life June 14, 1746, aged 48. There is a circumstance recorded of him during his last moments, which shows that he was the inquiring philosopher to the last: He desired his friend Dr. Monro to account for a phænomenon he then observed in himself, viz. flashes of fire seeming to dart from his eyes, while in the mean time his sight was failing, so that he could scarcely distinguish one object from another."

Mr. Maclaurin is said to have been a very good, as well as a very great man, and worthy of affection as well as admiration. His peculiar merit as a philosopher was, that all his studies were accommodated to general utility; and we find, in many places of his works, an application even of the most abstruse theories, to the perfection of mechanical arts. He had resolved, for the same purpose, to compose a course of practical mathematics, and to rescue several useful branches of the science from the bad treatment they often meet with in less skilful hands. But all this his death prevented; unless we should reckon, as a part of his intended work, the translation of Dr. David Gregory's "Practical Geometry," which he revised, and published with additions, 1745. He had, however, frequent opportunities of serving his friends and his country by his great skill. Whatever difficulty occurred concerning the constructing or perfecting of machines, the working of mines, the improving of manufactures, the conveying of water, or the execution of any other public work, he was at hand to resolve it. He was likewise employed to terminate some disputes of consequence that had arisen at Glasgow concerning the gauging of vessels; and for that purpose presented to the commissioners of excise two elaborate memorials, with their demonstrations, containing rules by which the officers now act. He made also calculations relating to the provision, now established by law, for the children and widows of the Scotch clergy, and of the professors in the universities, entitling them to certain annuities and sums, upon the voluntary annual payment of a certain sum by the incumbent. In contriving and adjusting this wise and useful scheme, he bestowed a great deal of labour, and contributed, not a little, towards bringing it to perfection.

Among his works, we have mentioned his "Geometria Organica," in which he treats of the description of curve lines by continued motion: and that which gained the prize of the royal academy of sciences in 1724. In 1740,

he likewise shared the prize of the same academy, with the celebrated Bernouilli and Euler, for resolving the motion of the tides from the theory of gravity; a question which had been given out the former year, without receiving any solution. He had only ten days for composing this paper, and could not find leisure to transcribe a fair copy; so that the Paris edition of it is incorrect. He afterwards revised the whole, and inserted it in his "Treatise of Fluxions," as he did also the substance of the former piece. These, with the "Treatise of Fluxions," and the pieces printed in the "Philosophical Transactions," of which we have given a list, are all the writings which he lived to publish. Since his death, two volumes more have appeared; his "Algebra," and his "Account of sir Isaac Newton's Philosophical discoveries." His "Algebra," though not finished by himself, is yet allowed to be excellent in its kind; containing, in no large volume, a complete elementary treatise of that science, as far as it has hitherto been carried; besides some neat analytical papers on curve lines. His "Account of sir Isaac Newton's Philosophy" was occasioned by the following circumstances: sir Isaac dying in the beginning of 1728, his nephew, Mr. Conduitt, proposed to publish an account of his life, and desired Mr. Maclaurin's assistance. The latter, out of gratitude to his great benefactor, chearfully undertook, and soon finished, the history of the progress which philosophy had made before sir Isaac's time: and this was the first draught of the work in hand, which not going forward, on account of Mr. Conduitt's death, was returned to Mr. Maclaurin. To this he afterwards made great additions, and left it in the state in which it now appears. His main design seems to have been, to explain only those parts of sir Isaac's philosophy which have been, and still are, controverted: and this is supposed to be the reason, why his grand discoveries concerning light and colours are but transiently and generally touched. For it is known, that ever since the experiments on which his doctrine of light and colours is founded, have been repeated with due care, this doctrine had not been contested; whereas his theory of celestial phænomena, founded on gravitation, had been misunderstood, and even ridiculed. The weak charge of introducing occult qualities has been frequently repeated; foreign professors still amuse themselves with imaginary triumphs; and even the polite and ingenious

cardinal de Polignac has been seduced to lend them the harmony of his numbers.

To the last mentioned of his works is prefixed "An Account of the Life and Writings of Mr. Maclaurin:" from which we have taken the substance of the present memoir.[1]

MACLAURIN (JOHN, LORD DREGHORN), son of the preceding, was born at Edinburgh in December 1734, and educated at the grammar-school and university of Edinburgh. Having applied to the study of the law, he was admitted a member of the faculty of advocates at Edinburgh in 1756. In 1782, a royal society was established in Edinburgh, of which Mr. Maclaurin was one of the original constituent members, and at an early period of the institution he read an essay to prove that Troy was not taken by the Greeks. In 1787 he was raised from the Scottish bar, at which he had practised long and successfully, to the bench, by the title of lord Dreghorn. He died in 1796. As an author we have "An Essay on Literary Property;" "A Collection of Criminal Cases;" "An Essay on Patronage;" and some poetical pieces, with three dramas, entitled "Hampden," "The Public," and "The Philosopher's Opera." During the years 1792, 3, 4, and 5, lord Dreghorn kept a journal, or diary, in which he recorded the various events that happened in Europe during those years. From this journal he made a selection for publication: and in 1799 a selection of his lordship's works was printed in two vols. 8vo, containing most of the pieces mentioned above. It has, however, been generally thought that these added very little to his reputation, the character of his poetry being that of mediocrity, and his prose neither very lively nor profound, though he occasionally exhibits learning and acuteness, and always an ardent love of liberty."[2]

MACPHERSON (JAMES), an author whose fame rests chiefly on his being the editor of Ossian's poems, was descended from one of the most ancient families in the North of Scotland, being cousin-german to the chief of the clan of the Macphersons, who deduce their origin from the ancient Catti of Germany. His father, however, was a farmer of no great affluence. He was born in the parish of Kingcusie, Inverness-shire, in the latter end of 1738, and re-

[1] Life as above.—Tytler's Life of Kames.—Biog. Brit.
[2] Life prefixed to his Works.

ceived the first rudiments of his education at one of the parish schools in the district called Badenoch, from which, in 1752, he entered King's college, Aberdeen, where he displayed more genius than learning, entertaining the society of which he was a member, and diverting the younger part of it from their studies by his humorous and doggrel rhimes. About two months after his admission into the university, the King's college added two months to the length of its annual session or term, which induced Macpherson, with many other young men, to remove to Marischal college, where the session continued short: and this circumstance has led the biographer, from whom we borrow it, to suppose that his father was not opulent. Soon after he left college, or perhaps before, he was schoolmaster of Ruthven or Riven, of Badenoch, and afterwards is said to have delighted as little as his antagonist Johnson, in the recollection of that period, when he was compelled, by the narrowness of his fortune, to teach boys in an obscure school.

It was here, however, about 1758, that he published the "Highlander," an heroic poem in six cantos, 12mo. Of this poem, which has not fallen in our way, we have seen two opinions, the one, that it indicated considerable genius in so young an author; the other that it is a tissue of fustian and absurdity, feeble, and in some parts ridiculous, and shews little or no talent in the art of versification. This last we take to be the opinion of the late Isaac Reed, who had a copy of the poem, which was purchased at his sale by George Chalmers, esq. Mr. Reed adds, that in a short time the author became sensible of its faults, and endeavoured to suppress it. About the same time he wrote an "Ode on the arrival of the Earl Marischal in Scotland," which he called an attempt in the manner of Pindar, how justly, the reader may determine, as it was published in the European Magazine for 1796.

It was intended that he should enter into the service of the church, but whether he ever took orders is uncertain. Mr. Gray speaks of him as a young clergyman; but David Hume probably more truly describes him as "a modest sensible young man, not settled in any living, but employed as a private tutor in Mr. Graham of Balgowan's family, a way of life which he is not fond of." This was in 1760, when he surprized the world by the publication of "Fragments of Ancient Poetry, collected in the High-

lands of Scotland, and translated from the Galic or Erse language," 8vo. These fragments, which were declared to be genuine remains of ancient Scottish poetry, at their first appearance delighted every reader; and some very good judges, and amongst the rest Mr. Gray, were extremely warm in their praises. Macpherson had intended to bury them in a Scotch magazine, but was prevented from so injudicious a step by the advice of his friend, Mr. Home, the auther of "Douglas." As other specimens were said to be recoverable, a subscription was set on foot to enable our author to quit the family he was then in, and undertake a mission into the Highlands, to secure them. He engaged in the undertaking, and soon after produced the works whose authenticity has since occasioned so much controversy.

In 1762 he published "Fingal, an ancient epic poem, in six books," together with several other poems, composed by Ossian, the son of Fingal, translated from the Galic language, 4to. The subject of this epic poem is an invasion of Ireland by Swaran, king of Lochlin. Cuchullin, general of the Irish tribes during the minority of Cormac king of Ireland, upon intelligence of the invasion, assembled his forces near Tura, a castle on the coast of Ulster. The poem opens with the landing of Swaran; councils are held, battles fought, and Cuchullin is at last totally defeated. In the mean time Fingal, king of the Highlands of Scotland, whose aid had been solicited before the enemy landed, arrived, and expelled them from the country. This war, which continued but six days and as many nights, is, including the episodes, the story of the poem: the scene, the heath of Lena, near a mountain called Cromleach in Ulster. This poem also was received with equal applause as the preceding fragments.

The next year he produced "Temora," an ancient epic poem, in eight books: together with several other poems composed by Ossian, son of Fingal, 4to, which, though well received, found the pnblic somewhat less disposed to bestow the same measure of applause. Though these poems had been examined by Dr. Blair and others, and their authenticity asserted, there were not wanting some of equal reputation for critical abilities, who either doubted or declared their disbelief of the genuineness of them. After their publication, by which he is said to have gained twelve hundred pounds, Mr. Macpherson was called to

an employment which withdrew him for some time from the muses and his country. In 1764, governor Johnstone was appointed chief of Pensacola, and Mr. Macpherson accompanied him as his secretary; but some difference having arisen between them, they parted before their return to England. Having contributed his aid to the settlement of the civil government of that colony, he visited several of the West-India islands, and some of the provinces of North America, and returned to England in 1766.

He now resumed his studies, and in 1771 produced "An Introduction to the History of Great Britain and Ireland," 4to, a work which, he says, "without any of the ordinary incitements to literary labour, he was induced to proceed in by the sole motive of private amusement." This work is not inelegantly written, but his hypotheses on Celtic origin brought upon him the resentment of some critics, who preserved very little decency on a subject that might certainly have been discussed in an amicable manner. His next performance was more justly entitled to contempt, as it showed him to be utterly destitute of taste, and consequently produced him neither reputation nor profit. This was "The Iliad of Homer" translated, in two volumes 4to, 1773, a work fraught with vanity and self-consequence, and which met with the most mortifying reception from the public. It was condemned by the critics, ridiculed by the wits, and neglected by the world. Some of his friends, and particularly sir John Elliott, endeavoured to rescue it from contempt, and force it into notice, but their success was not equal to their efforts. After a very acute, learned, and witty critique, inserted in the Critical Review, the new translation was confessed to possess no merit, and ever since has been consigned to oblivion.

About this time seems to be the period of Mr. Macpherson's literary mortifications. In 1773, Dr. Johnson and Mr. Boswell made the tour to the Hebrides; and in the course of it, the former took some pains to examine into the proofs of the authenticity of Ossian. The result of his inquiries he gave to the public in 1775, in his narrative of the tour, and his opinion was unfavourable. "I believe they (i. e. the poems, says he) never existed in any other form than that which we have seen. The editor or author never could shew the original; nor can it be shewn by any other. To revenge reasonable incredulity by refusing

evidence is a degree of insolence with which the world is not yet acquainted; and stubborn audacity is the last refuge of guilt. It would be easy to shew it if he had it; but whence could it be had? It is too long to be remembered, and the language had formerly nothing written. He has doubtless inserted names that circulate in popular stories, and may have translated some wandering ballads, if any can be found; and the names and some of the images being recollected, make an inaccurate auditor imagine, by the help of Caledonian bigotry, that he has formerly heard the whole." Again, "I have yet supposed no imposture but in the publisher, yet I am far from certainty, that some translations have not been lately made, that may now be obtruded as parts of the original work. Credulity on one part is a strong temptation to deceit on the other, especially to deceit of which no personal injury is the consequence, and which flatters the author with his own ingenuity. The Scots have something to plead for their easy reception of an improbable fiction: they are seduced by their fondness for their supposed ancestors. A Scotchman must be a sturdy moralist who does not love Scotland better than truth; he will always love it better than inquiry, and, if falsehood flatters his vanity, will not be very diligent to detect it. Neither ought the English to be much influenced by Scotch authority; for of the past and present state of the whole Erse nation, the Lowlanders are at least as ignorant as ourselves. To be ignorant is painful; but it is dangerous to quiet our uneasiness by the delusive opiate of hasty persuasion."

The opinions above declared by Dr. Johnson incensed our author so much, that he was prompted by his evil genius to send a menacing letter to his antagonist, which produced the most severe, spirited, and sarcastic reply ever written *.

* "Mr. James Macpherson, I received your foolish and impudent letter. Any violence offered to me, I shall do my best to repel; and what I cannot do for myself, the law shall do for me. I hope I shall never be deterred from detecting what I think a cheat, by the menaces of a ruffian.

"What would you have me retract? I thought your book an imposture; I think it an imposture still. For this opinion I have given my reasons to the public, which I here dare you to refute. Your rage I defy. Your abilities, since your Homer, are not so formidable; and what I hear of your morals, inclines me to pay regard not to what you shall say, but to what you shall prove. You may print this if you will. S. J."

Boswell's Life of Johnson.

Whether his warmth abated, or whether he had been made sensible of his folly by the interposition of friends, we know not; but certain it is, we hear no more afterwards of this ridiculous affair, except that our author is supposed to have assisted Mr. Mac Nicol in an Answer to Dr. Johnson's Tour, printed in 1779. This supposition, says one of his biographers, we are inclined to consider as well founded, because we have been told by a gentleman of veracity, that Mr. Mac Nicol affirms, that the scurrility of his book, which constitutes a great part of it, was inserted, unknown to him, after the manuscript was sent for publication to London.

In 1775 Mr. Macpherson published "The History of Great Britain, from the restoration to the accession of the House of Hanover," in 2 vols. 4to, a work which has been decried with much clamour, but without much argument or proof. The author may perhaps have been influenced by his prejudices in favour of the tory party; but he certainly acted with great fairness, as along with it he published the proofs upon which his facts were founded, in two quarto volumes, entitled "Original Papers, containing the secret History of Great Britain, from the restoration to the accession of the House of Hanover. To which are prefixed, extracts from the life of James II. as written by himself." These papers were chiefly collected by Mr. Carte, but are not of equal authority. They, however, clear up many obscurities, and set the characters of many persons in past times in a different light from that in which they have been usually viewed.

Soon after this period, the tide of fortune flowed very rapidly in Mr. Macpherson's favour, and his talents and industry were amply sufficient to avail himself of every favourable circumstance which arose. The resistance of the Colonies called for the aid of a ready writer to combat the arguments of the Americans, and to give force to the reasons which influenced the conduct of government, and he was selected for the purpose. Among other things he wrote a pamphlet, which was circulated with much industry, entitled "The Rights of Great Britain asserted against the Claims of the Colonies; being an answer to the declaration of the general congress," 1776, 8vo, and of which many editions were published. He also was the author of "A short History of the Opposition during the last session of parliament," 1779, 8vo, a pamphlet, which,

on account of its merit, was by many ascribed to Mr. Gibbon.

But a more lucrative employment was conferred on him about this time. He was appointed agent to the nabob of Arcot, and in that capacity exerted his talents in several appeals to the public in behalf of his client. Among others he published "Letters from Mahommed Ali Chan, nabob of Arcot, to the Court of Directors. To which is annexed, a state of facts relative to Tanjore, with an appendix of original papers," 1777, 4to; and he was supposed to be the author of "The History and Management of the East India Company, from its origin in 1600 to the present times, vol. I. containing the affairs of the Carnatic; in which the rights of the nabob are explained, and the injustice of the company proved," 1779, 4to.

In his capacity of agent to the nabob, it was probably thought requisite that he should have a seat in the British parliament. He was accordingly in 1780 chosen member for Camelford, but we do not recollect that he ever attempted to speak in the house. He was also re-chosen in 1784 and 1790. He had purchased, before this last mentioned year, an estate in the parish in which he was born: and changing its name from Retz to Belville, built on it a large and elegant mansion, commanding a very romantic and picturesque view; and thither he retired when his health began to fail, in expectation of receiving benefit from the change of air. He continued, however, to decline; and after lingering some time, died at his seat at Belville, in Inverness, Feb. 17, 1796.

In Mrs. Grant's "Letters from the Mountains" we have some affecting particulars of his death. "Finding some inward symptoms of his approaching dissolution, he sent for a consultation, the result of which arrived the day after his confinement. He was perfectly sensible and collected, yet refused to take any thing prescribed to him to the last, and that on this principle, that his time was come, and it did not avail. He felt the approaches of death, and hoped no relief from medicine, though his life was not such as one should like to look back on at that awful period. Indeed, whose is? It pleased the Almighty to render his last scene most affecting and exemplary. He died last Tuesday evening; and from the minute he was confined till a very little before he expired, never ceased imploring the divine mercy in the most earnest and pathetic manner.

People about him were overawed and melted by the fervour and bitterness of his penitence. He frequently and earnestly entreated the prayers of good serious people of the lower class who were admitted. He was a very good-natured man; and now that he had got all his schemes of interest and ambition fulfilled, he seemed to reflect and grow domestic, and shewed of late a great inclination to be an indulgent landlord, and very liberal to the poor, of which I could relate various instances, more tender and interesting than flashy or ostentatious. His heart and temper were originally good. His religious principles were, I fear, unfixed and fluctuating; but the primary cause that so much genius, taste, benevolence, and prosperity, did not produce or diffuse more happiness, was his living a stranger to the comforts of domestic life, from which unhappy connexions excluded him, &c."

He appears to have died in very opulent circumstances, and by his will, dated June 1793, gave various annuities and legacies to several persons to a great amount. He also bequeathed 1000*l.* to Mr. John Mackensie, of Figtree court, in the Temple, to defray the expence of printing and publishing Ossian in the original. He directed 300*l.* to be laid out in erecting a monument to his memory, in some conspicuous situation at Belville, and ordered that his body should be carried from Scotland, and interred in the Abbey-church of Westminster, the city in which he had passed the greatest and best part of his life. He was accordingly brought from the place where he died, and buried in the Poets-corner of the church.

On the subject of that dispute to which Mr. Macpherson gave rise, and which is not yet, and probably never will be, finally adjusted, it is not our purpose to enter. The general opinion, however, we may just mention, is unfavourable to his veracity; but Mr. Laing's dissertation, which has greatly contributed to this effect, when compared with the "Report of the Highland Society," will afford the reader as much light as has yet been thrown upon the question.[1]

MACQUER (PHILIP), a French lawyer, chiefly celebrated for his chronological abridgments after the manner

[1] European Magazine for 1796.—Report of the Highland Society.—Laing's History of Scotland, and his edition of Ossian.—Forbes's Life of Beattie.—Warburton's Letters, p. 244, 245, 246.—Sheffield's Life of Gibbon, vol. I. p. 544.—Dr. Gleig's Supplement to the Encycl. Britannica.

of Henault, was born at Paris, Feb. 15, 1720, and educated at the university of that city. Here he gave the most promising hopes of success in any of the learned professions, and had in particular attached himself to the law; but weak lungs preventing him from entering into the active occupations of a pleader, he devoted himself to general literature, and produced the following works:—1. "Abrégé Chronologique de l'Histoire Ecclesiastique," a chronological abridgment of Ecclesiastical History, in three volumes, octavo, written more drily and less elegantly than that of Henault, whom the author followed. 2. "Les Annales Romaines," 1756, one volume octavo, in which the author has taken advantage of the most valuable remarks of St. Evremond, the abbé St. Réal, Montesquieu, Mably, and several others, respecting the Romans; and the work is consequently not so dry as the former. In style, however, he is still inferior to his model. Of this we have an English translation by Nugent, 1759, 8vo. 3. "Abrégé Chronologique de l'Histoire d'Espagne et de Portugal," 2 vols. 8vo, 1759—1765. This work, which was actually begun by Henault, is worthy of him in point of exactness; but neither affords such striking portraits, nor such profound remarks. Lacombe, another author celebrated for this kind of compilation, assisted also in this. Macquer had some share in writing the "Dictionaire des Arts et Metiers," 2 vols. 8vo. He was industrious, gentle, modest, sincere, and a decided enemy to all quackery and ostentation. He had little imagination, but a sound judgment; and had collected a great abundance and variety of useful knowledge. He died the 27th of January, 1770.[1]

MACQUER (JOSEPH), brother to the preceding, an eminent physician and chemist, was born at Paris, Oct. 9, 1718, and became a doctor of the faculty of medicine in the university of that metropolis, professor of pharmacy, and censor-royal. He was, likewise, a member of the academies of sciences of Turin, Stockholm, and Paris, and conducted the medical and chemical departments of the Journal des Sçavans. He had the merit of pursuing chemistry as a department of natural philosophy, and was one of the most successful cultivators of the science, upon rational principles, previous to the new modelling which it has received within the last twenty-five years. He died

[1] Necrologie des Hommes Celebres, année 1771.—Dict. Hist.

Feb. 15, 1784, after having suffered much by an internal complaint, which appeared beyond the reach of skill. On this account he desired that his body might be opened, when it was discovered that his disorder was an ossification of the aorta, with strong concretions formed in the cavity of the heart. Mr. Macquer's private character appears to have been truly amiable in every relation, and few men were more respected by his contemporaries. He published, 1. "Elemens de Chymie Theorique," 1749—1753, 12mo. 2. "Elemens de Chymie Pratique," 2 vols. 12mo. 3. "Plan d'un Cours de Chymie experimentale et raisonnée," 1757, 12mo. This was composed in conjunction with M. Baumé, who was associated with him in his lectures. 4. "Dictionnaire de Chymie," 1766, 2 vols. 8vo. These works have all been translated into English and German; the Dictionary particularly, by Mr. Keir, with great additions and improvements. 5. "Formulæ Medicamentorum Magistralium," 1763; and he had also a share in the composition of the "Pharmacopeia Parisiensis," of 1758.[1]

MACRINUS (Salmoneus), was a name assumed by a modern poet, whose true name was John Salmon; or, as some say, given to him on account of his excessive thinness, from the Latin adjective *macer*. It became, however, the current appellation of himself and Charles, his brother, who was also a writer of some celebrity, preceptor to Catherine of Navarre, sister of Henry IV, and who perished in the massacre of St. Bartholomew. Some have called Macrinus the French Horace, on account of his talents for poetry, particularly the lyric kind. He was born at Loudon, where he died in 1557, at an advanced age. He wrote hymns, næniæ, and other works, which appeared from 1522 to 1550: and was one of those who principally contributed to restore the taste for Latin poetry. Varillas relates a story of his drowning himself in a well, in despair, on being suspected of Lutheranism. But this, like most anecdotes of the same writer, is a matter of invention rather than fact.[2]

MACROBIUS (Ambrosius Aurelius Theodosius), was an ancient Latin writer, who flourished towards the latter part of the fourth century. What countryman he was, is not clear: Erasmus, in his Ciceronianus, seems to think he

[1] Eloges des Academiciens, vol. IV.—Rees's Cyclopædia from Eloy.
[2] Gen. Dict.—Moreri.—Dict. Hist.

was a Greek; and he himself tells us, in the preface to his "Saturnalia," that he was not a Roman, but laboured under the inconveniences of writing in a language which was not native to him. Of what religion he was, Christian or pagan, is also uncertain. Barthius ranks him among the Christians; but Spanheim and Fabricius suppose him to have been a heathen. It seems, however, agreed that he was a man of consular dignity, and one of the chamberlains, or masters of the wardrobe to Theodosius; as appears from a rescript directed to Florentius, concerning those who were to obtain that office. He wrote "A Commentary upon Cicero's Somnium Scipionis," full of Platonic notions, and seven books of "Saturnalia;" which resemble in plan the "Noctes Atticæ" of Aulus Gellius. He termed them "Saturnalia," because, during the vacation observed on these feasts of Saturn, he collected the principal literati of Rome, in his house, and conversed with them on all kinds of subjects, and afterwards set down what appeared to him most interesting in their discourses. His Latinity is far from being pure, but as a collector of facts, opinions, and criticism, his works are valuable. The "Somnium Scipionis," and "Saturnalia," have been often printed; to which has been added, in the later editions, a piece entitled "De differentiis & societatibus Græci Latinique verbi." The best editions are those of the Variorum; of Gronovius in 1670, and Leipsic in 1777. There is a specimen of an English translation of the "Saturnalia" in the Gent. Mag. for 1760, but it does not appear to have been completed.[1]

MADAN (Martin), a celebrated preacher and writer, was the son of Martin Madan, esq. of Hertingfordbury near Hertford, member of parliament for Wootton Basset, and groom of the bedchamber to Frederick prince of Wales. His mother was daughter of Spencer Cowper, esq. and niece of the lord chancellor Cowper, an accomplished lady, and author of several poems of considerable merit. He was born in 1726, and was bred originally to the law, and had been called to the bar; but being fond of the study of theology, well versed in Hebrew, and becoming intimate with Mr. Jones and Mr. Romaine, two clergymen of great popularity at that time, by their advice he left the law for the pulpit, and was admitted into orders. His first sermon is said to have been preached in the church of All-

[1] Cave, vol. I.—Moreri.—Saxii Onomast.—Clarke's Bibliog. Dict.

hallows, Lombard-street, and to have attracted immediate attention and applause. Being appointed chaplain to the Lock-hospital, his zeal led him to attend diligently, and to preach to the unfortunate patients assembled in the parlour: his fame also brought many others thither, till the rooms and avenues were crowded. This led to a proposal for a chapel, which was finished in 1761, and opened with a sermon from the chaplain. He subjected himself to much obloquy, about the year 1767, by the advice he gave to his friend Mr. Haweis, to retain the rectory of Aldwincle, and several pamphlets were written on the subject; but lord Apsley (afterwards Bathurst) did not seem to consider the affair in an unfavourable light, as he afterwards appointed him his chaplain. Mr. Madan became an author in 1761, when he published, 1. "A sermon on Justification by Works." 2. "A small treatise on the Christian Faith," 1761, 12mo. 3. "Sermon at the opening of the Lock Hospital, 1762." 4. "Answer to the capital errors of W. Law," 1763, 8vo. 5. "Answer to the narrative of facts respecting the rectory of Aldwinckle," 1767, 8vo. 6. "A comment on the Thirty-nine Articles," 1772, 8vo. 7. "Thelyphthora," 1780, 2 vols. 8vo. In this book the author justifies polygamy, upon the notion that the first cohabitation with a woman is a virtual marriage; and supports his doctrine by many acute arguments. The intention of the work was to lessen or remove the causes of seduction; but it met with much opposition, many very severe animadversions, and cost the author his reputation among the religious world. He, however, was not discouraged; and in 1781, published a third volume, after which the work sunk into oblivion, a fate to which the masterly criticism on it in the Monthly Review, by the rev. Mr. Badcock, very greatly contributed. It is somewhat remarkable that Mrs. Manley in the "Atalantis" speaks of lord chancellor Cowper, as maintaining the same tenets on polygamy. Mr. Madan next produced, 8. "Letters to Dr. Priestley," 1787, 12mo. 9. A literal version of "Juvenal and Persius," with notes, 1789, 2 vols. 8vo: and some controversial tracts on the subject of his Thelyphthora. Mr. Madan died at Epsom in May, 1790, at the age of 64, after a short illness, and was buried at Kensington. The late Dr. Spencer Madan, bishop of Peterborough, was brother to our author.[1]

[1] Preceding edit. of this Dict.—Lysons's Environs, vol. III.—Month. Rev.

MADDEN (SAMUEL), D. D. ("a name," says Dr. Johnson, "which Ireland ought to honour,") was born in 1687, and received his education at Dublin. He appears, however, to have been in England in 1729; and having written a tragedy called "Themistocles, or the Lover of his country," was, as he himself says, tempted to let it appear, by the offer of a noble study of books from the profits of it. In 1731, he projected a scheme for promoting learning in the college of Dublin by premiums, at the quarterly examinations, which has proved highly beneficial. In 1732, he published his "Memoirs of the Twentieth Century; being original Letters of State under George the Sixth, relating to the most important events in Great-Britain, and Europe, as to church and state, arts and sciences, trade, taxes, and treaties, peace and war, and characters of the greatest persons of those times, from the middle of the eighteenth to the end of the twentieth century, and the world. Received and revealed in the year 1728; and now published, for the instruction of all eminent statesmen, churchmen, patriots, politicians, projectors, papists, and protestants." In 6 vols. Lond. 1733, 8vo. * In 1740, we find him in his native country, and in that year setting apart the annual sum of one hundred pounds to be distributed, by way of premium, to the inhabitants of Ireland only; namely, *50l.* to the author of the best invention for improving any useful art or manufacture; *25l.* to the person who should execute the best statue or piece of sculpture; and *25l.* to the person who should finish the best piece of painting, either in history or landscape: the premiums to be decided by the Dublin society, of which Dr. Madden was the institutor. The good effects of these well applied benefactions have not only been felt to advantage in the kingdom where they were given, but have even

* There is something mysterious in the history of this work, of which only one volume has appeared, and whether any more were really intended is uncertain. A thousand copies were printed with such very great dispatch, that three printers were employed on it (Bowyer, Woodfall, and Roberts); and the names of an uncommon number of reputable booksellers in the title-page. The current report is, that the edition was suppressed on the day of publication; and that it is now exceedingly scarce, is certain. The whole of the business was transacted by Mr. Bowyer, without either of the other printers ever seeing the author; a number of them was delivered to the several booksellers mentioned in the title-page; and in four days after, all that were unsold were recalled, and 890 of them were given up to Dr. Madden, to be destroyed. Mr. Tutet, who had a copy of this curiosity, never heard but of one other, though he frequently inquired after it. Mr. Bindley, however, has a copy.

extended their influence to its sister country, having given rise to the society for the encouragement of arts and sciences in London. In 1743 or 4, he published a long poem, called "Boulter's Monument;" which was corrected for the press by Dr. Johnson; and an epistle of about 200 lines by him is prefixed to the second edition of Leland's "Life of Philip of Macedon." In an oration spoken at Dublin, Dec. 6, 1757, by Mr. Sheridan, that gentleman took occasion to mention Dr. Madden's bounty, and intended to have proceeded in the following manner, but was prevented by observing the doctor to be then present. Speaking of the admirable institutions of premiums, he went on, "Whose author, had he never contributed any thing farther to the good of his country, would have deserved immortal honour, and must have been held in reverence by the latest posterity. But the unwearied and disinterested endeavours, during a long course of years, of this truly good man, in a variety of branches, to promote industry, and consequently the welfare of this kingdom, and the mighty benefits which have thence resulted to the community, have made many of the good people of Ireland sorry, that a long-talked of scheme has not hitherto been put in execution: that we might not appear inferior in point of gratitude to the citizens of London, with respect to a fellow-citizen [sir John Barnard], (surely not with more reason,) and that like them we might be able to address our patriot, Præsenti tibi maturos largimur honores."

Dr. Madden had some good church preferment in Ireland, particularly a deanery, we know not which, and the living of Drummully, worth about 400*l.* a year, the right of presentation to which was divided between his own family, and another. As his family had presented on the last vacancy, the other of course had a right to present now; but the Maddens offering to give up all right of presentation in future, if allowed to present on the present occasion, this was agreed to, and thus the Doctor got the living. At what time this occurred we are not told, but he was then a colonel of militia, and was in Dublin dressed in scarlet. Besides this living, he had a very good estate; but as he was almost entirely devoted to books, or acts of charity and public good, he left the management of his income, both ecclesiastical and temporal, to his wife, a lady of a somewhat different turn of mind. They lived at

Manor-water-house, three miles from Newtown-Butler; and the celebrated rev. Philip Skelton lived with them for some time, as tutor to the children. Dr. Madden also gave him the curacy of Newtown-Butler.

Dr. Madden died Dec. 30, 1765. There is a fine mezzotinto of him, a whole length by J. Brooks, and a later, by Richard Purcell, from a painting by Robert Hunter.

Mons. Grosley, a lively French traveller, speaking of a city in the centre of France, "which at the beginning of the fifteenth century served as a theatre to the grandest scene that England ever acted in that kingdom," mentions several English families as lately extinct, or still subsisting there. "This city," he adds, "in return, has given the British dominions an illustrious personage, to whom they are indebted for the first prizes which have been there distributed for the encouragement of agriculture and arts. His name was Madain: being thrown upon the coast of Ireland by events of which I could never hear any satisfactory account, he settled in Dublin by the name of Madden, there made a fortune, dedicated part of his estate, which amounted to four or five thousand pounds a year, to the prizes which I have spoken of, and left a rich succession: part of this succession went over to France to the Madains his relations, who commenced a law-suit for the recovery of it, and caused ecclesiastical censures to be published against a merchant, to whom they had sent a letter of attorney to act for them, and whom they accused of having appropriated to himself a share of their inheritance."[1]

MADOX (Isaac), a famous English prelate, born at London, July 27, 1697, of obscure parents, whom he lost while he was young, was taken care of by an aunt, who placed him in a charity-school, and afterwards put him on trial to a pastry-cook; but, before he was bound apprentice, the master told her that the boy was not fit for trade; that he was continually reading books of learning above his (the master's) comprehension, and therefore advised that she should take him away, and send him back to school, to follow the bent of his inclination. He was on this sent, by an exhibition of some dissenting friends, to one of the universities of Scotland, Cole says, that of Aberdeen; but, not caring to take orders in that church, was afterwards, through the patronage of bishop Gibson, admitted to

[1] Nichols's Bowyer.—Boswell's Life of Johnson.—Burdy's Life of Skelton, pp. 23, 32—39

Queen's-college, Cambridge, and was favoured with a doctor's degree at Lambeth. After entering into orders, he first was curate of St. Bride's, then domestic chaplain to Dr. Waddington, bishop of Chichester, whose niece he married, and was afterwards promoted to the rectory of St. Vedast, in Foster-lane, London. In 1729, he was appointed clerk of the closet to queen Caroline. In 1733, he became dean of Wells, and was consecrated bishop of St. Asaph, in 1736. He was translated to the see of Worcester, in 1743. In 1733 he published the first part of the "Review of Neal's History of the Puritans," under the title of, "A Vindication of the Government, Doctrine, and Worship of the Church of England, established in the reign of queen Elizabeth:" of which the late bishop Hallifax said, "a better vindication of the reformed church of England, I never read." He was a great benefactor to the London hospitals, and the first promoter of the Worcester Infirmary in 1745, which has proved of singular benefit to the poor, and a great advantage to medical and surgical knowledge in that neighbourhood. He was also a great encourager of trade, engaging in the British fishery, by which he lost some money. He likewise was a strong advocate for the act against vending spirituous liquors. He married Elizabeth daughter of Richard Price, esq. of Hayes in Middlesex, in 1731; and had two daughters and a son, of whom only one daughter survived him, and was afterwards married to the hon. James Yorke, bishop of Gloucester, and late bishop of Ely. He died Sept. 27, 1739. Bishop Madox published fourteen occasional sermons preached between the years 1734 and 1752. Among other instances of his benevolence, we may mention his assigning 200*l. per ann.* during his life, for the augmentation of the smaller benefices of his diocese. He corresponded with Dr. Doddridge with affectionate familiarity, and visited him when at Bristol, offering in the most obliging manner to convey him to the Wells in his chariot, at the stated times of drinking. He used to anticipate any hints respecting his origin by a joke which he was fond of repeating. When tarts were on his table, he pressed the company to partake, saying "that he believed they were very good, but that they were *not of his own making*." This he varied, when John Whiston dined with him, into, "some people reckon *me* a good judge of that article!" Upon the whole he appears to have been an amiable and benevolent man, and to have

employed his wealth as well as his talents to the best purposes. His widow survived him thirty years, dying Feb. 19, 1789.[1]

MADOX (THOMAS), the learned exchequer antiquary, and historiographer royal, of whose personal history we have no information, is well known among antiquaries and lawyers for his valuable collection of records relating to the ancient laws and constitution of this country; the knowledge of which tends greatly to the illustration of English history. In 1702, under the patronage of the learned lord Somers, he published the first fruits of his researches, under the title of "A Collection of antique Charters and Instruments of divers kinds taken from the originals, placed under several heads, and deduced (in a series according to the order of time) from the Norman conquest, to the end of the reign of king Henry VIII." This is known by the name of the "Formulare Anglicanum." To it is prefixed a dissertation concerning "Ancient Charters and Instruments," replete with useful learning upon that subject. He was prompted to this work, by considering that there was no methodical history or system of ancient charters and instruments of this nation then extant; and that it would be acceptable to curious persons, and useful to the public, if something were done for supplying that defect. Having entertained such a design, and being furnished with proper materials from the archives of the late court of augmentations, he was encouraged to proceed in it, especially by lord Somers; and prosecuted it with so much application, that out of an immense heap of original charters and writings, remaining in that repository, he selected and digested the chief substance of this volume. In 1711, he proceeded to a work of still greater importance than the foregoing, "The History and Antiquities of the Exchequer of the Kings of England, in two periods, viz. from the Norman conquest, to the end of the reign of king John; and from the end of the reign of king John, to the end of the reign of king Edward II. Taken from records. Together with a correct copy of the ancient dialogue concerning the Exchequer, generally ascribed to Gervasius Tilburiensis; and a Dissertation concerning the most ancient great roll of the exchequer, commonly styled the roll of Quinto Regis Stephani," folio;

[1] Nichols's Bowyer.—Orton's Life of Doddridge, p. 328.—Doddridge's Letters, p. 452—454 —MS notes by John Whiston in his copy of the first edition of this Dictionary

reprinted in 1769, in 4to. This was dedicated to queen Anne; but there is likewise prefixed to it a long prefatory epistle to the lord Somers, in which he gives that illustrious patron some account of this unprecedented undertaking. He observes, that though some treatises had been written concerning the exchequer, yet no history of it had been yet attempted by any man; that he had pursued his subject to those ancient times, to which, he thinks, the original of the exchequer in England may properly be assigned; and thence had drawn down an orderly account of it through a long course of years; and, having consulted, as well the books necessary to be perused upon this occasion, as a very great number of records and manuscripts, he had endeavoured all along to confirm what he offered by proper vouchers, which are subjoined column-wise in each page, except where their extraordinary length made it impracticable. The records which he here attests were, as he adds, taken by his own pen from the authentic parchments, unless where it appears by his references to be otherwise. He has contrived throughout the whole (as far as the subject-matter would permit) to make use of such memorials as serve either to make known or to explain the ancient laws and usages of this kingdom. For which reason, as he notes, this work may be deemed, not merely a history of the exchequer, but likewise a promptuary towards a history of the ancient law of England. He afterwards acquaints his lordship in what method he began and proceeded in compiling this work. First, he made as full a collection from records as he could, of materials relating to the subject. Those materials being regularly arranged in several books of collectanea, he reviewed them, and, weighing what they imported, and how they might be applied, he drew from thence a general scheme of his design. When he had pitched upon the heads of his discourse, he took materials for them out of the aforesaid fund, and digested them into their proper rank and order. In doing this, it was his practice for the most part to write down, in the draught of his book, the respective records or testimonies first of all; i. e. before he wrote his own text or composition; and from them formed his history or account of things; connecting and applying them afterwards, as the case would admit. At the end of this history (as we have expressed it in the title) Mr. Maddox has published a copy of the treatise concerning the exchequer,

written in the way of dialogue, and generally ascribed to Gervasius Tilburiensis. This treatise is certainly very ancient, and intrinsically valuable. Our author introduces it by an epistolary dissertation, in Latin, to the then lord Halifax. The dialogue is followed by another epistolary dissertation, in the same language, addressed to the lord Somers, relating to the great roll of the exchequer, commonly styled the "Roll of Quinto Regis Stephani." No historical account has been given, in this volume, of the records reposited in the exchequer. Mr. Madox thought that it might be more properly done if there was occasion for it, hereafter, in a continuation of this work; which he seems to have had some intention of performing himself when he published this part; or hoped some other hand would supply, if he did not *. The concluding chapter of the history is a list of the barons of this court from the first year of William the Conqueror to the 20th of Edward II. The last work this laborious historiographer published himself, was the "Firma Burgi, or historical essay concerning the cities, towns, and boroughs of England. Taken from records." This treatise was inscribed to king George I. The author warns his readers against expecting to find any curious or refined learning in it; in regard the matter of it is low. It is only one part of a subject, which, however, is extensive and difficult, concerning which, he tells us, much has been said by English writers to very little purpose, serving rather to entangle than to clear it. When he first entered upon the discussion of it, he found himself encompassed with doubts, which it hath been his endeavour, as he says, to remove or lessen as he went along. He has throughout mixed history and dissertation together, making these two strengthen and diversify each other. However modestly Mr. Madox might express himself concerning the learning of this work, it is in reality both curious and profound, and his inquiries very useful. The civil antiquities of this country would, in all probability, have been further obliged than they are to this industrious person, if his life had been of a somewhat longer continuance; for it may be presumed, from two or three passages in the prefaces of those books he published him-

* By a letter from him to Dr. Charlett, we find that the printing and paper of this work cost him 400*l.* and when the whole impression of [illegible] should be sold, he would be but just able to pay the charges with a trifling overplus."—Letters by eminent Persons, 1813, 3 vols. 8vo.

self, that he meditated and intended some others to follow them, different from this posthumous History of Baronies, which his advertisement of it apparently suggests to be the only manuscript left finished by the author. This is compiled much in the manner of his other writings. In the first book he discourses largely of land baronies; in the second book he treats briefly of titular baronies; and in the third of feudal tenure in capite.

Mr. Madox's large and valuable collection of transcripts, in ninety-four volumes in folio and quarto, consisting chiefly of extracts from records in the exchequer, the patent and clause rolls in the Tower, the Cotton library, the archives of Canterbury and Westminster, the collections of Christ's College, Cambridge, &c. made by him, and intended as materials for a feudal history of England from the earliest times, were presented by his widow to the British museum, where they are now preserved. They were the labour of thirty years; and Mr. Madox frequently declared, that when young he would have given 1500 guineas for them. Fifty-nine volumes of Rymer's Collection of Public Acts relating to the history and government of England from 1115 to 1698 (not printed in his Fœdera, but of which there is a catalogue in vol. XVII.) are also deposited in the Museum by an order of the House of Lords.[1]

MÆCENAS (Caius Cilnius), the great friend and counsellor of Augustus Cæsar, was himself a polite scholar, but is chiefly memorable for having been the patron and protector of men of letters. He was descended from a most ancient and illustrious origin, even from the kings of Hetruria, as Horace often tells us; but his immediate forefathers were only of the equestrian order. He is supposed to have been born at Rome, because his family lived there; but in what year antiquity does not tell us. His education is supposed to have been of the most liberal kind, and agreeable to the dignity and splendour of his birth, as he excelled in every thing that related to arms, politics, and letters. How he spent his younger years is also unknown, there being no mention made of him, by any writer, before the death of Julius Cæsar, which happened in the year of Rome 709. Then Octavius Cæsar, who was afterwards called Augustus, went to Rome to take possession of his uncle's inheritance; and, at the same time, Mæcenas be-

[1] Nichols's Bowyer.

came first publicly known; though he appears to have been Augustus's friend, and, as it should seem, guardian, from his childhood. From that time he accompanied him through all his fortunes, and was his counsellor and adviser upon all occasions; so that Pedo Albinovanus, or rather the unknown author whose elegy has been ascribed to him, justly calls him "Cæsaris dextram," Cæsar's right hand.

A. U. C. 710, the year that Cicero was killed, and Ovid born, Mæcenas distinguished himself by his courage and military skill at the battle of Modena, where the consuls Hirtius and Pansa were killed in fighting against Antony; as he did afterwards at Philippi. After this last battle, began the memorable friendship between him and Horace. Horace, as Suetonius relates, was a tribune in the army of Brutus and Cassius, and, upon the defeat of those generals, made a prisoner of war. Mæcenas, finding him an accomplished man, became immediately his friend and protector, and afterwards recommended him to Augustus, who restored him to his estate, with no small additions. In the mean time, though Mæcenas behaved himself well as a soldier in these and other battles, yet his principal province was that of a minister and counsellor. He was the adviser, the manager, the negotiator, in every thing that related to civil affairs. When the league was made at Brundusium betwen Antony and Augustus, he was sent to act on the part of Augustus, and afterwards, when this league was about to be broken, through the suspicions of each party, he was sent to Antony to ratify it anew.

U. C. 717, when Augustus and Agrippa went to Sicily, to fight Sextus Pompeius by sea, Mæcenas went with them; but soon after returned, to appease some commotions which were rising at Rome: for though he usually attended Augustus in all his military expeditions, yet whenever there was any thing to be done at Rome, either with the senate or people, he was also dispatched thither for that purpose. He was indeed invested with the government while Augustus and Agrippa were employed in the wars. Thus Dion Cassius, speaking of the year 718, says that Mæcenas "had then, and some time after, the administration of civil affairs, not only at Rome, but throughout all Italy," and V. Paterculus relates, that after the battle of Actium, which happened in the year 724, "the government of the city was committed to Mæcenas, a man of equestrian rank, but of an illustrious family."

Upon the total defeat of Antony at Actium, he returned to Rome, to take the government into his hands, till Augustus could settle some necessary affairs in Greece and Asia. Agrippa soon followed Mæcenas; and, when Augustus arrived, he placed these two great men and faithful adherents, the one over his civil, the other over his military concerns. While Augustus was extinguishing the remains of the civil war in Asia and Egypt, young Lepidus, the son of the triumvir, was forming a scheme to assassinate him at his return to Rome. This conspiracy was discovered at once by the extraordinary vigilance of Mæcenas; who, as Paterculus says, "observing the rash councils of the headstrong youth, with the same tranquillity and calmness as if nothing at all had been doing, instantly put him to death, without the least noise and tumult, and by that means extinguished another civil war in its very beginning."

The civil wars being now at an end, Augustus returned to Rome; and after he had triumphed according to custom, he began to talk of restoring the commonwealth. Whether he was in earnest, or did it only to try the judgment of his friends, we do not presume to determine: however he consulted Mæcenas and Agrippa about it. Agrippa advised him to it; but Mæcenas dissuaded him, saying, that it was not only impossible for him to live in safety as a private man, after what had passed, but that the government would be better administered, and flourish more in his hands than if he was to deliver it up to the senate and people. The author of the "Life of Virgil" says that Augustus, "wavering what he should do, consulted that poet upon the occasion." But this life is not of sufficient authority; for, though it has usually been ascribed to Servius or Donatus, yet the critics agree, that it was not written by either of them. Augustus, in the mean time, followed Mæcenas's advice, and retained the government: and from this time Mæcenas indulged himself, at vacant hours, in literary amusements, and the conversation of the men of letters. In the year 734 Virgil died, and left Augustus and Mæcenas heirs to his possessions. Mæcenas was excessively fond of this poet, who, of all the wits of the Augustan age, stood highest in his esteem; and, if the "Georgics" and the "Æneid" be owing to the good taste and encouragement of this patron, as there is some reason to think, posterity cannot commemorate him with too much gratitude. The author of the

"Life of Virgil" tells us that the poet "published the Georgics in honour of Mæcenas, to whom they are addressed;" and adds, that "they were recited to Augustus four days together at Atella, where he rested himself for some time, in his return from Actium, Mæcenas taking upon him the office of reciting, as oft as Virgil's voice failed him." Horace may be ranked next to Virgil in Mæcenas's good graces: we have already mentioned how and what time their friendship commenced. Propertius also acknowledges Mæcenas for his favourer and protector: nor must Varius be forgot, though we have nothing of his remaining; since we find him highly praised by both Virgil and Horace. He was a writer of tragedies: and Quintilian thinks he may be compared with any of the ancients. In a word, Mæcenas's house was a place of refuge and welcome to all the learned of his time; not only to Virgil, Horace, Propertius, and Varius, but to Fundanius, whom Horace extols as an admirable writer of comedies; to Fuscus Aristius, a noble grammarian, and Horace's intimate friend; to Plotius Tucca, who assisted Varius in correcting the "Æneid" after the death of Virgil; to Valgius, a poet and very learned man, who, as Pliny tells us, dedicated a book to Augustus "De usu Herbarum;" to Asinius Pollio, an excellent tragic writer, and to several others, whom it would be tedious to mention. All these dedicated their works, or some part of them at least, to Mæcenas, and repeatedly celebrated his praises in them; and we may observe further, what Plutarch tells us, that even Augustus himself inscribed his "Commentaries" to him and to Agrippa.

Mæcenas continued in Augustus's favour to the end of his life, but not uninterruptedly. Augustus had an intrigue with Mæcenas's wife; and though the minister bore this liberty of his master's very patiently, yet there was once a coldness on the part of Augustus, although not of long continuance. Mæcenas died in the year 745, as is supposed, at an advanced age. He must have been older than Augustus, because he was a kind of tutor to him in his youth. Horace did not probably long survive him, as there is no elegy of his upon Mæcenas extant, nor any account of one having ever been written, which would probably have been the case, had Horace survived him any time. Sanadon, the French editor of Horace, insists that the poet died before his patron; and that the recommen-

dation of him to Augustus was found only in Mæcenas's will, which had not been altered.

Mæcenas is said never to have enjoyed a good state of health in any part of his life; and many singularities are related of his bodily constitution. Thus Pliny tells us, that he was always in a fever; and that, for three years before his death, he had not a moment's sleep. Though he was certainly an extraordinary man, and possessed many admirable virtues and qualities, yet it is agreed on all hands that he was very luxurious and effeminate. Seneca has allowed him to have been a great man, yet censures him very severely on this head, and thinks that his effeminacy has infected even his style. "Every body knows," says he, "how Mæcenas lived, nor is there any occasion for me to describe it: the effeminacy of his walk, the delicacy of his manner, and the pride he took in shewing himself publicly, are things too notorious for me to insist on. But what! Is not his style as effeminate as himself? Are not his words as soft and affected as his dress, his equipage, the furniture of his house, and his wife?" Then, after quoting some of his poetry, "who does not perceive," says he, "that the author of these verses must have been the man, who was perpetually walking about the city with his tunic loose, and all the other symptoms of the most effeminate mind?" V. Paterculus does not represent him as less effeminate than Seneca, but dwells more on his good qualities. "Mæcenas," says he, "was of the equestrian order, but sprung from a most illustrious origin. He was a man, who, when business required, was able to undergo any fatigue and watching; who consulted properly upon all occasions, and knew as well how to execute what he had consulted; yet a man, who in seasons of leisure was luxurious, soft, and effeminate, almost beyond a woman. He was no less dear to Cæsar than to Agrippa, but distinguished by him with fewer honours; for he always continued of the equestrian rank, in which he was born; not that he could not have been advanced upon the least intimation, but he never solicited it." His patronage of men of letters is, after all, the foundation of his fame; and having by general consent given a name to the patrons of literature, his own can never be forgotten.[1]

[1] Mæcenas Meibomii.—Life, by Schomberg, compiled from Meibomius and the abbe Richer.—Gent. Mag. vol. LXXVI.—Saxii Onomast.

MÆSTLINUS (MICHAEL), a celebrated astronomer of Germany, whose name deserves to be preserved, was born about 1542, in the dutchy of Wirtemberg, and spent his youth in Italy, where he made a public speech in favour of Copernicus, which served to wean Galileo from Aristotle and Ptolemy, to whom he had been hitherto entirely devoted. He returned afterwards to Germany, and became professor of mathematics at Tubingen; where he had among his scholars the great Kepler. Tycho Brahe, though he did not assent to Mæstlin, has yet allowed him to be an extraordinary person, and well acquainted with the science of astronomy. Kepler has praised several ingenious inventions of Mæstlin's, in his "Astronomia Optica." He died in 1590, after having published many works in mathematics and astronomy, among which were his treatises "De Stella nova Cassiopeia;" "Ephemerides," according to the Prutenic Tables, which were first published by Erasmus Reinoldus in 1551. He published likewise "Thesis de Eclipsibus;" and an "Epitome of Astronomy," &c.[1]

MAFFEI VEGIO. See VEGIO.

MAFFEI (FRANCIS SCIPIO), a celebrated Italian writer, and a marquis, was born of an illustrious family at Verona, in 1675, and was very early associated to the academy of the Arcadi at Rome. At the age of twenty-seven, he distinguished himself at Verona, by supporting publicly a thesis on love, in which the ladies were the judges and assessors; and displayed at once his talents for gallantry, eloquence, and poetry. Anxious for glory of all kinds, he made his next effort in the army, and served as a volunteer at the battle of Donawert, in 1704; but the love of letters prevailed, and he returned into Italy. There his first literary enterprise, occasioned by an affair of honour, in which his elder brother was involved, was an earnest attack upon the practise of duelling. He brought against it all the arguments to which it is so evidently exposed; the opposite practice of the ancients, the suggestions of good sense, the interests of social life, and the injunctions of religion. He proceeded then to the drama, and produced his "Merope," which was acted with the most brilliant success. Having thus purified tragedy, he proceeded to render the same service to comedy, and wrote one entitled "La Ceremonia," which was much applauded. In 1732, he visited

1 Martin's Biog. Philos.—Dict. Hist.

France, where he passed four years, caressed in the greatest degree for his talents and learning; and then went into England, where he was much esteemed, to Holland, and finally to Vienna, and was most honourably received by the emperor Charles VI. After several years thus employed, he returned into Italy, and in literary activity, extended his attention to almost every subject of human knowledge. He died in 1755, at the age of eighty. He was gifted with a comprehensive genius, a lively wit, and a penetrating mind, eager for discoveries, and well calculated for making them. His disposition was cheerful, sincere, and disinterested, full of zeal for religion, and faithful in performing its duties. The people of Verona almost idolized him. During his last illness they offered public prayers for his recovery, and the council of state decreed solemn obsequies after his death, with the ceremony of a funeral oration in the cathedral of Verona.

Lady Mary Wortley Montague, in her letters lately published, has given a very lively description of Maffei's employments: "After having made the tour of Europe in search of antiquities, he fixed his residence in his native town of Verona, where he erected himself a little empire, from the general esteem, and a conversation (so they call an assembly) which he established in his palace, one of the largest in that place, and so luckily situated, that it is between the theatre and the ancient amphitheatre. He made piazzas leading to each of them, filled with shops, where were sold coffee, tea, chocolate, all sorts of sweetmeats, and in the midst, a court well kept, and sanded, for the use of those young gentlemen who would exercise their managed horses, or show their mistresses their skill in riding. His gallery was open every evening at five o'clock, where he had a fine collection of antiquities, and two large cabinets of medals, intaglios, and cameos, arranged in exact order. His library joined to it: and on the other side a suite of five rooms, the first of which was destined to dancing, the second to cards (but all games of hazard excluded), and the others (where he himself presided in an easy chair), sacred to conversation, which always turned upon some point of learning, either historical or poetical. Controversy and politics being utterly prohibited, he generally proposed the subject, and took great delight in instructing the young people, who were obliged to seek the

medal, or explain the inscription that illustrated any fact they discoursed of. Those who chose the diversion of the public walks, or theatre, went thither, but never failed returning to give an account of the drama, which produced a critical dissertation on that subject, the marquis having given shining proofs of his skill in that art. His tragedy of "Merope," which is much injured by Voltaire's translation, being esteemed a master-piece; and his comedy of the "Ceremonies," being a just ridicule of those formal fopperies, it has gone a great way in helping to banish them out of Italy. The walkers contributed to the entertainment by an account of some herb, or flower, which led the way to a botanical conversation; or, if they were such inaccurate observers as to have nothing of that kind to offer, they repeated some pastoral description. One day in the week was set apart for music, vocal and instrumental, but no mercenaries were admitted to the concert. Thus, at a very little expence (his fortune not permitting a large one), he had the happiness of giving his countrymen a taste of polite pleasure, and shewing the youth how to pass their time agreeably without debauchery."

The complete catalogue of his works would resemble that of a library; the chief of them are these: 1. "Rime è prose," Venice, 1719, 4to. 2. "La scienza Cavallaresca," Rome, 1710, 4to. This is against duelling, and has passed through six editions. 3. "Merope," of which there have been many more editions, and several foreign versions. 4. "Traduttori Italiani," &c. Venice, 1720, 8vo, contains an account of the Italian translations from the classics. 5. "Theatro Italiano," a selection of Italian tragedies, in 3 vols. 8vo. 6. "Cassiodori complexiones, in Epistolas et Acta Apostolorum," &c. Flor. 1721. 7. "Istoria Diplomatica," or a critical introduction to diplomatic knowledge. 8. "Degli Anfiteatri," on amphitheatres, particularly that of Verona, 1728. 9. "Supplementum Acaciarum," Venice, 1728. 10. "Museum Veronense," 1729, folio. 11. "Verona Illustrata," 1732, folio. 12. An Italian translation of the first book of Homer, in blank verse, printed at London, in 1737. 13. "La Religione di Gentili nel morire," 1736, 4to. 14. "Osservationi Letterarie," intended to serve as a continuation of the Giornale de' Leterati d' Italia. He published also a work on grace, some editions of the fathers, and

other matters. A complete edition of his works was published at Venice in 1790, in 18 vols. 8vo.[1]

MAFFEI, or MAFFÆUS (JOHN PETER), a learned Jesuit, was born at Bergamo in 1536, and was instructed by his uncles Basil and Chrysostom Zanchi, canons regular of that city, in Greek, Latin, philosophy and theology. His studies being finished he went to Rome, where his talents became so well known that several princes invited him to settle in their dominions, but he gave the preference to Genoa, where in 1563 he was appointed professor of eloquence, with an ample salary. He continued in that office two years, and was chosen to the office of secretary of state; but in 1565, he returned to Rome, where he entered into the society of Jesuits. He spent six years as professor of eloquence in the Roman college, during which he translated, into the Latin language, the history of the Indies by Acosta, which was published in 1570. He then went to Lisbon at the request of cardinal Henry, and compiled from papers and other documents with which he was to be furnished, a complete history of the Portuguese conquests in the Indies, and of the progress of the Christian religion in that quarter. He returned to Italy in 1581, and some years after was placed, by Clement VIII. in the Vatican, for the purpose of continuing, in the Latin language, the annals of Gregory XIII. begun by him in the Italian; of this he had finished three books at the time of his death, which happened at Tivoli Oct. 20, 1603. Soon after he entered among the Jesuits he wrote the life of Ignatius Loyola; but his principal work is entitled "Historiarum Indicarum," lib. XVI. written in a very pure style, which has been frequently reprinted. The best edition is in two volumes 4to, printed at Bergamo in 1747. The purity of his style was the effect of great labour. Few men ever wrote so slowly; nothing seemed to please him, and he used to pass whole hours in polishing his periods; but we cannot readily credit all that has been reported on this subject, as that he never could finish above twelve or fifteen lines in a day; that he was twelve years in writing his history of the Indies, and that, to prevent his mind being tainted with bad Latin, he read his breviary in Greek. There are, however, some other particulars of his personal

[1] Fabroni Vitæ Italorum.—Moreri.—Dict. Hist.—Lady M. W. Montague's Works, vol. IV. p. 266, edit. 1803.

history which correspond a little with all this. He disliked the ordinary commons of the Jesuits' college, and had always something very nice and delicate provided for him, considering more substantial and gross food as incompatible with elegant writing; yet with all this care, he was of such an irascible temper as to be perpetually giving offence, and perpetually asking pardon.[1]

MAGALHAENS (FERDINAND DE), better known by the name of MAGELLAN, an eminent navigator, was by birth a Portuguese. He served with much reputation during five years under Albuquerque, in the East Indies, particularly at the conquest of Malacca in 1510, but as his services were not well repaid, he accepted from Charles V. king of Spain, the command of a fleet, with which, in 1519, he discovered the straits called after himself at the extremity of South America. Soon after this he took possession of the Ladrone and Philippine islands in the name of Charles V.; and had he acted with prudence, might have had the honour of being accounted the first circumnavigator of the globe. His severities, however, towards the natives of Matan, compelled them to resist; and in the contest Magalhaens received a wound from an arrow in the leg, and being ill supported by his men, he was killed by a lance, in 1521.[2]

MAGALHAENS (JOHN HYACINTH DE), said to be a lineal descendant (Mr. Nichols says great-grandson) of the preceding, was born in 1723, and became an Augustine monk at Lisbon, but, having renounced the Roman Catholic religion, came to reside in England, about 1764. He was an able linguist, and well versed in chemistry and other branches of natural philosophy. He published several treatises in that science, particularly a work on mineralogy, taken principally from Cronstadt; an account of various philosophical instruments; and a narrative of the last days of Rousseau, to which his name is not affixed. He was elected a fellow of the Royal Society in 1774, and was a member of several foreign academies. He died at his lodgings at Islington, Feb. 7, 1790.[3]

MAGALOTTI (LAURENCE), a celebrated philosopher and mathematician, was born at Rome October 23, 1637.

[1] Niceron, vol. V.—Moreri.—Bibl. Du Maine et Du Verdier, vol. II.

[2] Bullart's Academie des Sciences, vol. II.—Rees's Cyclopædia.—Burney's Discoveries in the South Sea.

[3] Nichols's Bowyer, vol. VIII.—Lysons's Environs, vol. III.

After studying jurisprudence, in which he made a great and very rapid progress at Pisa, he began to devote his main attention to mathematics and natural philosophy, which he cultivated at Florence, during three years, under the celebrated Vincent Viviani, and was made secretary to the academy del Cimento, the duties of which office he discharged with the utmost assiduity and care. Being directed by the prince to draw up an account of the experiments made there, he published it in 1666, when it was received with universal applause by men of science. While engaged on this work, he obtained leave from Leopold to pay a visit to his father at Rome, and with a view to obtain some ecclesiastical promotion. Having failed in this object, he returned to Florence, and obtained a place at the court of the grand duke Ferdinand II.; and shortly after a pension was given him by pope Alexander VII. About 1666 he drew up and published a small volume relative to the history of China, which was received with great applause; and at the same time he published a small, but elegant compendium of the Moral Doctrine of Confucius. Having considerable poetical talents, he was the first person who published a good translation of the Odes of Anacreon in Italian verse. He was very conversant in many of the modern languages, and could write and speak French, Spanish, and English, with the correctness and ease of the natives of those countries. When in England he became the intimate friend of the illustrious Mr. Robert Boyle, whom he vainly attempted to convert from the errors of the protestant faith. After being employed in several missions to foreign princes, he was in 1674 appointed ambassador to the imperial court, where he acquired the particular favour of the emperor, and formed connections with the men most eminent for science and literature; but, finding a very inconvenient delay of the necessary pecuniary remittances from his court, he determined to return to Florence without waiting the permission of the duke. Shortly after, that prince recalled him, and gave him apartments in his palace, with a considerable pension, but Magalotti preferred retirement, and the quiet prosecution of his studies. In 1684 he composed fifteen Italian odes, in which he has drawn the picture of a woman of noble birth and exquisite beauty, distinguished not only by every personal, but by every mental charm, and yet rendering herself chiefly the object of admiration

and delight by her manners and conduct, whom, with no great gallantry, he entitled "The Imaginary Lady." His next work consisted of Letters against Atheists, in which his learning and philosophy appear to great advantage. In 1689 he was appointed a counsellor of state to the grand duke, who sent him his ambassador into Spain to negotiate a marriage between one of his daughters and king Charles II.; but soon after he had accomplished the object of this mission, he sunk into a temporary melancholy. After recovering in about a year, he resumed his literary labours, and published works upon various subjects, and left others which were given to the world after his decease, which happened in 1712, when he had attained the age of 75. Magalotti was as eminent for his piety as he was for his literary talents; unimpeachable in his morals, liberal, beneficent, friendly, polite, and a lively and cheerful, as well as very instructive companion. His house was the constant resort of men of letters from all countries, whom he treated with elegant hospitality. He was deeply conversant with the writings of the ancient philosophers, and was a follower of the Platonic doctrine in his poems. In his natural and philosophical investigations he discarded all authority, and submitted to no other guide but experiment. Among the moderns he was particularly attached to Galileo. After his death a medal was struck in honour of his memory, with the figure of Apollo raised on the reverse, and the inscription OMNIA LUSIRAT.

His principal works are, 1. "Saggi di naturali esperienze fatte nel academia de Cimento," &c. 1666, fol. reprinted in 1691. 2. "Lettera proemiale per la traduzione della concordia dei quattro Evangeliste di Giansenio," &c. 1680, with various other translations, the titles of which may be seen in Fabroni. 3. "Lettere familiare," Venice, 1761, 4to, written against the Atheists. A second volume appeared in 1768. 4. "Lettere scientifiche," Florence, 1721, 4to. 5. "Canzonette Anacreontiche di Lindoro Eleato" (his academical name), Florence, 1723, &c. A long list is given by Fabroni of his unpublished works; but neither these nor his printed works are much known in England or France.[1]

MAGGI, or MAGIUS (JEROME), an ingenious and learned man of the sixteenth century, was born at Anghi-

[1] Fabroni Vitæ Italorum, vol. III.—Niceron, vol. III.—Rees's Cyclopædia.

ari in Tuscany. He was educated in the Italian universities, where his genius and application carried him almost through the whole circle of sciences; for, besides the belles lettres and law, he applied to the study of war, and even wrote books upon the subject. In this also he afterwards distinguished himself: for he was sent by the Venetians to the isle of Cyprus, with the commission of judge-martial; and when the Turks besieged Famagosta, he performed all the services to the place that could have been expected from a skilful engineer. He contrived a kind of mine and fire-engines, by which he laid the labours of the Turks in ruins: and he destroyed in a moment works which had cost them no small time and pains. But they had too good an opportunity of revenging themselves on him; for the city falling at last into their hands, in 1571, Magius became their slave, and was used very barbarously. His comfort lay altogether in the stock of learning with which he was provided; and so prodigious was his memory, that he did not think himself unqualified, though deprived entirely of books, to compose treatises full of quotations. As he was obliged all the day to do the drudgery of the meanest slave, he spent a great part of the night in writing. He wrote in prison a treatise upon bells, "De tintinnabulis," and another upon the wooden horse, "De equuleo." He was determined to the first of these subjects by observing, that the Turks had no bells; and to the second, by ruminating upon the various kinds of torture to which his dismal situation exposed him, which brought to his reflection, that the *equuleus* had never been thoroughly explained. He dedicated the first of these treatises to the emperor's ambassador at Constantinople, and the other to the French ambassador at the same place. He conjured these ambassadors to use their interest for his liberty; which while they attempted to procure him, they only hastened his death: for the bashaw Mahomet, who had not forgot the mischief which Magius had done the Turks at the siege of Famagosta, being informed that he had been at the Imperial ambassador's house, whither they had indiscreetly carried him, caused him to be seized again, and strangled that night in prison. This happened in 1572, or 1573, it is not certain which.

The books which he published before he went to Cyprus, are, 1. "De mundi exitio per exustionem libri quinque," Basil, 1562, folio. 2. "Vitæ illustrium virorum, auctore

Æmilio Probo, cum commentariis," Basil, folio. 3. "Commentaria in quatuor institutionum civilium libros," Lugd. 8vo. 4. "Miscellanea, sive variæ lectiones," Venet. 1564, 8vo. He also published some books in Italian; the most celebrated of which is his "Della fortificatione delle citta," which contains an account of his machines and instruments.

There were other men of considerable eminence in Italy of the same name, among whom we may enumerate, a brother of the preceding, BARTHOLOMEW MAGGI, a physician at Bologna, who wrote a treatise in Latin, "On the Cure of Gun-shot Wounds," Bologna, 1552, 4to; VINCENT MAGGI, a native of Brescia, and celebrated professor of ethics at Ferrara and Padua, author of several works; FRANCIS MARIA MAGGI, who published "Syntagmata linguarum Georgiæ," Romæ, 1670, folio; and lastly, CHARLES MARIA MAGGI, an Italian poet of the seventeenth century, and one of the restorers of good taste in Italy, after the barbarous ravages of the school of Marini. He was born at Milan in 1630, and was secretary to the senate of that city. He died in 1690, and his works were published in the following year by Muratori, at Milan, in 4 vols. 12mo. This poet is mentioned with very high encomiums in the letters between Mrs. Carter and Miss Talbot. The dowager lady Spencer also, when resident at Pisa, published a "Scelta" of his works; and in 1811, "The Beauties" of C. M. Maggi, "paraphrased," were published by Mariane Starke.[1]

MAGINI (JOHN-ANTHONY), or MAGINUS, professor of mathematics in the university of Bologna, was born at Padua in 1536. He was remarkable for his great assiduity in acquiring and improving the knowledge of the mathematical sciences, with several new inventions for these purposes, and for the extraordinary favour he obtained from most princes of his time. This doubtless arose partly from the celebrity he had in matters of astrology, to which he was greatly addicted, making horoscopes, and foretelling events both relating to persons and things. He was invited by the emperor Rodolphus to come to Vienna, where he promised him a professor's chair, about 1597; but not being able to prevail on him to settle there, he nevertheless gave him a handsome pension.

[1] Gen. Dict.—Niceron, vol. XVIII.—Fabroni, vol. XVII.—British Critic, vol. XXXVII.

It is said, he was so much addicted to astrological predictions, that he not only foretold many good and evil events relative to others with success, but even foretold his own death, which came to pass the same year: all which he represented as under the influence of the stars. Tomasini says, that Magini, being advanced to his 61st year, was struck with an apoplexy, which ended his days; and that a long while before, he had told him and others, that he was afraid of that year. And Roffeni, his pupil, says, that Magini died under an aspect of the planets, which, according to his own prediction, would prove fatal to him; and he mentions Riccioli as affirming that he said, the figure of his nativity, and his climacteric year, doomed him to die about that time; which happened in 1618, in the 62d year of his age.

His writings do honour to his memory, as they were very considerable, and upon learned subjects. The principal were the following: 1. His Ephemeris, in 3 volumes, from the year 1580 to 1630. 2. Tables of Secondary Motions. 3. Astronomical, Gnomonical, and Geographical Problems. 4. Theory of the Planets, according to Copernicus. 5. A Confutation of Scaliger's Dissertation concerning the Precession of the Equinox. 6. A Primum Mobile, in 12 books. 7. A Treatise of Plane and Spherical Trigonometry. 8. A Commentary on Ptolomy's Geography. 9. A Chorographical Description of the Regions and Cities of Italy, illustrated with 60 maps; with some other papers on astrological subjects.[1]

MAGLIABECHI (Anthony), one of the most celebrated, and certainly one of the most extraordinary men of his time, was born at Florence, Oct. 28 or 29, 1633. His parents, who were of low rank, are said to have been satisfied when they got him into the service of a man who sold fruit and herbs. He had never learned to read, and yet was perpetually poring over the leaves of old books, that were used as waste paper in his master's shop. A bookseller who lived in the neighbourhood, and who had often observed this, and knew the boy could not read, asked him one day, "what he meant by staring so much on printed paper?" He said, "that he did not know how it was, but that he loved it; that he was very uneasy in the business he was in, and should be the happiest creature

[1] Niceron, vol. XXVI.—Hutton's Dict.—Martin's Biog. Philos.—Gen. Dict.

in the world, if he could live with him, who had always so many books about him." The bookseller, pleased with his answer, consented to take him, if his master was willing to part with him. Young Magliabechi thanked him with tears in his eyes, and having obtained his master's leave, went directly to his new employment, which he had not followed long before he could find any book that was asked for, as ready as the bookseller himself. This account of his early life, which Mr. Spence received from a gentleman of Florence, who was well acquainted with Magliabechi and his family, differs considerably from that given by Niceron, Tiraboschi, and Fabroni. From the latter, indeed, we learn that he was placed as an apprentice to a goldsmith, after he had been taught the principles of drawing, and he had a brother that was educated to the law, and made a considerable figure in that profession. His father died while he was an infant, but Fabroni makes no mention of his poverty. It seems agreed, however, that after he had learned to read, that became his sole employment, but he never applied himself to any particular study. He read every book almost indifferently, as they happened to come into his hands, with a surprizing quickness; and yet such was his prodigious memory, that he not only retained the sense of what he read, but often all the words, and the very manner of spelling them, if there was any thing peculiar of that kind in any author.

This extraordinary application, and talents, soon recommended him to Ermini, librarian to the cardinal de Medicis, and to Marmi, the grand duke's librarian, who introduced him into the company of the literati, and made him known at court. Every where he began to be looked upon as a prodigy, particularly for his vast and unbounded memory, of which many remarkable anecdotes have been given. A gentleman at Florence, who had written a piece that was to be printed, lent the manuscript to Magliabechi; and some time after it had been returned with thanks, came to him again with the story of a pretended accident by which he had lost his manuscript. The author seemed inconsolable, and intreated Magliabechi, whose character for remembering what he read was already very great, to try to recollect as much of it as he possibly could, and write it down for him against his next visit. Magliabechi assured him he would, and wrote down the whole MS. without missing a word, or even varying any where from

the spelling. Whatever our readers may think of this trial of his memory, it is certain that by treasuring up at least the subject and the principal parts of all the books he ran over, his head became at last, as one of his acquaintances expressed it to Mr. Spence, "An universal index both of titles and matter."

By this time Magliabechi was become so famous for the vast extent of his reading, and his amazing retention of what he had read, that he was frequently consulted by the learned, when meditating a work on any subject. For example, and a curious example it is, if a priest was going to compose a panegyric on any saint, and came to consult Magliabechi, he would immediately tell him, who had said any thing of that saint, and in what part of their works, and that sometimes to the number of above an hundred authors. He would tell not only who had treated of the subject designedly, but point out such as had touched upon it only incidentally; both which he did with the greatest exactness, naming the author, the book, the words, and often the very number of the page in which they were inserted. All this he did so often, so readily, and so exactly, that he came at last to be looked upon as an oracle, on account of the ready and full answers that he gave to all questions, that were proposed to him in any faculty or science whatever. The same talent induced the grand duke Cosmo III. to appoint him his librarian, and no man perhaps was ever better qualified for the situation, or more happy to accept it. He was also very conversant with the books in the Laurentian library, and the keeping of those of Leopold and Francis Maria, the two cardinals of Tuscany. Yet all this, it is said, did not appease his voracious appetite; he was thought to have read all the books printed before his time, and all in it. Doubtless this range, although very extensive, must be understood of Italian literature only or principally. Crescembini paid him the highest compliment on this. Speaking of a dispute whether a certain poem had ever been printed or not, he concluded it had not, "because Magliabechi had never seen it." We learn farther that it was a general custom for authors and printers to present him with a copy of whatever they printed, which must have been a considerable help towards the very large collection of books which he himself made.

His mode of reading in his latter days is said to have been this. When a book first came into his hands, he would look over the title-page, then dip here and there in the preface, dedication and advertisements, if there were any; and then cast his eyes on each of the divisions, the different sections, or chapters, and then he would be able to retain the contents of that volume in his memory, and produce them if wanted. Soon after he had adopted this method of what Mr. Spence calls "fore-shortening his reading," a priest who had composed a panegyric on one of his favourite saints, brought it to Magliabechi as a present. He read it over in his new way, the title-page and heads of the chapters, &c. and then thanked the priest very kindly "for his excellent treatise." The author, in some pain, asked him, "whether that was all that he intended to read of his book?" Magliabechi coolly answered, "Yes, for I know very well every thing that is in it." This anecdote, however, may be explained otherwise than upon the principles of memory. Magliabechi knew all that the writers before had said of this saint, and he knew this priest's turn and character, and thence judged what he would chuse out of them and what he would omit.

Magliabechi had even a local memory of the place where every book stood, as in his master's shop at first, and in the Pitti, and several other libraries afterwards; and seems to have carried this farther than only in relation to the collections of books with which he was personally acquainted. One day the grand duke sent for him after he was his librarian, to ask him whether he could get him a book that was particularly scarce. "No, sir," answered Magliabechi; "for there is but one in the world; that is in the grand signior's library at Constantinople, and is the seventh book on the second shelf on the right hand as you go in." Though this extraordinary man must have lived a sedentary life, with the most intense and almost perpetual application to books, yet he arrived to a good old age. He died in his eighty-first year, July 14, 1714. By his will he left a very fine library of his own collection for the use of the public, with a fund to maintain it; and whatever should remain over to the poor. By the funds which he left, by the addition of several other collections, and the bounty of some of the grand dukes, his library was so much augmented as to vie with some of the most considerable in Europe. Of this collection, a catalogue and

description of the works printed in the fifteenth century was published by Fossi, under the title "Catalogus codicum sæculo XV impressorum in Bibliotheca Magliabechiana, Florentiæ adservantur," Florence, 3 vols. fol. 1793—1795.

Of the domestic habits of Magliabechi, we have many accounts that represent him as an incorrigible sloven. His attention was so entirely absorbed by his books and studies, that he totally neglected all the decencies of form and ceremony, and often forgot the most urgent wants of human nature. His employment under the grand duke did not at all change his manner of life: the philosopher still continued negligent in his dress, and simple in his manners. An old cloak served him for a gown in the day, and for bed-clothes at night. He had one straw chair for his table, and another for his bed; in which he generally continued fixed among his books till he was overpowered by sleep. The duke provided a commodious apartment for him in his palace; of which Magliabechi was with much difficulty persuaded to take possession; and which he quitted in four months, returning to his house on various pretences, against all the remonstrances of his friends. He was, however, characterized by an extraordinary modesty, and by a sincere and beneficent disposition, which his friends often experienced in their wants. He was a great patron of men of learning, and had the highest pleasure in assisting them with his advice and information, in furnishing them with all necessary books and manuscripts. Cardinal Noris used to call him his Mæcenas; and, writing to him one day, he told him he thought himself more obliged to him for direction in his studies, than to the pope for raising him to the purple. He had the utmost aversion to any thing that looked like constraint. The grand duke knew his disposition, and therefore always dispensed with his personal attendance upon him; and, when he had any orders to give him, sent him them in writing. The pope and the emperor would gladly have drawn him into their service, but he constantly refused their most honourable and advantageous offers. The regimen he observed contributed not a little to preserve his health to old age. He always kept his head warmly covered, and took at certain times treacle, which he esteemed an excellent preservative against noxious vapours. He loved strong wine, but drank it in small quantities. He lived upon the

plainest and most ordinary food. Three hard eggs and a draught of water was his usual repast. He took tobacco, to which he was a slave, to excess; but was absolute master of himself in every other article.

He died in the midst of the public applause, after enjoying, during all the latter part of his life, such an affluence as very few persons have ever procured by their knowledge or learning, and which, as he had acquired honourably, he bestowed liberally.

Though he never composed any work himself, yet the commonwealth of learning are greatly obliged to him for several, the publication of which was owing to him; such as the Latin poems of Henry de Settimello, the "Hodæporicon" of Ambrose Camaldula, the "Dialogue" of Benedict Aretin, and many others. A collection of letters addressed to him by literary men was printed at Florence in 1745, but is said to be incomplete.[1]

MAGNI, or MAGNUS (VALERIAN), a celebrated Capuchin, born at Milan in 1586, descended from the earls of Magni, acquired great reputation in the seventeenth century by his controversial writings against the protestants, and philosophical ones in favour of Descartes against Aristotle. He passed through the highest offices in his order, and was apostolical missionary to the northern kingdoms. It was by his advice that pope Urban VIII. abolished the Jesuitesses in 1631. Uladislaus king of Poland, solicited a cardinal's hat for Magni; but the Jesuits are said to have opposed it. They certainly informed against him as a heretic, because he had said that the pope's primacy and infallibility were not founded on scripture, and he was imprisoned at Vienna; but regained his liberty by favour of the emperor Ferdinand III. after having written very warmly against the Jesuits in his defence. He retired at last to Saltzburg, and died there, 1661, aged seventy-five. Mention is made of Magni in the sixteenth Provincial Letter; and one of his Apologetical Letters may be found in the collection entitled "Tuba magna," tom. II.[2]

MAGNOL (PETER), a celebrated botanist of Montpellier, was born in 1638. He was bred to physic, but, being a protestant, could not take his degree there. He appears, however, afterwards to have obtained it elsewhere,

[1] Tiraboschi.—Fabroni Vitæ Italorum, vol. XVII.—Niceron, vol. IV.—Spence's Parallel.
[2] Gen. Dict.—Moreri.—L'Avocat Dict. Hist.

and practised physic at Montpellier for a long course of years, and at the same time very assiduously cultivated botany, with the most enlarged views to its advancement as a science. He was beloved for his urbanity, and esteemed for his knowledge. Numerous botanists flocked at this time to Montpellier, that neighbourhood being famous for its vegetable riches; and these were all eager to enjoy the society, and to benefit by the guidance and instructions of so able a man. Among the pupils of Magnol were Fagon and the illustrious Tournefort, who regularly studied under him, and on many subsequent occasions gratefully acknowledged their obligations to him. He was not chosen public professor till 1694, when he assumed the guise at least of Catholicism.

In 1676 our author published at Lyons his first work, the "Botanicum Monspeliense," republished at Montpellier in 1688, with a new title-page and appendix. In this book all the plants enumerated are found wild about Montpellier, and almost entirely gathered there by the author himself. It is, in fact, one of the most original and authentic works of its kind, being to the Montpellier botanists what Ray's Synopsis is to those of Britain, the basis of all their knowledge. In 1689 Magnol published an octavo volume entitled "Prodromus Historiæ Generalis Plantarum," in which he undertook a scheme of natural arrangement, according to the method of Ray, deduced from all the parts of a plant; and the vegetable kingdom is disposed into 76 families, subdivided into genera. In 1697 appeared the "Hortus Regius Monspeliensis," 8vo, an alphabetical catalogue of the garden, in which several new or rare species are described as well as figured. In their generic distribution the author conforms to Tournefort principally, and his preface shews how much he had contemplated this subject and its difficulties. When we consider that Magnol had had the care of the garden only three years previous to the publication of this rich catalogue, and that he found the collection in a very poor state, the book is an honourable monument of his industry as well as knowledge.

In 1708 Magnol was admitted a member of the academie des sciences of Paris, in the place of his distinguished friend Tournefort, and contributed some papers to their memoirs. He died in 1715, at the age of seventy-seven. He left a son, named Anthony, who was professor of phy-

sic at Montpellier, but not of Botany. To this son we are indebted for the publication of the "Novus Character Plantarum," on which the fame of Magnol as a systematic botanist chiefly rests. This posthumous work appeared in 1720, making a quarto volume of 341 pages. The system therein taught is much celebrated by Linnæus, who in his Classes Plantarum, 375—403, gives a general view of it, expressing his wonder that so new and singular a system had not made more proselytes. That noble genus of trees or shrubs, called the Magnolia, received that name from Plumier, in honour of our author.[1]

MAGNON (JOHN), a French poet of the seventeenth century, was bred up as an advocate, and for some time followed that profession at Lyons. He then became a dramatic writer, and produced several pieces, of which the least bad is a tragedy called Artaxerxes; this has some plot, good sentiments, and characters tolerably supported. He then conceived the extraordinary project of writing an encyclopædia in verse, which was to consist of ten volumes. each containing twenty thousand verses. Being asked, after some time, when this work would be finished? "Very soon," said he, "I have now only a hundred thousand verses to write." His project, however, was cut off, notwithstanding this near approach to its conclusion, as he was murdered by thieves at Paris, in 1662. His verses were bad enough to account for his facility in producing them, yet he was a friend of Moliere. A part of his great work appeared in folio in 1663, with the magnificent title of "Science Universelle." The preface was still more pompous: "Libraries," says he, "will hereafter be for ornament only, not use." Yet how few contain this wonderful work![2]

MAGNUS (JOHN), archbishop of Upsal, in Sweden, was born at Lincoping in 1488; was a violent opposer of the protestant religion, and laboured much, though in vain, to prevent the king, Gustavus, from introducing it into his kingdom. Magnus, being persecuted on this account, retired to Rome, where he was received with great marks of regard, and died there in 1544. He was author of, 1. "A History of Sweden," in twenty-four books, published in 1554, in folio. 2. "A History of the Archbishops of

[1] From an interesting article in Rees's Cyclopædia, by sir J. E. Smith.
[2] Moreri.—Dict. Hist.—A copy of this "Science Universelle" is in the British Museum.

Upsal," which he carried down as low as 1544. This was also in folio, and appeared in 1557 and 1560.[1]

MAGNUS (OLAUS), brother of the former, and his successor in the archbishopric of Upsal, distinguished himself at the council of Trent, and suffered in Sweden, as his brother also had done, many vexations from his attachment to the Roman catholic persuasion. His work, by which he is very generally known, is "A History of the manners, customs, and wars of the People of the North." This contains many curious particulars, but many also that are minute, and several that are doubtful; nor does the author ever fail to display his animosity against the protestants. He died at Rome in 1555.[1]

MAHOMET, or MOHAMMED, founder of the system of religious imposture called Mahometanism, was born in the year 569, at Mecca, a city of Arabia, of the tribe of the Korashites, which was reckoned the noblest in all that country; and was descended in a direct line from Pher Koraish, the founder of it. Yet in the beginning of his life he was in a very poor condition; for his father dying before he was two years old, and while his grandfather was still living, all the power and wealth of his family devolved to his uncles, especially Abu Taleb. Abu Taleb, after the death of his father, bore the chief sway in Mecca during the whole of a very long life; and it was under his protection chiefly, that Mahomet, when he first began to propagate his imposture, was sufficiently supported against all opposers, so as to be able, after his death, to establish it through all Arabia by his own power.

After his father's death he continued under the tuition of his mother till the eighth year of his age; when she also dying, he was taken home to his grandfather, who at his death, which happened the year after, committed him to the care of his uncle Abu Taleb, to be educated by him. Abu Taleb, being a merchant, taught him his business, and, as soon as he was of sufficient age, sent him with his camels into Syria; in which employment he continued under his uncle till the 25th year of his age. One of the chief men of the city then dying, and his widow, whose name was Cadiga, wanting a factor to manage her stock, she invited Mahomet into her service. He accepted her

[1] Chaufepie.—Niceron, vol. XXXV.
[2] Niceron, vol. XXXV.—Bibl. du Verdier, vol. III. p. 155.

terms, traded three years for her at Damascus and other places, and acquitted himself in this charge so much to her satisfaction, that, about the twenty-eighth year of his age, she gave herself to him in marriage, although she was twelve years older. From being her servant he was now advanced to be master of both her person and fortune; and, finding himself equal in wealth to the best men of the city, he began to entertain ambitious thoughts of possessing the sovereignty over it.

Among the various means to effect this, none seemed to him more eligible than that imposture which he afterwards published with so much success, and so much mischief to the world. The extensive trade which he carried on in Egypt, Palestine, and Syria, having made him well acquainted with both Christians and Jews, and given him an opportunity of observing with what eagerness they and the several sects into which the Christians of the East were then miserably divided, engaged against each other, he concluded that nothing would be more likely to gain a party firm to him for the attaining the ends at which he aimed, than the invention of a new religion. In this, however, he proceeded leisurely; for it was not till his thirty-eighth year that he began to prepare his design. He then withdrew himself from his former way of living, which is said to have been very licentious and wicked; and, affecting an hermit's life, used every morning to retire into a solitary cave near Mecca, called the Cave of Hira; and there continued all day, exercising himself, as he pretended, in prayers, fastings, and holy meditations. Thus he went on for two years, during which time he gained over his wife Cadiga, who was his first proselyte, by pretending visions which he had seen, and voices which he had heard, in his retirement. It is to be observed, says Dr. Prideaux, that Mahomet began this imposture about the same time that the bishop of Rome, by virtue of a grant from the tyrant Phocas, first assumed the title of universal pastor. Phocas made this grant in the year 606, and Mahomet in the same year retired to his cave to contrive that deception which he began in the year 608 to propagate at Mecca.

In his fortieth year, Mahomet began to take upon him the style of the Apostle of God, and under that character to carry on the plan which he had now contrived; but for four years he confined his doctrines to such as he either

had most confidence in, or thought himself most likely to gain. When he had gained a few disciples, some of whom, however, were the principal men of the city, he began to publish it to the people at Mecca, in his forty-fourth year, and openly to declare himself a prophet sent by God, to convert them from the error of paganism, and to teach them the true religion. On his first appearance, he was treated with derision and contempt, and called by the people a sorcerer, magician, liar, impostor, and teller of fables, of which he frequently complains in the Koran; so that for the first year he made little or no progress. But persevering in his design, which he managed with great address, he afterwards gained so many proselytes, that in the fifth year of his pretended mission, he had increased his party to the number of thirty nine, himself making the fortieth. People now began to be alarmed at the progress he made. Those who were addicted to the idolatry of their forefathers, stood up to oppose him as an enemy of their gods, and a dangerous innovator in their religion. Others, who saw further into his designs, thought it time to put a stop to them, for the sake of preserving the government, at which they thought he aimed: and therefore they combined together against him, and intended to have cut him off with the sword. But Abu Taleb, his uncle, defeated their design; and by his power, as being chief of the tribe, preserved him from many other attempts of the same nature; for though Abu Taleb himself persisted in the paganism of his ancestors, yet he had so much affection for the impostor, as being his kinsman, and one that was bred up in his house, and under his care, that he extended his full protection to Mahomet as long as he lived.

The principal arguments, which Mahomet employed to delude men into a belief of this imposture, were promises and threats, both well calculated to influence the affections of the vulgar. His promises were chiefly of Paradise, which with great art he framed agreeably to the taste of the Arabians: for they, lying within the torrid zone, were, through the nature of their climate, as well as the corruption of their manners, exceedingly given to the love of women; and the scorching heat and dryness of the country, making rivers of water, cooling drinks, shaded gardens, and pleasant fruits, most refreshing and delightful unto them, they were from hence apt to place their highest enjoyment in things of this nature. For this rea-

son, he made the joys of his Paradise to consist totally in these particulars; which he promises them abundantly in many places of the Koran. On the contrary, he described the punishments of hell, which he threatened to all who would not believe in him, to consist of such torments as would appear to them the most afflicting and grievous to be borne; as, "that they should drink nothing but boiling and stinking water, nor breathe any thing but exceeding hot winds, things most terrible in Arabia; that they should dwell for ever in continual fire, excessively burning, and be surrounded with a black hot salt smoke, as with a coverlid, &c." and, that he might omit nothing which could work on their fears, he terrified them with the threats of grievous punishments in this life. To which purpose he expatiated, upon all occasions, on the terrible calamities which had befallen such as would not be instructed by the prophets who were sent before him; how the old world was destroyed by water, for not being reformed at the preaching of Noah; how Sodom was consumed by fire from heaven, for not hearkening to Lot when sent unto them; and how the Egyptians were plagued for despising Moses: for he allowed the divinity of both the Old and New Testament, and that Moses and Jesus Christ were prophets sent from God; but alledged that the Jews and Christians had corrupted those sacred books, and that he was sent to purge them from those corruptions, and to restore the law of God to that original purity in which it was first delivered. And this is the reason, that most of the passages which he takes out of the Old and New Testaments, appear different in the Koran from what we find them in those sacred books.

Mahomet pretended to receive all his revelations from the angel Gabriel, who, he said, was sent from God, on purpose to deliver them unto him. He was subject, it is said, to the falling-sickness, and whenever the fit was upon him, he pretended it to be a trance, and that then the angel Gabriel was come from God with some new revelations. These revelations he arranged in several chapters; which make up the Koran, the Bible of the Mahometans. The original of this book was laid up, as he taught his followers, in the archives of heaven; and the angel Gabriel brought him the copy of it, chapter by chapter, as occasion required that they should be published to the people; that is, as often as any new measure was to be pursued,

any objection against him or his religion to be answered, any difficulty to be solved, any discontent among his people to be quieted, any offence to be removed, or any thing else done for the furtherance of his grand scheme, his constant recourse was to the angel Gabriel for a new revelation; and then appeared some addition to the Koran, to serve his purpose. But what perplexed him most was, that his opposers demanded to see a miracle from him; "for," said they, "Moses, and Jesus, and the rest of the prophets, according to thy own doctrine, worked miracles to prove their mission from God; and therefore, if thou be a prophet, and greater than any that were sent before thee, as thou boastest thyself to be, do thou work the like miracles to manifest it unto us." This objection he endeavoured to evade by several answers; all of which amount only to this, "that God had sent Moses and Jesus with miracles, and yet men would not be obedient to their word; and therefore he had now sent him in the last place without miracles, to force them by the power of the sword to do his will." Hence it has become the universal doctrine of the Mahometans, that their religion is to be propagated by the sword, and that all true mussulmen are bound to fight for it. It has even been said to be a custom among them for their preachers, while they deliver their sermons, to have a drawn sword placed by them, to denote, that the doctrines they teach are to be defended and propagated by the sword. Some miracles, at the same time, Mahomet is said to have wrought; as, "That he clave the moon in two; that trees went forth to meet him, &c. &c." but those who relate them are only such as are ranked among their fabulous and legendary writers: their learned doctors renounce them all; and when they are questioned, how without miracles they can prove his mission, their common answer is, that the Koran itself is the greatest of all miracles; for that Mahomet, who was an illiterate person, who could neither write nor read, or that any man else, by human wisdom alone, should be able to compose such a book, is, they think, impossible. On this Mahomet himself also frequently insists, challenging in several places of the Koran, both men and devils, by their united skill, to compose any thing equal to it, or to any part of it. From all which they conclude, and as they think, infallibly, that this book could come from none other but God himself; and that Mahomet, from whom they received it, was his messenger to bring it unto them.

That the Koran, as to style and language, is the standard of elegance in the Arabian tongue, and that Mahomet was in truth what they affirm him to have been, a rude and illiterate man, are points agreed on all sides. A question therefore will arise among those who are not so sure that this book was brought by the angel Gabriel from heaven, by whose help it was compiled, and the imposture framed? There is the more reason to ask this, because this book itself contains so many particulars of the Jewish and Christian religions, as necessarily suppose the authors of it to have been well skilled in both; which Mahomet, who was bred an idolater, and lived so for the first forty years of his life, among a people totally illiterate, for such his tribe was by principle and profession, cannot be supposed to have been: but this is a question not so easily to be answered, because the nature of the thing required it to have been transacted very secretly. Besides this, the scene of this imposture being at least six hundred miles within the country of Arabia, amidst those barbarous nations, who all immediately embraced it, and would not permit any of another religion to live among them, it could not at that distance be so well investigated by those who were most concerned to discover the fraud. That Mahomet composed the Koran by the help of others, was a thing well known at Mecca, when he first published his imposture there; and he was often reproached on that account by his opposers, as he himself more than once complains. In the twenty-fifth chapter of the Koran, his words are: "They say, that the Koran is nothing but a lie of thy own invention, and others have been assisting to thee herein." A passage in the sixteenth chapter also, particularly points at one of those who was then looked upon to have had a principal hand in this matter: "I know they will say, that a man hath taught him the Koran; but he whom they presume to have taught him is a Persian by nation, and speaketh the Persian language. But the Koran is in the Arabic tongue, full of instruction and eloquence." The person here pointed at, was one Abdia Ben Salon, a Persian Jew, whose name he afterwards changed into Abdollah Ebn Salem, to make it correspond with the Arabic dialect; and almost all who have written of this imposture have mentioned him as the chief architect used by Mahomet in the framing of it: for he was an artful man, thoroughly skilled in all the learning of the Jews; and there-

fore Mahomet seems to have received from him whatsoever of the rites and customs of the Jews he has ingrafted into his religion. Besides this Jew, the impostor derived some aid from a Christian monk: and the many particulars in the Koran, relating to the Christian religion, plainly prove him to have had such an helper. He was a monk of Syria, of the sect of the Nestorians. The name which he had in his monastery, and which he has since retained among the western writers, is Sergius, though Bahira was that which he afterwards assumed in Arabia, and by which he has ever since been mentioned in the East, by all that write or speak of him. Mahomet, as it is related, became acquainted with this Bahira, in one of his journeys into Syria, either at Bostra or at Jerusalem: and receiving great satisfaction from him in many of those points in which he had desired to be informed, contracted a particular friendship with him; so that Bahira being not long after excommunicated for some great crime, and expelled his monastery, fled to Mecca to him, was entertained in his house, and became his assistant in the framing of his imposture, and continued with him ever after; till Mahomet having, as it is reported, no farther occasion for him, to secure the secret, put him to death.

Many other particulars are recorded by some ancient writers, both as to the composition of the Koran, and also as to the manner of its first propagation; as, that the impostor taught a bull to bring it him on his horns in a public assembly, as if it had been this way sent to him from God; that he bred up pigeons to come to his ears, to make it appear as if the Holy Ghost conversed with him; stories which have no foundation at all in truth, although they have been credited by great and learned men. Grotius in particular, in that part of his book "De veritate, &c." which contains a refutation of Mahometanism, relates the story of the pigeon; on which our celebrated orientalist Pococke, who undertook an Arabic version of that performance, asked Grotius, "Where he had picked up this story, whether among the Arabians, or the Christians?" To which Grotius replied, that "he had not indeed met with it in any Arabian author, but depended entirely upon the authority of the Christian writers for the truth of it." Pococke thought fit, therefore, to omit it in his version, lest we should expose ourselves to the contempt of the Arabians, by not being able to distinguish the religion of

Mahomet from the tales and fictions which its enemies have invented concerning it; and by pretending to confute the Koran, without knowing the foundation on which its authority stands.

In the eighth year of his pretended mission, his party growing formidable at Mecca, the city passed a decree, by which they forbade any more to join themselves with him. This, however, did not much affect him, while his uncle Abu Taleb lived to protect him: but he dying two years after, and the government of the city then falling into the hands of his enemies, the opposition was renewed against him, and a stop soon put to the further progress of his designs at Mecca. Mahomet, therefore, seeing all his hopes crushed here, began to think of settling elsewhere; and as his uncle Abbas lived for the most part at Tayif, a town sixty miles distant from Mecca towards the East, and was a man of power and interest, he took a journey thither, under his protection, in order to propagate his imposture there. But, after a month's stay, finding himself unable to gain even one proselyte, he returned to Mecca, with a resolution to wait for such further advantages as time and opportunity might offer. His wife Cadiga being now dead, after living with him twenty-two years, he took two other wives in her stead, Ayesha the daughter of Abubeker, and Lewda the daughter of Zama; adding a while after to them a third, named Haphsa the daughter of Omar; and by thus making himself son-in-law to three of the principal men of his party, he strengthened his interest considerably.

In the twelfth year of his pretended mission is placed the mesra, that is, his famous night-journey from Mecca to Jerusalem, and thence to heaven; of which he tells us in the seventeenth chapter of the Koran; for the people calling on him for miracles to prove his mission, and finding himself unable to feign any, to solve the matter, he invented this story of his journey to heaven. The story, as related in the Koran, and believed by the Mahometans, is this. At night, as he lay in his bed with his best beloved wife Ayesha, he heard a knocking at his door; upon which, arising, he found there the angel Gabriel, with seventy pair of wings expanded from his sides, whiter than snow, and clearer than crystal, and the beast Alborak standing by him; which, they say, is the beast on which the prophets used to ride when they were carried from one

place to another, upon the execution of any divine command. Mahomet describes it to be a beast as white as milk, and of a mixt nature, between an ass and a mule, and of a size between both, but of such extraordinary swiftness as to equal even lightning itself.

As soon as Mahomet appeared at the door, the angel Gabriel kindly embraced him, saluted him in the name of God, and told him that he was sent to bring him unto God into heaven; where he should see strange mysteries, which were not lawful to be seen by any other man. He prayed him then to get upon Alborak; but the beast having lain idle and unemployed from the time of Christ to Mahomet, was grown so mettlesome and skittish, that he would not stand still for Mahomet to mount him, till at length he was forced to bribe him to it, by promising him a place in Paradise. When he was firmly seated on him, the angel Gabriel led the way, with the bridle of the beast in his hand, and carried the prophet from Mecca to Jerusalem in the twinkling of an eye. On his coming thither, all the departed prophets and saints appeared at the gate of the temple, to salute him; and thence, attending him into the chief oratory, desired him to pray for them, and then withdrew. After this, Mahomet went out of the temple with the angel Gabriel, and found a ladder of light ready fixed for them, which they immediately ascended, leaving Alborak tied to a rock till their return.

On their arrival at the first heaven, the angel knocked at the gate; and informing the porter who he was, and that he had brought Mahomet the friend of God, he was immediately admitted. This first heaven, he tells us, was all of pure silver; from whence he saw the stars hanging from it by chains of gold, each as big as mount Noho, near Mecca, in Arabia. On his entrance, he met a decrepid old man, who, it seems, was our first father, Adam; and as he advanced, he saw a multitude of angels in all manner of shapes; in the shape of birds, beasts, and men. We must not forget to observe, that Adam had the piety immediately to embrace the prophet, giving God thanks for so great a son; and then recommended himself to his prayers. From this first heaven, the impostor tells us, he ascended into the second, which was at the distance of five hundred years journey above it; and this he makes to be the distance of every one of the seven heavens, each above the other. Here the gates being opened to him as before,

at his entrance he met Noah, who, rejoicing much at the sight of him, recommended himself to his prayers. This heaven was all of pure gold, and there were twice as many angels in it as in the former; for he tells us that the number of angels in every heaven increased as he advanced. From this second heaven he ascended into the third, which was made of precious stones, where he met Abraham, who also recommended himself to his prayers; Joseph the son of Jacob, did the same in the fourth heaven, which was all of emerald; Moses in the fifth, which was all of adamant; and John the Baptist in the sixth, which was all of carbuncle: whence he ascended into the seventh, which was all of divine light, and here he found Jesus Christ. However, it is observed, that here he alters his style; for he does not say that Jesus Christ recommended himself to his prayers, but that he recommended himself to the prayers of Jesus Christ.

The angel Gabriel having brought him thus far, told him that he was not permitted to attend him any further; and therefore directed him to ascend the rest of the way to the throne of God by himself. This he performed with great difficulty, passing through rough and dangerous places, till he came where he heard a voice, saying unto him, "O Mahomet, salute thy Creator;" whence, ascending higher, he came into a place where he saw a vast expansion of light, so exceedingly bright, that his eyes could not bear it. This, it seems, was the habitation of the Almighty, where his throne was placed; on the right side of which, he says, God's name and his own were written in these Arabic words: "La ellah ellallah Mohammed resul ollah;" that is, "There is no God but God, and Mahomet is his prophet," which is at this day the creed of the Mahometans. Being approached to the divine presence, he tells us that God entered into a familiar converse with him, revealed to him many hidden mysteries, made him understand the whole of his law, gave him many things in charge concerning his instructing men in the knowledge of it; and in conclusion, bestowed on him several privileges above the rest of mankind. He then returned, and found the angel Gabriel waiting for him in the place where he left him. The angel led him back along the seven heavens, through which he had brought him, and set him again upon the beast Alborak, which stood tied at the rock near Jerusalem. Then he conducted him back to Mecca,

in the same manner as he brought him thence; and all this within the space of the tenth part of one night.

On his relating this extravagant fiction to the people the next morning after he pretended the thing to have happened, it was received by them, as it deserved, with a general outcry; and the imposture was never in greater danger of being totally blasted, than by this ridiculous fable. But, how ridiculous soever the story may appear, Mahomet had a further design in it than barely telling such a miraculous adventure of himself to the people. Hitherto he had only given them the Koran, which was his written law; and had pretended to be nothing more than barely the messenger of God in publishing it, as it was delivered to him by the angel Gabriel. But now, learning from his friend Abdalla, that the Jews, besides the written law dictated by God himself, had also another law, called the oral law, given with it, as they pretend, to Moses himself while in the mount; and understanding that this law, which had its whole foundation in the sayings and dictates of Moses, was in as great veneration with them as the other; he had a mind for the future to advance his authority to the same pitch, and to make all his sayings and dictates pass for oracles among the mussulmen, as those which were pretended to proceed from Moses did among the Jews; and for this end chiefly it was, that he invented this story of his journey to heaven.

The story, however, whatever advantages he might gain by it when the imposture became more firmly established, was deemed at present so grossly ridiculous, that it occasioned the revolt of many of his disciples, and made his stay at Mecca no longer practicable. But what he lost at Mecca he gained at Medina, then called Yathreb, a city lying 270 miles north-west from Mecca; which was inhabited, the one part by Jews, and the other by heretical Christians. These two parties not agreeing, feuds and factions rose at length so high among them, that one party, exasperated against the other, went over to Mahomet. Thus we are told, that in the thirteenth year of his pretended mission, there came to him from thence seventy-three men and two women. Twelve of these he retained awhile with him at Mecca, to instruct them in his new religion; then sent them back to Yathreb, as his twelve apostles, to propagate it in that town. In this they laboured abundantly, and with such success, that in a short time they drew over the

greatest part of the inhabitants; of which Mahomet receiving an account, resolved to go thither immediately, finding it unsafe to continue any longer at Mecca.

On the 12th day of the month, which the Arabs call the Former Rabia, that is, on the 24th of our September, he came to Yathreb, and was received with great acclamations by the party which called him thither. This party is supposed to have been the Christians, and this supposition is confirmed by what he says of each of them in the fifth chapter of the Koran, which is one of the first he published after his coming to Yathreb. His words are these: "Thou shalt find the Jews to be very great enemies to the true believers, and the Christians to have great inclination and amity towards them." By which we may see into what a deplorable decay the many divisions and distractions which then reigned in the eastern church had brought the Christian religion, when its professors could so easily desert it for that gross imposture which an illiterate barbarian proposed to them. On his first coming to Yathreb, he lodged in the house of Chalid Abu Job, one of the chief men of the party that called him thither, till he had built a house for himself. This he immediately undertook, and erected a mosque at the same time, for the exercise of his new-invented religion; and having thus settled himself in this town, he continued there to the time of his death. From this flight of Mahomet, the Hegira, which is the æra of the Mahometans, begins its computation: Hegira, in the Arabic language, signifying flight. It was first appointed by Omar, the third emperor of the Saracens, and takes its beginning from the 16th of July, in the year 622. Indeed the day that Mahomet left Mecca was on the first of the Former Rabia; and he came to Medina on the 12th of the same month, that is on the 24th of our September; but the Hegira begins two months before, from the first of Moharram: for, that being the first month of the Arabian year, Omar would make no alteration as to that, but anticipated the computation fifty-nine days, that he might commence his æra from the beginning of that year, in which the flight of the impostor happened, from which it took its name.

The first thing that Mahomet did after he had settled himself at Medina, was to marry his daughter Fatima to his cousin Ali. She was the only child then living of six which were born to him of Cadiga his first wife; and

indeed the only one which he had, notwithstanding the multitude of his wives who survived him. Having now obtained the end at which he had long been aiming, that is, that of having a town at his command, he entered upon a scheme entirely new. Hitherto he had been only preaching his religion for thirteen years together; for the remaining ten years of his life he took the sword, and fought for it. He had long been teazed and perplexed at Mecca with questions, and objections, and disputes about what he had preached, by which he was often put to silence; but henceforth he forbad all manner of disputing, telling his disciples that his religion was to be propagated not by disputing, but by fighting. He commanded them therefore to arm themselves, and slay with the sword all that would not embrace it, unless they submitted to pay a yearly tribute for the redemption of their lives: and according to this injunction, even to this day, all who live under any Mahometan government, and are not of their religion, pay an annual tax for a mulct of their infidelity; and are punished with death if they contradict or oppose any doctrine taught by Mahomet. After he had sufficiently infused this doctrine into his disciples, he next proceeded to put it in practice; and having erected his standard, called them all to come armed to it. His first expeditions were against the trading caravans, in their journeys between Mecca and Syria, which he attacked with various success; and if we except the establishing and adjusting a few particulars relating to his grand scheme, as occasion required, his time, for the two first years after his flight, was wholly spent in predatory excursions upon his neighbours, in robbing, plundering, and destroying all those that lived near Medina, who would not embrace his religion.

In the third year of the Hegira, A. D. 624, he made war upon those tribes of the Arabs which were of the Jewish religion near him; and having taken their castles, and reduced them under his power, he sold them all for slaves, and divided their goods among his followers. But the battle of Ohud, which happened towards the end of this year, had like to have proved fatal to him; for his uncle Hamza, who bore the standard, was killed, himself grievously wounded, and escaped only by one of his companions coming to his assistance. This defeat gave rise to many objections against him; some asked, How a prophet of God could be overthrown in a battle by the infidels?

and others murmured as much for the loss of their friends and relations who were slain. To satisfy the former, he laid the cause of the overthrow on the sins of some that followed him; and said, that for this reason God suffered them to be overthrown, that so the good might be distinguished from the bad, and that those who were true believers might on this occasion be discerned from those who were not. To quiet the complaints of the latter, he invented his doctrine of fate and predestination; telling them that those who were slain in the battle, though they had tarried at home in their houses, must nevertheless have died at that moment, the time of every man's life being predetermined by God; but as they died fighting for the faith, they gained the advantage of the crown of martyrdom, and the rewards which were due to it in Paradise; both which doctrines served his purpose so well, that he propagated them afterwards on all occasions. They have also been the favourite notions of the Mahometans ever since, and enforced especially in their wars; where, it must be owned, nothing can be more conducive to make them fight valiantly, than a settled opinion, that to whatever dangers they expose themselves, they cannot die either sooner or later than is predestinated by God; and that, in case this predestined time be come, they shall, by dying martyrs for their religion, immediately enter into Paradise as the reward of it.

In the fourth year of the Hegira, A. D. 625, he waged war with the Nadirites, a tribe of the Jewish Arabs in the neighbourhood; and the same year fought the battle of Beder, and had many other skirmishes with those who refused to submit: in all which he had sometimes prosperous and sometimes dubious success. But while his army was abroad on these expeditions, some of his principal men engaging in play and drinking, quarrelled, and raised such a disturbance among the rest, that they had like to have endangered his whole scheme; and, therefore, to prevent any mischief of this kind for the future, he forbade the use of wine, and all games of chance. In the fifth and sixth years, he was engaged in various wars, and subdued several tribes of the Arabs. After so many advantages obtained, being much increased in strength, he marched his army against Mecca, and fought a battle near it; the consequence of which was, that, neither side gaining any victory, they agreed on a truce for ten years. The conditions

of it were, that all within Mecca, who were for Mahomet, might have liberty to join themselves to him; and on the other side, those with Mahomet, who had a mind to leave him, might have the liberty to return to Mecca. By this truce, Mahomet, being very much confirmed in his power, took on him thenceforth the authority of a king, and was inaugurated as such by the chief men of his army.

Having thus made a truce with the men of Mecca, and thereby obtained free access for any of his party to go into that city, he ordained them to make pilgrimages thither, which have ever since been observed, with much superstition, by all his followers, once every year: and now being thus established in the sovereignty, at which he had long been aiming, he assumed all the insignia belonging to it; still retaining the sacred character of chief pontiff of his religion, as well as the royal, with which he was invested. He transmitted both to his successors, who, by the title of Caliphs, reigned after him: so that, like the Jewish princes of the race of Maccabees, they were kings and chief-priests of their people at the same time. Their pontifical authority consisted chiefly in giving the interpretation of the Mahometan law, in ordering all matters of religion, and in praying and preaching in their public mosques: and this at length was all the authority the caliphs had left; as they were totally stripped of the rest, first by the governors of the provinces, who, about the 325th year of the Hegira, assumed the regal authority to themselves, and afterwards by others, who gradually usurped upon them; till at length, after a succession of ages, the Tartars came in, and, in that deluge of destruction with which they over-ran all the East, put a total end not only to their authority, but to their very name and being. Ever since that time, most Mahometan princes have a particular officer appointed in their respective dominions, who sustains this sacred authority, formerly invested in their caliphs; who in Turkey is called the Mufti, and in Persia the Sadre. But they, being under the power of the princes that appoint them, are in reality the mere creatures of state, who make the law of Mahomet speak just such language as is necessary to support the measures of the government, however unjust or tyrannical.

In the seventh year of the Hegira, A. D. 628, the impostor led forth his army against Caibar, a city inhabited by Arabs of the Jewish religion; and, after routing them

in battle, he besieged their city, and took it by storm. Having entered the town, he took up his quarters in the house of Hareth, one of the principal inhabitants of the place, whose daughter Zainoh, preparing a shoulder of mutton for his supper, poisoned it. Here those who would ascribe miracles to Mahomet, tell us, that the shoulder of mutton spake to him, and discovered that it was poisoned; but, if it did so, it was, it seems, too late to do him any good; for Basher, one of his companions, beginning too greedily to eat of it, fell down dead on the place; and although Mahomet had not immediately the same fate, because, not liking the taste, he spit out again what he had taken into his mouth, yet he took enough to have a fatal effect; for he never recovered, and, at the end of three years, died of this meal. The maid being asked why she did this, answered, that "she had a mind to make trial, whether he were a prophet or not: for, were he a prophet," said she, "he would certainly know that the meat was poisoned, and therefore would receive no harm from it; but, if he were not a prophet, she thought she should do the world good service in ridding it of so wicked a tyrant."

After this, he reduced under his subjection other towns belonging to the Jewish Arabs, and having increased his strength by these acquisitions to an army of 10,000 men, he resolved to make himself master of Mecca. For this purpose, pretending that the people of Mecca had broken the truce, he marched suddenly upon them, before they were aware of his design: when, being utterly incapable of putting themselves into any posture of defence against him, they found themselves necessitated to surrender immediately. As soon as it was heard among the neighbouring Arabs, that Mahomet had made himself master of Mecca, several other tribes made head against him, and in the first encounter routed his army, though greatly superior to theirs in number: but the impostor, having gathered up his scattered forces, and rallied them again into a body, acted more cautiously in the second conflict, and gave his enemies a total defeat, and took from them their baggage, with their wives and children, and all their substance. After this, his power being much increased, the fame of it so terrified the rest of the Arabs, who had not yet felt his arms, that they all submitted to him. So that in this year, which is the tenth of the Hegira, and the

631st of our Lord, his empire and his religion became established together through all Arabia.

He spent the remainder of the year in sending lieutenants into all his provinces, to govern in his name, to destroy the heathen temples, and all the other remains of the Arabian idolatry, and establish his religion in its stead. Towards the end of it, he took a journey in pilgrimage to Mecca, where a great concourse of people resorted to him from all parts of Arabia, whom he instructed in his law, and then returned to Medina. This pilgrimage is called, by his followers, the pilgrimage of valediction, because it was the last he made: for, after his return to Medina, he began daily to decline, through the force of that poison which he had taken three years before at Caibar. It had never been removed from his constitution, and at length brought him so low, that he was forced, on the 28th day of Saphar, the second month of their year, to take to his bed; and, on the 12th day of the following month, he died, after a sickness of thirteen days. During his sickness he much complained of the meat which he had taken at Caibar; telling those who came to visit him, that he had felt the torments of it in his body ever since: so that, notwithstanding the intimacy he pretended with the angel Gabriel, and the continual revelations he received from him, he could not be preserved from perishing by the snares of a girl.

He was buried in the place where he died, which was in the chamber of his best-beloved wife, at Medina. The story that Mahomet's tomb, being of iron, is suspended in the air, under a vault of loadstones, is a mere fable; and the Mahometans laugh, when they know that the Christians relate it, as they do other stories of him, for a certain matter of fact. A king of Egypt, indeed, formerly attempted to do this, when he had a mind to procure the same advantage to a statue of his wife. "Dinocrates the architect," says Pliny, "had begun to roof the temple of Arsinoe, at Alexandria, with load-stone, that her image, made of iron, might seem to hang there in the air." But no such attempt was ever made in regard to Mahomet; whose body continued in the place where he was buried, without having been moved or disturbed. They have, it is said, built over it a small chapel, joining to one of the corners of the chief mosque of that city; the first mosque which was erected to that impious super-

stition, Mahomet himself being, as hath been related above, the founder of it.

Thus ended the life of this famous impostor, who was sixty-three years old on the day he died, according to the Arabian calculation, which makes only sixty-one of our years. For twenty-three years he had taken upon him to be a prophet; of which he lived thirteen at Mecca, and ten at Medina, during which time, by his great address and management, he rose from the meanest beginnings to such a height of power as to be able to make one of the greatest revolutions that ever happened in the world. This revolution immediately gave birth to an empire, which, in eighty years, extended its dominion over more kingdoms and countries than the Roman empire could subdue in eight hundred: and, although it continued in its flourishing condition not much above three hundred years, yet out of its ashes have sprung up many other kingdoms and empires, of which there are three at this day, the largest, if not the most potent upon the face of the earth; namely, the empire of Turkey, the empire of Persia, and the empire of the Mogul in India. Mahomet was a man of a good stature and a comely aspect, and affected much to be thought like Abraham. He had a piercing and sagacious wit, and was extremely well versed in all those arts which are necessary to lead mankind. In the first part of his life, he was wicked and licentious, much delighted in rapine, plunder, and bloodshed, according to the usage of the Arabs, who have generally followed this kind of life. The Mahometans, however, would persuade us, that he was a saint from the fourth year of his age: for then, they say, the angel Gabriel separated him from his fellows, while he was at play with them; and, carrying him aside, cut open his breast, took out his heart, and wrung out of it that black drop of blood, in which they imagined was contained the *fomes peccati*; so that he had none of it ever after. This is contradicted, however, by two predominant passions, ambition and lust. The course which he took to gain empire abundantly shews the former; and the multitude of women with whom he was connected, proves the latter. While Cadiga lived, which was till his fiftieth year, it does not appear that he had any other wife: for, she being the origin and foundation of all his fortunes and grandeur, it is probable he durst not displease her, by bringing in another wife. But she was no sooner dead, than he multiplied them to a great

number, besides which he had several concubines. They that reckon the fewest, allow him to have married fifteen; but others reckon them to have been one and twenty, of which five died before him, six he divorced, and ten were alive at his death.

But of all his wives, Ayesha, the daughter of that Abubeker who succeeded him, was by far his best beloved. He married her very young, and took care to have her bred up in all the learning of Arabia, especially in the elegance of their language, and the knowledge of their antiquities; so that she became at length one of the most accomplished ladies of her time. She was a bitter enemy to Ali, he being the person who discovered her incontinence to Mahomet, and therefore employed all her interest, upon every vacancy, to hinder him from being chosen Caliph, although, as son-in-law to the impostor, he had the fairest pretence to it; and when at last, after having been thrice put by, he attained that dignity, she appeared in arms against him; and although she did not prevail, caused such a defection from him, as ended in his ruin. She lived forty-eight years after the death of Mahomet, and was in great reputation with her sect, being called by them the Prophetess, and the mother of the faithful. One of the principal arguments which the followers of Mahomet used, to excuse his having so many wives, is, that he might beget young prophets: he left, however, neither prophet nor prophetess long behind him of all his wives. The six children which he had by Cadiga, his first wife, all died before him, except Fatima, the wife of Ali, who only survived him sixty days; and he had no child by any of the rest.

As the impostor allowed the divinity of the Old and New Testament, it is natural to suppose that he would attempt to prove his own mission from both; and the texts used for this purpose by those who defend his cause, are these following. In Deuteronomy it is said, "The Lord came down from Sinai, and rose up from Seir unto them: he shined forth from mount Pharan, and he came with ten thousand of saints: from his right-hand went a fiery law for them." By these words, according to the Mahometans, are meant the delivery of the law to Moses, on mount Sinai; of the gospel to Jesus, at Jerusalem; and of the Koran to Mahomet, at Mecca: for, say they, Seir are the mountains of Jerusalem, where Jesus appeared; and Pha-

ran the mountains of Mecca, where Mahomet appeared. But they are here mistaken in their geography; for Pharan is a city of Arabia Petræa, near the Red Sea, towards the bottom of the gulph, not far from the confines of Egypt and Palestine, and above 500 miles distant from Mecca. It was formerly an episcopal see, under the patriarchs of Jerusalem, and famous for Theodorus, once bishop of it, who was the first that published to the world the opinion of the Monothelites. It is at this day called Fara: and hence the deserts, lying from this city to the borders of Palestine, are called the deserts or wilderness of Pharan, and the mountains lying in it, the mountains of Pharan, in holy scripture; near which Moses first began to repeat, and more clearly to explain the law to the children of Israel, before his death: and it is to that, to which the text above mentioned refers.

The Psalmist has written, "Out of Sion, the perfection of beauty, God hath shined;" which the Syriac version reads thus, "Out of Sion God hath shewed a glorious crown." From this some Arabic translation having expressed the two last words by "eclilan mahmudan," that is, "an honourable crown," the Mahometans have understood the name Mahomet; and so read the word thus, "Out of Sion hath God shewed the crown of Mahomet." In Isaiah we read, "And he saw a chariot, with a couple of horsemen, a chariot of asses and a chariot of camels." But the old Latin version hath it, "Et vidit currum duorum equitum, ascensorem asini, & ascensorem cameli;" that is, "And he saw a chariot of two horsemen, a rider upon an ass, and a rider upon a camel." Here, by the rider upon an ass, they understand Jesus Christ, because he so rode to Jerusalem; and by the rider upon a camel Mahomet, because he was of the Arabians, who used to ride upon camels. Our Saviour, in St. John, tells his disciples, "If I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you." By the Comforter, the Mahometans will have their prophet Mahomet to be meant: and therefore, among other titles, they gave him that of Paraclet, which is the Greek word used in this text for the Comforter, made Arabic. They also say, that the very name of Mahomet, both here and in other places of the gospel, was expressly mentioned; but that the Christians have, through malice, blotted it out, and shamefully corrupted those holy writings; nay, they

insist, that at Paris there is a copy of the Gospels without those corruptions, in which the coming of Mahomet is foretold in several places, with his name expressly mentioned in them. Such a copy, it must be owned, would be highly convenient, and to the purpose: for then it would be no easy matter to refute this text in the 61st chapter of the Koran: "Remember, that Jesus, the son of Mary, said to the children of Israel, I am the messenger of God: he hath sent me to confirm the Old Testament, and to declare unto you, that there shall come a prophet after me, whose name shall be Mahomet."

It is not our business to confute these glosses; and if it was, the absurdity of them is sufficiently exposed by barely relating them. Upon the whole, since the Mahometans can find nothing else in all the books of the Old and New Testament to wrest to their purpose, but the texts abovementioned, it appears to us, that their religion, as well as its founder, is likely to receive but little sanction from the Bible.

Mahomet was succeeded by Abubeker, agreeably to the wishes of the deceased prophet; who, after a reign of two years, was followed by Omar; and in the twelfth year of his government he received a mortal wound from the hand of an assassin, and made way for the succession of Othman, the secretary of Mahomet After the third caliph, twenty-four years after the death of the prophet, Ali was invested, by the popular choice, with the regal and sacerdotal office. Among the numerous biographers of Mahomet, we may reckon Abulfeda, Maracci, Savary, Sale, Prideaux, Boulainvilliers, D'Herbelot, Gagnier, Gibbon, and the author of the article in the Modern Universal History. [1]

MAHOMET II. the eleventh sultan of the Turks, born at Adrianople, the 24th of March, 1430, is to be remembered chiefly by us, for taking Constantinople in 1453, and thereby driving many learned Greeks into the West, which was a great cause of the restoration of learning in Europe, as the Greek literature was then introduced here. He was one of the greatest men upon record, with regard to the qualities necessary to a conqueror: and he conquered two empires, twelve kingdoms, and two hundred considerable cities. He was very ambitious of the title of Great,

[1] Prideaux has been chiefly followed in the preceding account.

which the Turks gave him, and even the Christians have not disputed it with him; for he was the first of the Ottoman emperors, whom the Western nations dignified with the title of Grand Seignior, or Great Turk, which posterity has preserved to his descendants. Italy had suffered greater calamities, but she had never felt a terror equal to that which this sultan's victories imprinted. The inhabitants seemed already condemned to wear the turban; it is certain that pope Sixtus IV. represented to himself Rome as already involved in the dreadful fate of Constantinople; and thought of nothing but escaping into Provence, and once more transferring the holy see to Avignon. Accordingly, the news of Mahomet's death, which happened the 3d of May, 1481, was received at Rome with the greatest joy that ever was beheld there. Sixtus caused all the churches to be thrown open, made the trades-people leave off their work, ordered a feast of three days, with public prayers and processions, commanded a discharge of the whole artillery of the castle of St. Angelo all that time, and put a stop to his journey to Avignon. Some authors have written that this sultan was an atheist, and derided all religions, without excepting that of his prophet, whom he treated as no better than a leader of banditti. This is possible enough; and there are many circumstances which make it credible. It is certain he engaged in war, not to promote Mahometism, but to gratify his own ambition: he preferred his own interest to that of the faith he professed; and to this it was owing that he tolerated the Greek church, and even shewed wonderful civility to the patriarch of Constantinople. His epitaph deserves to be noted; the inscription consisted only of nine or ten Turkish words, thus translated: "I proposed to myself the conquest of Rhodes and proud Italy."

He appears to be the first sultan who was a lover of arts and sciences; and even cultivated polite letters. He often read the History of Augustus, and the other Cæsars; and he perused those of Alexander, Constantine, and Theodosius, with more than ordinary pleasure, because these had reigned in the same country with himself. He was fond of painting, music, and sculpture; and he applied himself to the study of agriculture. He was much addicted to astrology, and used to encourage his troops by giving out that the motion and influence of the heavenly bodies promised him the empire of the world. Contrary to the genius

of his country, he delighted so much in the knowledge of foreign languages, that he not only spoke the Arabian, to which the Turkish laws, and the religion of their legislator Mahomet are appropriated, but also the Persian, the Greek, and the French, that is, the corrupted Italian. Landin, a knight of Rhodes, collected several letters which this sultan wrote in the Syriac, Greek, and Turkish languages, and translated them into Latin. Where the originals are is not known; but the translation has been published several times; as at Lyons, 1520, in 4to; at Basil, 1554, 12mo, in a collection published by Oporinus; at Marpurgh, 1604, in 8vo, and at Leipsic, 1690, in 12mo. Melchior Junius, professor of eloquence at Strasburg, published at Montbeliard, 1595, a collection of letters, in which there are three written by Mahomet II. to Scanderbeg. One cannot discover the least air of Turkish ferocity in these letters: they are written in as civil terms as the most polite prince in Christendom could have used.[1]

MAIER (MICHAEL), a celebrated German alchymist and rosicrucian of the seventeenth century, who sacrificed his health, his fortune, his time, and his understanding, to those ruinous follies, wrote many works, all having reference, more or less, to the principles or rather absurdities of his favourite study. The following are mentioned as the chief of these publications. 1. "Atalanta fugiens," 1618, 4to, the most rare and curious of his works. 2. "Septimana philosophica," 1620, 4to. In both these works he has given abundance of his reveries. 3. "Silentium post clamores, seu tractatus Revelationum fratrum roseæ Crucis," 1617, 8vo. 4. "De fraternitate roseæ Crucis," 1618, 8vo. 5. "Jocus severus," 1617, 4to. 6. "De roseâ Cruce," 1618, 4to. 7. "Apologeticus revelationum fratrum roseæ Crucis," 1617, 8vo. 8. "Cantilenæ intellectuales," Rome, 1624. 9. "Museum Chymicum," 1708, 4to. 10. "De Circulo physico-quadrato," 1616, 4to.[2]

MAIGNAN (EMANUEL), a religious minim, and one of the greatest philosophers of his age, was born at Toulouse, of an ancient and noble family, July 17, 1601. While he was a child, he discovered an inclination to letters and the sciences, and nothing is said to have had so great an effect

1 Guillet Hist. de Mahomet II.—Universal Hist.—Gibbon. 2 Dict. Hist.

in quieting his infant clamours, as putting some little book into his hands. He went through his course in the college of Jesuits, and acquitted himself with great diligence in every part of scholarship, both with respect to literary and religious exercises. He was determined to a religious life, by a check given to his vanity when he was learning rhetoric. He had written a poem, in order to dispute the prize of eloquence, and believed the victory was unjustly adjudged to another. This made him resolve to ask the minim's habit, and having acquitted himself satisfactorily in the trials of his probation-time, he was received upon his taking the vow in 1619, when he was eighteen. He went through his course of philosophy under a professor who was very much attached to the doctrine of Aristotle; and he omitted no opportunity of disputing loudly against all the parts of that philosopher's scheme, which he suspected of heterodoxy. His preceptor considered this as a good presage; and in a short time discovered, to his great astonishment, that his pupil was very well versed in mathematics, without having had the help of a teacher. In this, like Pascal, he had been his own master; but what he says of himself upon this point must be understood with some limitation; namely, that "in his leisure hours of one year from the duties of the choir and school, he discovered of himself as many geometrical theorems and problems, as were to be found in the first six books of Euclid's Elements."

However freely he examined the opinions of philosophy, instead of shewing himself incredulous in matters of divinity, he implicitly submitted to all the tenets of his church. But, as the arguments of the Peripatetics were commonly applied to illustrate and confirm those tenets, where he did not upon examination find them well-grounded, he made no scruple to prefer the assistance of Plato to that of Aristotle. His reputation was so great, that it spread beyond the Alps and Pyrenees; and the general of the minims ordered him to Rome, in 1636, to fill a professor's chair. His capacity in mathematical discoveries and physical experiments soon became known; especially from a dispute which arose between him and father Kircher, about the invention of a catoptrical work. In 1648 his book "De perspectiva horaria" was printed at Rome, at the expence of cardinal Spada, to whom it was dedicated, and greatly esteemed by all the curious.

From Rome he returned to Toulouse, in 1650, and was so well received by his countrymen, that they created him provincial the same year; though he was greatly averse to having his studies interrupted by the cares of any office, and he even refused an invitation from the king in 1660, to settle in Paris, as it was his only wish to pass the remainder of his days in the obscurity of the cloister, where he had put on the habit of the order. Before this, in 1652, he published his "Course of Philosophy," at Toulouse, in 4 vols. 8vo, in which work, if he did not invent the explanation of physics by the four elements, which some have given to Empedocles, yet he restored it, as Gassendus did the doctrine of the atomists. He published a second edition of it in folio, 1673, and added two treatises to it; the one against the vortices of Des Cartes, the other upon the speaking-trumpet invented by our countryman sir Samuel Morland. He also formed a machine, which shewed by its movements that Des Cartes's supposition concerning the manner in which the universe was formed, or might have been formed, and concerning the centrifugal force, was entirely without foundation.

Thus this great philosopher and divine passed a life of tranquillity in writing books, making experiments, and reading lectures. He was perpetually consulted by the most eminent philosophers, and was obliged to carry on a very extensive correspondence. Such was the activity of his mind that he is said to have studied even in his sleep; for his very dreams employed him in theorems, and he was frequently awaked by the exquisite pleasure which he felt upon the discovery of a demonstration. The excellence of his manners, and his unspotted virtues, rendered him no less worthy of esteem than his genius and learning. He died at Toulouse Oct. 29, 1676, aged seventy-five. It is said of him, that he composed with great ease, and without any alterations at all. See a book entitled "De vita, moribus, & scriptis R. patris Emanuelis Maignani Tolosatis, ordinis Minimorum, philosophi atque mathematici præstantissimi, elogium," written by F. Saguens, and printed at Toulouse in 1697, a work in which are some curious facts, not, however, unmixed with declamatory puerilities.[1]

[1] Life as above.—Niceron, vol. XXXI.—Gen. Dict.—Moreri.

MAILLA (JOSEPH-ANNE-MARIE DE MOYRIAC DE), a learned Jesuit, was born in the French province of Bugey on the borders of Savoy, in 1670. From the age of twenty-eight he had made himself so completely master of Chinese learning of all kinds, that he was considered as a prodigy, and in 1703, was sent as a missionary into that country, where he was highly esteemed by the emperor Kam-Hi, who died in 1722. By that prince he was employed, with other missionaries, to construct a chart of China, and Chinese Tartary, which was engraved in France in 1732. He made also some separate maps of particular provinces in that vast empire, and the emperor was so pleased with these performances, that he fixed the author at his court. Mailla likewise translated the "Great Annals" of China into French, and transmitted his manuscript to France in 1737, comprising the complete history of the Chinese empire. The first volumes appeared in 1777, under the care of the abbé Grosier, and the whole was completed by him in 1785, making thirteen volumes 4to. The style of the original is heavy, and contains many long and tedious harangues, which the editor has suppressed: it gives many lively and characteristic traits of men and manners. Mailla died at Pekin June 28, 1748, having lived forty-five years in China, and attained his seventy-ninth year. He was a man of a lively but placid character, of an active and persevering spirit, which no labours repressed. The late emperor Kien Long paid the expences of his funeral, which was attended by a procession of seven hundred persons.[1]

MAILLARD (OLIVER), a famous preacher, and a cordelier, was a native of Paris, where he rose to the dignity of doctor in divinity. He was entrusted with honourable employments by Innocent VIII. and Charles VIII. of France, by Ferdinand of Arragon, &c. and is said to have served the latter prince, even at the expence of his master. He died at Toulouse June 13, 1502. His sermons, which remained in manuscript, are full of irreverent familiarities, and in the coarsest style of his times. His Latin sermons were printed at Paris, in seven parts, forming three volumes in 8vo; the publication commenced in 1711, and was continued to 1730. In one of his sermons for Lent, the words hem! hem! are written in the margin to mark

[1] Dict. Hist.

the places where, according to the custom of those days, the preacher was to stop to cough. Niceron has given some amusing extracts from others of them, which, amidst all their quaintnesses, show him to have been a zealous reprover of the vices of the times, and never to have spared persons of rank, especially profligate churchmen. He even took liberties with Louis XI. of France to his face, and when one of the courtiers told him that the king had threatened to throw him into the river, "The king is my master," said our hardy priest, "but you may tell him, that I shall get sooner to heaven by water, than he will with his post-horses." Louis XI. was the first who established posting on the roads of France, and when this *bon mot* was repeated to him, he was wise enough to allow Maillard to preach what he would and where he would. The bon mot, by the way, appears in the "Navis Stultifera," by Jodocus Badius, and was probably a current jest among the wits of the time.[1]

MAILLEBOIS (JOHN-BAPTIST DEMARETS, marquis of), was the son of Nicolas Desmârets, controller-general of the finances towards the end of Louis XIV.'s reign, and was born in 1682. He first signalized himself in the war on the Spanish succession, and completed his reputation by two brilliant campaigns in Italy. He was afterwards sent against Corsica, which he reduced, but it threw off subjection immediately on his departure. This expedition obtained him the staff of mareschal of France. In the war of 1741, he gained new laurels in Germany and Italy: but in 1746, he was defeated by the famous count Brown, in the battle of Placentia. He died in February 1762, in the 80th year of his age. The account of his campaigns in Italy was published in 1775, in three volumes quarto, accompanied with a volume of maps. The author of this work was the marquis of Pezay, who executed it with great judgment.[2]

MAILLET (BENEDICT DE), a French theorist of some note, was born in 1659, of a noble family in Lorraine. At the age of thirty-three he was appointed consul-general of Egypt, and held that situation with great credit for sixteen years. Having strenuously supported the interests of his sovereign, he was at length rewarded by being removed to Leghorn, which was esteemed the chief of the French

[1] Niceron, vol. XXIII.—Bibl. Croix du Maine.—Moreri. [2] Dict. Hist.

consulships. In 1715 he was employed to visit and inspect the other consulships of Barbary and the Levant, and fulfilled this commission so much to the satisfaction of his court, that he obtained leave to retire, with a considerable pension, to Marseilles, where he died in 1738, at the age of seventy-nine. De Maillet did not publish any thing himself, but left behind him papers and memoirs, from which some publications were formed. The first of these was published in 8vo, by the abbé Mascrier, under the feigned name of Telliamed, which is De Maillet reversed. The subject is the origin of our globe, and the editor has thrown the sentiments of his author into the form of dialogues between an Indian philosopher and a French missionary. The philosopher maintained that all the land of this earth, and its vegetable and animal inhabitants, rose from the bosom of the sea, on the successive contractions of the waters: that men had originally been tritons with tails; and that they, as well as other animals, had lost their marine, and acquired terrestrial forms by their agitations when left on dry ground. This extravagance had its day in France. The same editor also drew from the papers of this author, a description of Egypt, published in 1743, in 4to, and afterwards in two volumes 12mo.[1]

MAIMBOURG (Louis), a man celebrated in the republic of letters, was born at Nancy, in Lorrain, in 1610. He was very well descended, and his parents were people of considerable rank and fortune. He was admitted into the society of the Jesuits in 1626; but obliged afterwards to quit it by the order of pope Innocent XI. in 1682, for having asserted too boldly the authority of the Gallican church against the court of Rome. Louis XIV. however, made him sufficient amends for this disgrace by settling on him a very honourable pension, with which he retired into the abbey of St. Victor at Paris. Here he died in 1686, after having made a will by which it appears that he was extremely dissatisfied with the Jesuits. Bayle has given the substance of it, as far as relates to them, and calls it a kind of a declaration of war. It sets forth, "That a gentleman of Nancy, in Lorrain, had been educated and settled in France from twelve years of age, and by that means was become a very faithful and loyal subject of that

[1] Dict. Hist.—Journal du Nil, par P. Chateauneuf, Hamburgh, 1799.—Major Rennel's Geography of Herodotus.—Dict. Hist.

king*; that he was now almost seventy-six years old; that his father and mother being very rich had founded a college for the Jesuits at Nancy, fifty years ago; and that for ten years before this foundation they had supplied those fathers with every thing they wanted. He declares, that they did all this in consideration of his being admitted into that order; and yet that now he was forcibly turned out of it. He wills, therefore, by this testament, that all the lands, possessions, &c. which the Jesuits received of his father and mother, do devolve, at his decease, to the Carthusian monastery near Nancy; affirming, that his parents would never have conferred such large donations upon them, but upon condition, that they would not banish their son from the society, after they had once admitted him; and that, therefore, since these conditions had been violated on the part of the Jesuits, the possessions of his family ought to return to him."

Maimbourg had a great reputation as a preacher, and published two volumes of sermons. But what have made him most known were the several histories he published. He wrote the History of Arianism, of the Iconoclasts, of the Croisades, of the Schism of the West, of the Schism of the Greeks, of the Decay of the Empire, of the League, of Lutheranism, of Calvinism, the Pontificate of St. Leo; and he was composing the "History of the Schism of England" when he died. These histories form 14 vols. 4to, or 26 in 12mo. Protestant authors have charged him with insincerity, have convicted him of great errors and misrepresentations, in their refutations of his "History of Lutheranism and Calvinism." The Jansenists criticized his "History of Arianism," and that of the "Iconoclasts," leaving all the rest untouched. The "History of Calvinism," which he published in 1681, stirred up a violent war against him; the operations whereof he left entirely to his enemies, without ever troubling himself in the least about it, or acting either offensively or defensively. The abbé L'Avocat says that his historical works were admired at first, on account of a kind of romantic style which prevails in them; but this false taste did not continue long, and the greatest part of them were exploded while their author was yet living. It is asserted that P. Maimbourg never took up his pen till he had heated his imagination by wine, nor ever attempted to describe a battle till he had drank two bottles; making use of this precaution, as he said

jestingly, lest the horrors of the combat should enfeeble his style. The same biographer adds, that Theodore Maimbourg, his cousin, turned Calvinist, then went back to the catholic church, then changed afresh to "what is called the reformed religion," and died a Socinian at London, about 1693. This last left an answer to "M. Bossuet's Exposition of the Catholic Faith;" and other works.[1]

MAIMONIDES (MOSES), or Moses the son of Maimon, a celebrated rabbi, called by the Jews "The eagle of the doctors," was born of an illustrious family at Cordova in Spain, 1131. He is commonly named Moses Egyptius, because he retired early, as it is supposed, into Egypt, where he spent his whole life in quality of physician to the Soldan. As soon as he arrived there he opened a school, which was presently filled with pupils from all parts, especially from Alexandria and Damascus; who did such credit to their master by the progress they made under him, that they spread his name throughout the world. Maimonides was, indeed, according to all accounts of him, a most uncommon and extraordinary man, skilled in all languages, and versed in all arts and sciences. As to languages, the Hebrew and Arabic were the first he acquired, and what he understood in the most perfect manner; but perceiving that the knowledge of these would distinguish him only among his own people, the Jews, he applied himself also to the Chaldee, Turkish, &c. &c. of all which he became a master in a very few years. It is probable also, that he was not ignorant of the Greek, since in his writings he often quotes Aristotle, Plato, Galen, Themistius, and others; unless we can suppose him to have quoted those authors from Hebrew and Arabic versions, for which, however, as far as we can find, there is no sufficient reason.

He was famous for arts as well as language. In all branches of philosophy, particularly mathematics, he was extremely well skilled; and his experience in the art of healing was so very great, that as we have already intimated, he was called to be physician in ordinary to the king. There is a letter of his extant, to rabbi Samuel Aben Tybbon, in which he has described the nature of this office, and related also what vast incumbrances and labours the practice of physic brought upon him. Of this we shall give a short extract, because nothing can convey a clearer

[1] Gen. Dict.—Moreri.—L'Avocat's Dict. Hist.

or a juster idea of the man, and of the esteem and veneration in which he was held in Egypt. Tybbon had consulted him by a letter upon some difficult points, and had told him in the conclusion of it, that as soon as he could find leisure he would wait upon him in person, that they might canvas them more fully in the freedom of conversation. Maimonides replied, that he should be extremely glad to see him, and that nothing could give him higher pleasure than the thoughts of conversing with him; but yet that he must frankly confess to him that he durst not encourage him to undertake so long a voyage, or to think of visiting him with any such views. "I am," says he, "so perpetually engaged, that it will be impossible for you to reap any advantage from me, or even to obtain a single hour's private conversation with me in any part of the four-and-twenty. I live in Egypt, the king in Alkaira; which places lie two sabbath-days journey asunder. My common attendance upon the king is once every morning; but when his majesty, his concubines, or any of the royal family, are the least indisposed, I am not suffered to stir a foot from them; so that my whole time, you see, is almost spent at court. In short, I go to Alkaira every morning early, and, if all be well there, return home about noon; where, however, I no sooner arrive, than I find my house surrounded with many different sorts of people, Jews and Gentiles, rich men and poor, magistrates and mechanics, friends as well as enemies, who have all been waiting impatiently for me. As I am generally half famished upon my return from Alkaira, I prevail with this multitude, as well as I can, to suffer me to regale myself with a bit of dinner; and as soon as I have done, attend this crowd of patients, with whom, what with examining into their particular maladies, and what with prescribing for them, I am often detained till it is night, and am always so fatigued at last, that I can scarcely speak, or even keep myself awake. And this is my constant way of life," &c.

But however eminent Maimonides was as a physician, he was not less so as a divine. The Jews have this saying of him, "A Mose ad Mosen non surrexit sicut Moses;" by which they would insinuate, that of all their nation none ever so nearly approached to the wisdom and learning of their great founder and lawgiver, as Moses, the son of Maimon. He was, says Isaac Casaubon, "a man of

great parts and sound learning; of whom, I think, we may truly say, as Pliny said of old of Diodorus Siculus, that he was the first of his tribe who ceased to be a trifler." He was so far from paying an undue regard to absurd fables and traditions, as his nation had always been accustomed to do, that he dissuaded others from it in the most express terms. "Take heed," says he, "and do not waste your time in attempting to draw sense or meaning out of that which has no meaning in it; I myself have spent a great deal of time in commenting upon, and explaining the Gemara, from which I have reaped nothing but my labour for my pains."

The works of Maimonides are very numerous. Some of them were written in Arabic originally, but are now extant in Hebrew translations only. The most considerable are his Jad, which is likewise called "Mischne Terah," his "More Nevochim," and his "Peruschim, or Commentaries upon the Misna." His "Commentaries upon the Misna" he began at the age of three-and-twenty, and finished in Egypt, when he was about thirty. They were translated from the Arabic by rabbi Samuel Aben Tybbon. His "Jad" was published about twelve years after, written in Hebrew, in a very plain and easy style. This has always been esteemed a great and useful work, being a complete code, or pandect of Jewish law, digested into a clear and regular form, and illustrated throughout with an intelligible commentary of his own. "Those," says Collier, "that desire to learn the doctrine and the canon law contained in the Talmud, may read Maimonides's compendium of it in good Hebrew, in his book entitled Jad; wherein they will find a great part of the fables and impertinences in the Talmud entirely discarded." But of all his productions, the "More Nevochim" has been thought the most important, and valued the most, not only by others, but also by himself. This was written by him in Arabic, when he was about fifty years old; and afterwards translated into Hebrew, under his own inspection, by rabbi Samuel Aben Tybbon. The design of it was to explain the meaning of several difficult and obscure words, phrases, metaphors, parables, allegories, &c. in scripture; which, when interpreted literally, seemed to have no meaning at all, or at least a very absurd and irrational one. Hence the work, as Buxtorf says, took its title of "More Nevochim," that is, "Doctor perplexorum;" as being written for the use

and benefit of those who were in doubt whether they should interpret such passages according to the letter, or rather figuratively and metaphorically. It was asserted by many at that time, but very rashly, that the Mosaic rites and statutes had no foundation in reason, but were the effects of mere will, and ordained by God upon a principle purely arbitrary. Against these Maimonides argues, shews the dispensation in general to be instituted with a wisdom worthy of its divine author, and explains the causes and reasons of each particular branch of it. This procedure, however, gave offence to many of the Jews; those especially who had long been attached to the fables of the Talmud. They could not conceive that the revelations of God were to be explained upon the principles of reason; but thought that every institution must cease to be divine the moment it was discovered to have any thing in it rational. Hence, when the "More Nevochim" was translated into Hebrew, and dispersed among the Jews of every country, great outcries were raised, and great disturbances occasioned about it. They reputed the author to be a heretic of the worst kind, one who had contaminated the religion of the Bible, or rather the religion of the Talmud, with the vile allay of human reason; and would gladly have burnt both him and his book. In the mean time, the wiser part of both Jews and Christians have always considered the work in a very different light, as formed upon a most excellent and noble plan, and calculated in the best manner to procure the reverence due to the Bible, by shewing the dispensation it sets forth to be perfectly conformable to all our notions of the greatest wisdom, justice, and goodness: for, as the learned Spencer, who has pursued the same plan, and executed it happily, observes very truly, "nothing contributes more to make men atheists, and unbelievers of the Bible, than their considering the rites and ceremonies of the law as the effects only of caprice and arbitrary humour in the Deity: yet thus they will always be apt to consider them while they remain ignorant of the causes and reasons of their institution."

Besides these three works of Maimonides, a great many pieces are said to have been written by him upon theology, philosophy, logic, medicine, &c. and in various languages, as Arabic, Chaldee, and Greek. It may easily indeed be conceived, that a man of his uncommon abilities might be qualified to write upon almost every subject, as there was

hardly any thing to be found in the republic of letters, which he had not read. He had turned over not only all the Hebrew, but all the Arabian, Turkish, Greek, Egyptian, and Talmudic writers, as appears by the use he has made of them in his works. He tells us in more places than one, that he had perused with great attention, all the ancient authors upon the rise and progress of idolatry, with a view of explaining the reasons of those rites and ordinances in the law, which were instituted to abolish it: and, in the preface to his "Commentary upon the Misna," he expressly says, that there was no book written in any language, upon the subject of philosophy, which he had not read entirely through.

This wonderful rabbi died in Egypt, in 1204, when he was seventy years of age, and was buried with his nation in the land of Upper Galilee. The Jews and Egyptians bewailed his death for three whole days, and called the year in which he died "Lamentum lamentabile," as the highest honour they could confer upon his name. See the preface of John Buxtorf the son, to his Latin translation of the "More Nevochim," whence this account of the author is chiefly taken.[1]

MAINE DU. See CROIX.

MAINTENON (MADAM DE), a very extraordinary French lady, who, from a low condition and many misfortunes, was raised at last to be the wife of Louis XIV. was descended from the ancient family of d'Aubigné; her proper name being Frances d'Aubigné. M. d'Aubigné, her grandfather, was born in 1550, and died in 1630, in his 80th year. He was a man of great merit, a man also of rank, a leading man among the Protestants in France, and much courted to go over to the opposite party. When he perceived that there was no safety for him any longer in his own country, he fled for refuge to Geneva, about 1619. The magistrates, and the clergy there, received him with great marks of honour and distinction; and he passed the remainder of his life among them in great esteem. Mezeray says, that "he was a man of great courage and boldness, of a ready wit, and of a fine taste in polite learning, as well as of good experience in matters of war."

The son of this d'Aubigné was the father of madam de Maintenon; her mother the daughter of Peter de Cardillac,

[1] Preface as above.—Wolfii Bibl. Hebræa.—Saxii Onomasticon.

lord of Lane; and of Louisa de Montalembert. They were married at Bourdeaux, Dec. 27, 1627, not without some apprehensions, it is said, on the part of the lady, upon her being united, we know not how, to a man of a most infamous character, and who had actually murdered his first wife: for such was Constance d'Aubigné. Going to Paris soon after his marriage, he was for some very gross offence cast into prison; upon which madam d'Aubigné followed to solicit his pardon; but in vain: cardinal Richelieu was inflexible, and told her, that "to take such a husband from her, was to do her a friendly office." Madam d'Aubigné, more attached to her husband in proportion as he became more miserable, obtained leave to shut herself up in prison with him. Here she had two sons, and becoming pregnant a third time, obtained leave from court to have her husband removed to the prison of Niort, that they might be nearer the assistance which they derived from their relations.

In this prison madam de Maintenon was born, Nov. 27, 1635; from which miserable situation, however, she was taken a few days after by madam Villette, her aunt by her father's side, who, out of compassion to the child, gave her to the care of her daughter's nurse, with whom she was bred for some time as a foster-sister. Madam Villette also sent the prisoners several necessaries, of which they were in extreme want. Madam d'Aubigné at length obtained her husband's enlargement; but it was upon condition that he should turn Roman Catholic. D'Aubigné promised all; but, forgetting his promises, and fearing to be involved again in trouble, he was determined to seek his fortune abroad. Accordingly in 1639, he embarked for America with his wife and family; and arriving safely there, settled in Martinico, where he acquired considerable plantations. Madam d'Aubigné returned in a little time with her children to France, to carry on some lawsuits, and recover some debts; but madam Villette persuading her to desist from her pretensions, she returned to America, where she found her husband ruined by gaming. In 1646, he died, when madam d'Aubigné was left, in the utmost distress, to support herself, and manage the education of her children, as she could. She returned to France, leaving her debts unpaid, and her daughter as a pledge in the hands of one of her principal creditors; who, however, soon sent her into France after her mother.

Here neglected by her mother, who was indeed little able to support her, she fell into the hands of madam Villette at Poicton, who received her with great marks of affection; and told her, that she should be welcome, if she thought fit, to live with her, where at least she should never be reduced to want a subsistence. The niece accepted the offer which her aunt made her, and studied to render herself necessary and agreeable to a person, upon whom she saw she must depend for every thing. She particularly laboured to insinuate herself into the affections of her cousin, with whom she had one common nurse: and to omit nothing that might please them, she expressed a great desire to be instructed in the religion of her ancestors. She was impatient to have some conversation with ministers, and to frequent their sermons, and in a short time became firmly attached to the Protestant religion. In the mean time madam de Neuillant, a relation by her mother's side, and a Roman catholic, had been busy in advertising some considerable persons of the danger she was in, as to her salvation; and had solicited an order, which was granted, from the court, to take her out of the hands of madam Villette, and to have her instructed in the Roman Catholic religion. She accordingly took her to herself, and made a convert of her: which however was not effected without many threats, artifices, and hardships, which drove her at length to a compliance with the solicitations of madam de Neuillant.

In 1651, she was married to the abbé Scarron. Madam de Neuillant, being obliged to go to Paris, took her along with her; and there becoming known to this old famous buffoon, who admired her for her wit, she preferred marrying him to the dependent state she was in. Scarron was of an ancient and distinguished family, but deformed, infirm, and in no very advantageous circumstances; as he subsisted only on a pension, which was allowed him by the court, in consideration of his wit and parts. She lived with him, however, many years; and Voltaire says that this part of her life was undoubtedly the happiest. Her beauty, but still more her wit, for she was never reckoned a complete beauty, distinguished her greatly; and her conversation was eagerly sought by all the best company in Paris. Upon the death of her husband, which happened in 1660, she was reduced to the same indigent condition she was in before her marriage; but her friends did all they could to

prevail upon the court to continue to her the pension which Scarron had enjoyed: in order to which, petitions were frequently given in, beginning always with, "The widow Scarron most humbly prays your majesty," &c. For a time all these petitions signified nothing; and the king was so weary of them, that he has been heard to say, "Must I always be pestered with the widow Scarron?" At length, madam de Montespan, his mistress, undertook to present one to him: "How!" cried the king, "the widow Scarron again! Shall I never hear of any thing else?" "Indeed, Sire," replied madam de Montespan, "you ought to have ceased hearing of it long ago." The pension was granted, and madam Scarron went to thank madam de Montespan, who was so struck with the charms of her conversation, that she presented her to the king, who is reported to have said: "Madam, I have made you wait a long time; but your friends are so numerous, that I was desirous of your owing this to me alone." Voltaire tells us, he had this fact from cardinal Fleury, who took a pleasure in often repeating it, because he said Louis XIV. had made him the same compliment when he gave him the bishopric of Frejus.

Some time after, madam de Montespan, wishing to conceal the birth of the children she had by the king, cast her eyes on madam Scarron, as the most likely person to keep the secret, and educate them properly; and madam Scarron undertook this charge by his majesty's order, and became their governante. She then led a hard, unpleasant, and retired life, with only her pension of 2000 livres, and had the mortification of knowing that she was disagreeable to the king. His majesty had indeed a degree of dislike to her: he looked upon her as a wit; and though he possessed much wit himself, he could not bear those who made a display of it. He never mentioned her to madam de Montespan, but by the name of "your bel-esprit." When the children grew older, they were sent for to court, which occasioned the king to converse sometimes with madam Scarron, in whom he found so much sense, sweetness, and elegance of manners, that he not only lost by degrees his dislike to her, but gave her a particular proof of his esteem: looking over the state of the pensions, and seeing "two thousand francs for madam Scarron," he erased the sum, and wrote "two thousand crowns." The young duke of Maine also contributed not

a little to remove his majesty's prejudices. The king frequently played with him, and being much pleased with the sense that appeared even in his eyes, and with the manner in which he answered his questions, said to him one day, "You are very wise;" "I may well be so," replied the child, "for I have a governess who is wisdom itself." "Go," said his majesty, "go, tell her you bring her a hundred thousand franks for your sugar plumbs." Madam Scarron attended this young prince sometime after to the waters of Barege, from whence she wrote to the king himself, to inform him of all that passed. He was much pleased with her letters, and said, "I had no idea that a bel-esprit could write so well." This circumstance probably gave rise to the report that Louis XIV. was first captivated by a letter she wrote in madam de Montespan's name; but it is a mere story. Madam de Montespan wrote at least as good letters as madam Scarron, and even as madam de Sevigné.

In 1679, the king bought her the lands of Maintenon, worth 250,000 livres, which was the only estate she ever had, though afterwards in a height of favour that afforded her the means of purchasing immense property. Here she had a magnificent castle, in a most beautiful country, not more than fourteen leagues from Paris, and ten from Versailles. The king, seeing her extremely pleased with the acquisition of her estate, called her publicly madam de Maintenon; which change of name was of greater use to her than she herself could have foreseen. She could not well be raised to the rank in which she was afterwards seen, with the name of Scarron, which must always have been accompanied with a mean and burlesque idea. A woman, whose very name was a jest, must have detracted from the respect and veneration which was paid to the great and pompous Louis; nor could all the reserve and dignity of the widow efface the impression made by the remembrance of her buffoonish husband. It was necessery, therefore, that madam de Maintenon should obliterate madam Scarron.

In the mean time, her elevation was to her only a retreat. Shut up in her apartment, which was on the same floor with the king's, she confined herself to the society of two or three ladies, as retired as herself; and even these she saw but seldom. The king came to her apartment every day after dinner, before and after supper, and continued

there till midnight. Here he did business with his ministers, while madam de Maintenon employed herself in reading or needle-work, never shewing any eagerness to talk of state affairs, often seeming wholly ignorant of them, and carefully avoiding whatever had the least appearance of cabal and intrigue. She studied more to please him who governed, than to govern; and preserved her credit, by employing it with the utmost circumspection. She did not make use of her power, to give the greatest dignities and employments among her own relations Her brother count d'Aubigné, a lieutenant-general of long standing, was not even made a marshal of France; a blue ribbon, and some appropriations in the farms of the revenue, were all his fortune: which made him once say to the marshal de Vivone, the brother of madam de Montespan, that "he had received the staff of marshal in ready money." It was rather high fortune for the daughter of this count, to marry the duke de Noailles, than an advantage to the duke. Two more nieces of madam de Maintenon, the one married to the marquis de Caylus, the other to the marquis de Villette, had scarcely any thing. A moderate pension, which Louis XIV. gave to madam de Caylus, was almost all her fortune; and madam de Villette had nothing but expectations. This lady, who was afterwards married to the celebrated lord Bolingbroke, often reproached her aunt for doing so little for her family; and once told her in some anger, that "she took a pleasure in her moderation, and in seeing her family the victim of it." This Voltaire relates as a fact, which he had from M. de Villette herself. It is certain, that M. de Maintenon submitted every thing to her fears of doing what might be contrary to the king's sentiments. She did not even dare to support her relation the cardinal de Noailles, against father le Tellier. She had a great friendship for the poet Racine, yet did not venture to protect him against a slight resentment of the king's. One day, moved with the eloquence with which he had described to her the people's miseries in 1698, she engaged him to draw up a memorial, which might at once shew the evil and the remedy. The king read it; and, upon his expressing some displeasure at it, she had the weakness to tell the author, and not the courage to defend him. Racine, still weaker, says Voltaire, was so hurt, that it was supposed to have occasioned his death. The same natural disposition, which made her

incapable of conferring benefits, made her also incapable of doing injuries. When the minister Louvois threw himself at the feet of Louis XIV. to hinder his marriage with the widow Scarron, she not only forgave him, but frequently pacified the king, whom the rough temper of this minister as frequently angered.

About the end of 1685, Louis married madam de Maintenon; and certainly acquired an agreeable and submissive companion. He was then in his forty-eighth year, she in her fiftieth. The only public distinction which made her sensible of her secret elevation (for nothing could be conducted more secretly then, or kept a greater secret afterwards, than this marriage) was, that at mass she sat in one of the two little galleries, or gilt doors, which appeared only to be designed for the king and queen: besides this, she had not any exterior appearance of grandeur. That piety and devotion, with which she had inspired the king, and which she had applied very successfully to make herself a wife, instead of a mistress, became by degrees a settled disposition of mind, which age and affliction confirmed. She had already, with the king and the whole court, given herself the merit of a foundress, by assembling at Noisy a great number of women of quality; and the king had already destined the revenues of the abbey of St. Denis, for the maintenance of this rising community. St. Cyr was built at the end of the park at Versailles, in 1686 She then gave the form to this establishment; and, together with Desmarets, bishop of Chartres, made the rules, and was herself superior of the convent. Thither she often went to pass away some hours; and, as we learn from herself, melancholy determined her to this employment. "Why cannot I," says she in a letter to madam de la Maisonfort, "why cannot I give you my experience? Why cannot I make you sensible of that uneasiness, which wears out the great, and of the difficulties they labour under to employ their time? Do not you see that I am dying with melancholy, in a height of fortune, which once my imagination could scarcely have conceived? I have been young and beautiful, have had a relish for pleasures, and have been the universal object of love. In a more advanced age, I have spent my time in intellectual amusements. I have at last risen to favour; but I protest to you, my dear girl, that every one of these conditions leaves in the mind a dismal vacuity." If any thing, says

Voltaire, could shew the vanity of ambition, it would certainly be this letter. She could have no other uneasiness than the uniformity of her manner of living with a great king; and this made her say once to the count d'Aubigné, her brother, "I can hold it no longer; I wish I was dead."

The court grew now every day less gay and more serious, after the king began to live a retired life with madam de Maintenon. It was the convent of St. Cyr which revived the taste for works of genius. Madam de Maintenon intreated Racine, who had renounced the theatre for Jansenism and the court, to compose a tragedy, and to take the subject from the Bible. Racine composed "Esther:" and this piece having been first represented at the house of St. Cyr, was afterwards acted several times at Versailles before the king, in the winter of 1689. At the death of the king, which happened Sept. 2, 1715, madam de Maintenon retired wholly to St. Cyr, where she spent the remainder of her days in acts of devotion. What appears surprising is, that Louis XIV. made no certain provision for her, but only recommended her to the duke of Orleans. She would accept of no more than an annual pension of 80,000 livres; and this was punctually paid her till her death, which happened the 15th of April, 1719. M. de la Beaumelle published in 1755, "M. de Maintenon's Letters," 9 vols. 12mo; and "Memoirs" for her history, &c. the whole reprinted in 12 vols. small 12mo. These "Letters" are curious and interesting, but there are several trifling ones among them. The "Memoirs," which contain some remarkable anecdotes, are not always to be depended on as to facts, and are frequently censurable for indelicacy.[1]

MAJOR, or MAIR (JOHN), a scholastic divine and historian, was born, not at Haddington, as is usually said, but at Gleghorn, a village near North Berwick, in 1469. From some passages in his writings, it appears that he resided for a time both at Oxford and at Cambridge. At the former particularly, we learn from the dedication of one of his works to cardinal Wolsey, he resided, not three months, as Wood says, but a year. The cardinal, whom he styles "your majesty," received him "after the old manner of Christian hospitality, and invited him with a splendid salary to Oxford, where he had lately founded his

[1] Moreri.—Siecle de Louis XIV.—Dict. Hist.

college, which Major did not accept, on account of the love he bore to his mother university of Paris." It appears that he went in 1493 to Paris, and studied in the college of St. Barbe, under the famous John Boulac. Thence he removed to the college of Montacute, where he began the study of divinity, under the celebrated Standouk. In 1498 he was entered of the college of Navarre; in 1505 he was created D. D. returned to Scotland in 1519, and taught theology for several years in the university of St. Andrew's. At length, disgusted with the quarrels of his countrymen, he returned to Paris, and resumed his lectures in the college of Montacute, where he had several pupils, afterwards men of eminence. About 1530, he removed once more to Scotland, was chosen professor of divinity at St. Andrew's, and afterwards became provost. It is usually supposed that he died in 1547, but it is certain that he was alive in 1549; for in that year he subscribed (by proxy, on account of his great age) the national constitutions of the church of Scotland. He died soon after, probably in 1550, which must have been in his eighty-second year. Du Pin says, that of all the divines who had written on the works of the Master of Sentences (Peter Lombard), Major was the most learned and comprehensive. His History of Scotland is written with much commendable freedom; but in a barbarous style, and not always correct as to facts. He was the instructor, but not, as some have said, the patron of the famous George Buchanan. He also had the celebrated John Knox as one of his pupils. Baker in a MS note on the "Athenæ," adds to the mention of this fact, that "a man would hardly believe he had been taught by him." Baker, however, was not sufficiently acquainted with Major's character to be able to solve this doubt. Major, according to the very acute biographer of Knox (Dr. M'Crie) had acquired a habit of thinking and expressing himself on certain subjects, more liberal than was adopted in his native country and other parts of Europe. He had imbibed the sentiments concerning ecclesiastical polity, maintained by John Gerson, Peter D'Ailly, and others, who defended the decrees of the council of Constance, and liberties of the Gallican church, against those who asserted the incontroulable authority of the sovereign pontiff. He thought that a general council was superior to the pope, might judge, rebuke, restrain, and even depose him from his dignity; denied the temporal

supremacy of the bishop of Rome, and his right to inaugurate or dethrone princes; maintained that ecclesiastical censures and even papal excommunications had no force, if pronounced on invalid or irrelevant grounds; he held that tithes were merely of human appointment, not divine right; censured the avarice, ambition, and secular pomp of the court of Rome and the episcopal order; was no warm friend of the regular clergy, and advised the reduction of monasteries and holidays. His opinions respecting civil government were analogous to those which he held as to ecclesiastical policy. He taught that the authority of kings and princes was originally derived from the people; that the former are not superior to the latter, collectively considered; that if rulers become tyrannical, or employ their power for the destruction of their subjects, they may lawfully be controuled by them; and proving incorrigible, may be deposed by the community as the superior power; and that tyrants may be judicially proceeded against, even to capital punishment. The affinity between these and the political principles afterwards avowed by Knox, and defended by the classic pen of Buchanan, is too striking to require illustration. But although Major had ventured to think for himself on these topics, in all other respects he was completely subservient to the opinions of his age; and with a mind deeply tinctured with superstition, defended some of the absurdest tenets of popery by the most ridiculous and puerile arguments. We cannot, therefore, greatly blame Buchanan, who called him in ridicule, what he affected to call himself in humility, "Joannes, solo cognomine, Major." His works are, 1. "Libri duo fallaciarum," Lugd. 1516, comprising his "Opera Logicalia." 2. "In quatuor sententiarum commentarius," Paris, 1516. 3. "Commentarius in physica Aristotelis," Paris, 1526. 4. "In primum et secundum sententiarum commentarii," Paris, 1510. 5. "Commentarius in tertium sententiarum," Paris, 1517. 6. "Literalis in Matthæum expositio," Paris, 1518. From these two last may be collected his sentiments on ecclesiastical polity, mentioned above. 7. "De historia gentis Scotorum, seu historia majoris Britanniæ," Paris, 1521, 4to. Of this a new edition was printed at Edinburgh, 1740, 4to. 8. "Luculenta in 4 Evangelia expositiones," &c. Paris, 1529, folio. 9. "Placita theologica." 10. "Catalogus episcoporum Lucio-

nensium." He also translated Caxton's Chronicle into Latin.[1]

MAJORAGIUS (MARK ANTONY), so named from a village in the territory of Milan, where he was born in 1514, applied himself to the study of belles lettres, and afterwards taught them at Milan, with very great reputation. He introduced into the schools of that place the mode of writing declamations which had been practised by the ancients, and was found to be an useful method of exercising the genius of young men. His success attracted much envy, and his enemies are said to have instituted a law-suit against him for taking the name of Marcus Antonius Majoranus, instead of Antonius Maria, which was his proper name. He founded his defence on the more classical sound of the name, and his plea was considered as valid. He died in 1555, at the early age of forty-one. Of his works are extant, 1. "Commentaries on the Rhetoric of Aristotle, on the Oratory of Cicero, and on Virgil," all in folio. 2. Several Tracts, and among others, "De senatu Romano," in 4to. "De risu Oratorio et urbano." "De nominibus propriis veterum Romanorum." 3. "A Collection of Latin Speeches," Leipsic, 1628, 8vo. These works are all replete with learning.[2]

MAIRAN (JOHN JAMES D'ORTOUS DE), a French philosopher, whose works do credit to his country, was born at Beziers, in 1678. He was early admitted into the academy of sciences, and the French academy; and in the former, in 1741, succeeded Fontenelle in the office of perpetual secretary. This place he filled with great reputation for three years, and displayed, like his predecessor, the talent of placing the most abstruse questions in a clear and intelligible light. He died at Paris, Feb. 20, 1771. His works are, 1. "Dissertation sur les variations du Barométre," 1715, 12mo. 2. "Dissertation sur la cause de la lumiere des Phosphores, et des noctiluques," 1717, 12mo. 3. "Dissertation sur la Glace," 1719, 12mo. 4. "Lettre à M. l'abbé Bignon, sur la nature des Vaisseaux," 1728, 4to. 5. "Traité physique et historique de l'Aurore Boreale," 1733, 4to. 6. "Dissertation sur les forces motrices des corps," 1741, 12mo. 7. "Lettre à Madame du Chatelet, sur la question des forces vives," 1741, 12mo.

[1] Mackenzie's Scotch Writers.—Ath. Ox. vol. I.—Dodd's Ch. Hist.—M'Crie's Life of Knox.—Irvin's Life of Buchanan.

[2] Gen. Dict.—Moreri.—Tiraboschi.

8. "Eloges des Académiciens de l'academie des sciences, morts en 1741, 1743, and 1747," 12mo. In these compositions, without imitating Fontenelle, he is thought nearly to equal him, in the talent of characterizing the persons he describes, and appreciating their merits justly. 9. "Lettre au Père Parennin, contenant diverses questions, sur la Chine," 12mo. This is a curious work, and strongly displays the philosophical mind of the author. 10. Many memoirs inserted in the volumes of the academy of sciences, and some other compositions of no great bulk. Mairan was much admired in society as an intelligent, agreeable, and lively companion. It is of him that madame Pompadour relates the following anecdote, which, if we mistake not, has been attributed to others: "His house had by chance taken fire, which was just getting into the second floor, where he was plodding calmly over his circles and triangles. He is summoned to fly without delay: 'Talk to my wife,' says he, 'I meddle with none of these matters;' and sat down again contentedly to muse on the moon, until he was forced out of the house."[1]

MAIRE (JOHN LE), an early French poet, was born at Bavai, in Hainault, in 1473, and died, according to some authors, in 1524, according to others, towards 1548. He is the author of an allegorical poem entitled "Les trois Contes de Cupidon et d'Atropos, dont le premier fut inventé par Seraphin, Poete Italien; le 2e et le 3 de Maitre Jean le Maire," Paris, 1525, 8vo. Several other poems by him are extant, all indicating a lively imagination, wit, and facility of writing, but with little correctness, taste, or delicacy. Some of his productions are not even decent. He wrote also, "Les Illustrations des Gaules, et singularitès de Troyes," 1512, folio. And a panegyric on Margaret of Austria, entitled "La Couronne Marguaritique," printed at Lyons, in 1546, in which he reports some curious traits of the wit and repartee of that princess.[2]

MAIRET (JOHN), a French poet of later times, was born at Besançon, in 1604, and was gentleman in waiting to the duke of Montmorency, under whom he signalized himself in two battles against the Hugonots. His patron settled upon him a pension of 15,000 livres; but, not con-

[1] Dict. Hist.—Necrologie, vol. IV—Madame Pompadour's Letters
[2] Dict. Hist.—Moreri.—Croix du Maine.

tented with that, he complained heavily that the poets of his time received praises and incense, like the deities of antiquity, but nothing that could support life. He was in truth a lover of good cheer, and would have been more pleased with presents of wine, or delicacies for the table, than crowns of laurel, or any unsubstantial honour. His remonstrances were not ineffectual. He received many presents from the duke de Longueville, and favours in great number from cardinal Richelieu, the count of Soissons, and cardinal la Valette. He married in 1648, and retired to Besançon, where he principally resided from that time, though he lost his wife in about ten years. He had some talent for negotiation, and conducted the business of a suspension of arms for Franche Comté with such success, that the emperor rewarded him in 1668, by re-establishing an ancient claim to nobility that had been in his family. He died in 1686, at the age of eighty-four. Mairet was never rich, yet led a life of ease and gratification. He very early began to write. His first tragedy of "Chryseide," was written at sixteen; "Sylvia," at seventeen; "Sylvianire," at twenty-one; "The Duke de Ossane," at twenty-three; "Virginia," at twenty-four; and "Sophonisba," at twenty-five. He wrote in all, 1. Twelve tragedies, which, though they have some fine passages, abound in faults, and are written in a feeble style of versification. Corneille had not yet established the style of the French drama. On the Sophonisba of Mairet, Voltaire has formed another tragedy of the same name. 2. A poem, entitled "Le Courtisan solitaire," a performance of some merit. 3. Miscellaneous poems, in general moderate enough. 4. Some criticisms against Corneille, which were more disgraceful to the author than to the person attacked. His Sophonisba, however, was preferred to that of Corneille, but then that drama is by no means esteemed one of the happiest efforts of the great tragic poet.[1]

MAISTRE (Antoine le). France has produced several great men of the name of Maistre, and among them Giles le Maistre, celebrated as an incorruptible magistrate in the corrupt times of Francis I. and Henry II. Antony le Maistre seems to have been of a different family, being the son of Isaac le Maistre, master of the accounts, and Catherine Arnauld, sister of the celebrated M. Arnauld, doc-

[1] Niceron, vol. XXV.—Dict. Hist.—Moreri.

tor of the Sorbonne. He was born at Paris, May 2, 1608. He appeared very early as a pleader, and with uncommon success, but from religious feelings gave up his pursuits, and retired to the society of Port-Royal, where his piety and mortification became conspicuous. "I have been busy," said he, "in pleading the causes of others, I am now studying to plead my own." He died Nov. 4, 1658, aged fifty-one. Of his works, there have been published, 1. "Pleadings;" of the elegant style of which, Perrault speaks in the highest terms of approbation. 2. "A Translation of Chrysostom de Sacerdotio," with an elegant preface, 12mo. 3. "A life of St. Bernard, under the name of the sieur Lancy, 4to and 8vo. 4. Translations of several writings of St. Bernard. 5. Several publications in favour of the Society of Port-Royal. 6. "The Life of Don Barthélemi des Martyrs," in 8vo, esteemed a very well-written composition; but some biographers have attributed this to his brother, the subject of our next article.[1]

MAISTRE (Louis Isaac le), more known under the name of Sacy (Isaac inverted), was brother of the former, and was born at Paris, in 1613, where he was also educated. After pursuing his studies with the greatest success under Du Verger, the abbé of St. Cyran, and other eminent teachers, he was admitted to the priesthood in 1648. His reputation gained him the office of confessor to the society of Port Royal; but that house being accused of Jansenism, he was involved in the persecution; was obliged to conceal himself in 1661; and in 1666 was confined in the Bastille. In that prison he composed some important works, particularly a translation of the whole Bible, which was finished on the eve of All-saints, 1668; and on the same day he obtained his liberty, after being confined two years and a half. When this work was presented to the king and his minister, le Maistre desired no other reward than that of being allowed frequently to visit the Bastille, to inspect the state of the prisoners. Some writers assert that during his confinement, he composed a history of the Old and New Testament, in one volume, under the name of Royaumont, a work known in this country by a translation in 4to, published about the beginning of the last century, with nearly 300 plates; but others ascribe it to

[1] Moreri.—Dict. Hist.—Perrault's Hommes Illustres.

Nicholas Fontaine. Le Maistre remained at Paris till 1675, when he retired to Port-Royal; but was obliged in 1679 to quit it, and retired to Pompona, where he died, at the age of seventy-one, in 1684. His works are, 1. His translation of the Bible, with explanations of the literal and spiritual sense taken from the fathers; in which part he was assisted by du Fossé, Huré, and le Tourneaux. This work was published at Paris, in 1682, and several subsequent years, in 32 vols. 8vo. Several other editions have been printed, but this is on the whole esteemed the best. 2. A translation of the Psalms, from the Hebrew and the Vulgate together. 3. A translation of the Homilies of St. Chrysostom on St. Matthew, in 3 vols. 8vo. 4. A translation of Kempis on the Imitation of Christ, under the name of de Beuil, prior of S. Val, Paris, 1663, 8vo. 5. A translation of Phædrus, under the name of St. Aubin, 12mo. 6. Three comedies of Terence, 12mo. 7. The Letters of Bongars, published under the name of Brianville. 8. The poem of St. Prosper, on ingratitude, rendered in verse and prose. 9. "Les enluminures de l'Almanach des Jesuites," 1654, 12mo; an attack upon the Jesuits, which was so far relished as to be reprinted in 1733. 10. "Heures de Port-Royal," called by the Jesuits Hours of Jansenism, 12mo. 11. "Letters of Piety," in 2 vols. 8vo, published at Paris in 1690. The merits of this author are fully displayed in the memoirs of Port-Royal, written by Nicholas Fontaine, and published at Cologne, in 1738, in 2 vols. 12mo.[1]

MAITLAND (Sir Richard), a cultivator and preserver of Scotch poetry, the son of William Maitland of Lethington, and of Martha, daughter of George lord Seaton, was born in 1496. Having finished his course of literature and philosophy in the university of St. Andrews, he visited France in order to prosecute the study of the law. In 1554 he appears to have been one of the extraordinary lords of session. About 1561 he was deprived of his sight, a misfortune which, however, did not prevent his being admitted in that year to the office of an ordinary lord of session, by the title of lord Lethington; and in 1562, he was appointed lord privy-seal, and a member of the privy-council. His office as keeper of the privy seal he resigned in 1567, in favour of his second son, the subject of our

[1] Moreri.—Dict. Hist.—Dupin.

next article. In 1583 he was excused from attendance as a judge, unless when it suited his convenience; but from a sense of the importance of the duties of that office, he resigned it in favour of sir Lewis Ballenden. Sir Richard died March 20, 1586. His eldest son, sir William Maitland, secretary to queen Mary, makes a considerable figure in the history of that princess.

Sir Richard Maitland is celebrated as a man of learning, talents, and virtue. His compositions breathe the genuine spirit of piety and benevolence. The chearfulness of his natural disposition, and his affiance in divine aid, seem to have supported him with singular equanimity under the pressure of blindness and old age. His poem "On the Creation and Paradyce Lost" is printed in Allan Ramsay's "Ever-Green." A considerable number of his productions are to be found among Mr. Pinkerton's "Ancient Scotish Poetry," 1786, 2 vols. 8vo; two are in the Bibliographer, vol. III. p. 114, and many more remain unpublished. A MS. containing "The Selected Poemes of Sir Richard Metellan" was presented by Drummond to the university of Edinburgh; but it seems merely to consist of gleanings from the two volumes deposited in the library of Magdalen-college, Cambridge. Two of his unpublished works, a genealogical history of the family of Seaton, and decisions of the court of session from 1550 to 1565, are preserved in the Advocates' library, Edinburgh. It is supposed that he did not write his poems before he had nearly attained his sixtieth year. On that and other accounts they afford some gratification to curiosity, but little to taste. The Maitland Collection of Poems in the Pepysian library has served to connect his name with the history of early Scotish poetry.[1]

MAITLAND (JOHN), lord of Thirlstone, and afterwards chancellor of Scotland, one of the Latin poets of that country, the second son of the preceding, was born about 1537. He was educated in Scotland, and afterwards sent to France to study the law. On his return to his native country, he practised that profession with great success. In 1567, as already noticed, his father resigned the privy-seal in his favour; but in 1570 he was deprived of that office, from his attachment to queen Mary. In 1581 he was made a senator of the college of justice. In 1584 he

[1] Irvine's Lives of the Scotish Poets.—Mackenzie's Scotch Writers, vol. III.

became secretary of state to king James VI. and the year following, on the death of the earl of Arran, was created lord chancellor of Scotland. The power and influence of the chancellor created him many enemies among the Scotch nobility, who made several unsuccessful attempts to destroy him. In 1589 he attended the king on his voyage to Norway, where his royal bride, the princess of Denmark, was detained by contrary winds. The marriage was there completed, and they passed the winter at Copenhagen. During this residence in Denmark, Maitland became intimately acquainted with Tycho Brahe. In 1590 he was created lord Maitland of Thirlstone. Towards the end of 1592, the chancellor incurred the queen's displeasure for refusing to relinquish his lordship of Musselburgh, which she claimed as part of Dumferling. He absented himself from court for some time, but was at length restored to favour. He died of a lingering illness Oct. 4, 1595, and was much regretted by the king. He is spoken of by Spotiswood and Johnston as a man of great learning, and eminent political abilities. Of his works, we have "Johannis Metellani, Thirlstoni domini, epigrammata Latina," published in the second volume of the "Deliciæ Poetarum Scotorum," Amst. 1637; a satire in the Scotch language "aganist sklanderous toungis," and an "admonitioun" to the regent Mar, published in Mr. Pinkerton's collection of "Ancient Scotish Poems."[1]

MAITLAND (JOHN), duke of Lauderdale, grandson of the preceding, was a statesman of great power and authority, but of most inconsistent character. On the breaking out of the wars in Scotland in the reign of Charles I. he was a zealous covenanter; and in Jan. 1644-5, one of the commissioners at the treaty of Uxbridge, during which, upon the death of his father the earl of Lauderdale, he succeeded to his titles and estate. He took an active but not very useful part in the above treaty; "being," says lord Clarendon, "a young man, not accustomed to an orderly and decent way of speaking, and having no gracious pronunciation, and full of passion, he made every thing much more difficult than it was before." In April 1647, he came with the earl of Dumfermling to London, with a commission to join with the parliament commissioners in

[1] Mackenzie's Scotch Writers, vol. III.—Park's edition of the Royal and Noble Authors.

persuading the king to sign the covenant and propositions offered to him; and in the latter end of the same year, he, in conjunction with the earl of Loudon, chancellor of Scotland, and the earl of Lanerick, conducted a private treaty with his majesty at Hampton court, which was renewed and signed by him on Dec. 26 at Carisbrook castle. By this, among other very remarkable concessions, the king engaged himself to employ the Scots equally with the English in all foreign employments and negociations; and that a third part of all the offices and places about the king, queen, and prince, should be conferred upon persons of that nation; and that the king and prince, or one of them, should frequently reside in Scotland. In August the year following, the earl of Lauderdale was sent by the committee of estates of Scotland to the prince of Wales, with a letter, in which, next to his father's restraint, they bewailed his highness's long absence from that kingdom; and since their forces were again marched into England, they desired his presence to countenance their endeavours for religion and his father's re-establishment. In 1649, he opposed with great vehemence the propositions made by the marquis of Montrose to king Charles II.; and in 1651 attended his majesty in his expedition into England, but was taken prisoner after the battle of Worcester in September the same year, and confined in the Tower of London, Portland-castle, and other prisons, till the 3d of March, 1659-60, when he was released from his imprisonment in Windsor-castle.

Upon the Restoration he was made secretary of state for Scotland, and persuaded the king to demolish the forts and citadels built by Cromwell in Scotland; by which means he became very popular. He was likewise very importunate with his majesty for his supporting presbytery in that kingdom; though his zeal, in that respect, did not continue long. In 1669, he was appointed lord commissioner for the king in Scotland, whither he was sent with great pomp and splendour to bring about some extraordinary points, and particularly the union of the two kingdoms. For this purpose he made a speech at the opening of the parliament at Edinburgh on the 19th of October that year, in which he likewise recommended the preservation of the church as established by law, and expressed a vast zeal for episcopal government. And now the extending of the king's power and grandeur in that kingdom

was greatly owing to the management of his lordship although he had formerly been as much for depressing the prerogative; and from the time of his commission the Scots had reason to date all the mischiefs and internal commotions of that and the succeeding reign. Having undertaken to make his majesty absolute and arbitrary, he stretched the power of the crown to every kind of excess, and assumed to himself a sort of lawless administration, the exercise of which was supposed to be granted to him in consequence of the large promises he had made. In the prosecution of this design, being more apprehensive of other men's officious interfering, than distrustful of his own abilities, he took care to make himself his majesty's sole informer, as well as his sole secretary; and by this means, not only the affairs of Scotland were determined in the court of England, without any notice taken of the king's council in Scotland, but a strict watch was kept on all Scotchmen, who came to the English court; and to attempt any access to his majesty, otherwise than by his lordship's mediation, was to hazard his perpetual resentment. By these arrogant measures, he gradually made himself almost the only important person of the whole Scotch nation; and in Scotland itself assumed so much sovereign authority, as to name the privy-counsellors, to place and remove the lords of the session and exchequer, to grant gifts and pensions, to levy and disband forces, to appoint general officers, and to transact all matters belonging to the prerogative. Besides which, he was one of the five lords, who had the management of affairs in England, and were styled the Cabal, and in 1672, was made marquis of March, duke of Lauderdale, and knight of the garter. But these honours did not protect him from the indignation of the House of Commons; by whom, in November the year following, he was voted a "grievance, and not fit to be trusted or employed in any office or place of trust." And though his majesty thought proper on the 25th of June, 1674, to create him a baron of England by the title of Baron of Petersham in Surrey, and earl of Guildford, yet the House of Commons the next year presented an address to the king to remove him from all his employments, and from his majesty's presence and counsels for ever; which address was followed by another of the same kind in May 1678, and by a third in May the year following.

He died at Tunbridge Wells, August 24, 1682, leaving a character which no historian has been hardy enough to vindicate. In Clarendon, Burnet, Kennet, Hume, Smollet, &c. we find a near conformity of sentiment respecting his inconsistency, his ambition, and his tyranny*. Mr. Laing observes, that "during a long imprisonment, his mind had been carefully improved by study, and impressed with a sense of religion, which was soon effaced on his return to the world. His learning was extensive and accurate; in public affairs his experience was considerable, and his elocution copious, though unpolished and indistinct. But his temper was dark and vindictive, incapable of friendship, mean and abject to his superiors, haughty and tyrannical to his inferiors; and his judgment, seldom correct or just, was obstinate in error, and irreclaimable by advice. His passions were furious and ungovernable, unless when his interest or ambition interposed; his violence was ever prepared to suggest or to execute the most desperate counsels; and his ready compliance preserved his credit with the king, till his faculties were visibly impaired with age."—The duke died without male issue, but his brother succeeded to the title of Earl, whose son Richard was the author of a translation of Virgil, which is rather literal than poetical, yet Dryden adopted many of the lines into his own translation.[1]

MAITLAND (WILLIAM), an antiquary of some note, was born, according to the best accounts we can obtain, at Brechin in Forfarshire in Scotland, about 1693. What education he had is uncertain, but his original employment was that of a hair-merchant; in the prosecution of which business he travelled into Sweden, and Denmark, to Hamburgh, and other places. At length he settled in London, and applied himself to the study of English and Scottish antiquities, and must have acquired some literary reputation, as in 1733 he was elected a fellow of the royal society, and in 1735 a fellow of the society of antiquaries,

* What no historian, no relater of facts could do, was accomplished by the rev. John Gascarth, fellow of Pembroke hall in Cambridge, in a funeral sermon for the duke. In this he clothes him with every virtue that ever adorned the best, most pious, and wisest of human beings. After reading his grace's history, one would suppose all this ironical; but the author, whatever his motives, appears to be serious. This sermon was published at London in 1683, 4to. It is, we believe, scarce, but the reader will find the substance of it in that very useful collection, "Wilford's Memorials."

[1] Laing's Hist. of Scotland.—Clarendon.—Burnet, &c.—Birch's Lives.

which he resigned in 1740, on going to reside in the country. His first publication was his History of London, published in folio, in 1739; a work compiled from Stow, and afterwards, in 1765, enlarged by Entick to 2 vols. folio, with a great many views, plans, &c. the plates of which are now in Mr. Nichols's possession. In 1740, as just mentioned, he retired into his native country, and in 1753, published a history of Edinburgh, comprised also in one folio volume. In 1757, appeared his work on the history and antiquities of Scotland, in 2 vols. folio; a performance not in general so highly esteemed as the two former, although he appears to have taken considerable pains to acquire information, by a set of printed queries which he sent to every clergyman in Scotland, and himself travelled over it for the same purpose. On July the 16th of the same year, he died, at Montrose, according to our account at the age of 64; the papers of the time say, at an advanced age, by which possibly it may be meant that he was still older; but this is matter of doubt. He was said, in the accounts of his death, to have died worth more than 10,000*l.* Mr. Maitland was rather a compiler from printed or written authorities, than an original collector of antiquary knowledge. Mr. Gough, a very competent judge, pronounces him, even in this respect, "self-conceited and credulous," and adds that he "knew little, and wrote worse." The merit of his history of London was chiefly in supplying the place of Stowe, which was become scarce, and in modernizing the style. His "History of Edinburgh" is the most useful of his works.[1]

MAITTAIRE (MICHAEL), an eminent classical editor, of a foreign family, was born in 1668. He was educated at Westminster school, under Dr. Busby, who kept him to the study of Greek and Latin some years longer than usual. He then gained another powerful friend in Dr. South, for whom he compiled a list of the Greek words falsely accented in Dr. Sherlock's books. This so pleased Dr. South, who was then a canon of Christ church, Oxford, that he made him a canoneer student (i. e. one introduced by a canon, and not elected from Westminster school), where he took the degree of M. A. March 23, 1696. From 1695 till 1699, he was second master of Westminster-school; which was afterwards indebted to him for "Græcæ

[1] Nichols's Bowyer.

Linguæ Dialecti, in usum Scholæ Westmonasteriensis," 1706, 8vo *, (a work recommended in the warmest terms by Dr Knipe to the school over which he presided, "cui se sua omnia debere fatetur sedulus Author") and for "The English Grammar, applied to, and exemplified in, the English tongue," 1712, 8vo. In "Catalogus Librorum Manuscriptorum Angliæ & Hiberniæ," Oxon 1697, t. ii. p. 27, is inserted "Librorum Manuscriptorum Ecclesiæ Westmonasteriensis Catalogus. Accurante viro erudito Michaele Mattærio." But before the volume was published, the whole collection, amounting to 230, given by bishop Williams, except one, was destroyed by an accidental fire in 1694. In 1699 he resigned his situation at Westminster-school; and devoted his time solely to literary pursuits. In 1711, he published "Remarks on Mr. Whiston's Account of the Convocation's proceedings with relation to himself: in a Letter to the right reverend Father in God, George, Lord Bishop of Bath and Wells," 8vo; and also "An Essay against Arianism, and some other Heresies; or a Reply to Mr. William Whiston's Historical Preface and Appendix to his Primitive Christianity revived," 8vo. In 1709, he gave the first specimen of his great skill in typographical antiquities, by publishing "Stephanorum Historia, vitas ipsorum ac libros complectens," 8vo; which was followed in 1717, by "Historia Typographorum aliquot Parisiensium, vitas & libros complectens," 8vo. In 1719, "Annales Typographici ab artis inventæ origine ad annum MD. Hagæ Com." 4to. To this volume is prefixed, "Epistolaris de antiquis Quintiliani editionibus Dissertatio, clarissimo viro D. Johanni Clerico." The second volume, divided into two parts, and continued to 1536, was published at the Hague in 1702; introduced by a letter of John Toland, under the title of "Conjectura verosimilis de prima Typographiæ Inventione." The third volume, from the same press, in two parts, continued to 1557, and, by an Appendix, to 1564, in 1725. In 1733 was published at Amsterdam what is usually considered as the fourth volume, under the title of "Annales Typographici ab artis inventæ origine, ad annum 1564, operâ Mich. Maittaire, A. M. Editio nova, auctior & emendatior, tomi

* Of this work Reitz published an edition at the Hague, 1738, 8vo, and a much more improved edition by Sturtz appeared at Leipsic, in 1807.

primi pars posterior*." In 1741 the work was closed at London, by "Annalium Typographicorum Tomus Quintus & ultimus; indicem in tomos quatuor præeuntes complectens;" divided (like the two preceding volumes) into two parts.

In the intermediate years, Mr. Maittaire was diligently employed on various works of value. In 1713 he published by subscription, "Opera & Fragmenta Veterum Poëtarum," 1713, two handsome volumes, in folio, dedicated to prince Eugene; the title of some copies is dated 1721. In 1714, he was the editor of the "Greek Testament," in 2 vols. The Latin writers, which he published separately, most of them with good indexes, came out in the following order: In 1713, "Christus Patiens;" an heroic poem by Renè Rapin, first printed in 1674; "Paterculus;" "Justin;" "Lucretius;" "Phædrus;" "Sallust;" "Terence." In 1715, "Catullus, Tibullus, and Propertius;" "Cornelius Nepos;" "Florus;" "Horace;" "Ovid," 3 vols.; "Virgil." In 1716, "Cæsar's Commentaries;" "Martial;" "Juvenal and Persius;" "Quintus Curtius." In 1719, "Lucan." In 1720, "Bonefonii Carmina." Here he appears to have stopped; all the other classics which are ascribed to him having been disclaimed, by a memorandum which Mr. Nichols has preserved under Maittaire's own hand, in the latter part of his life†. In 1721 he published "Batrachomyomachia Græcè ad veterum exemplarium fidem recusa: glossâ Grecâ, variantibus lectionibus, versionibus Latinis, commentariis & indicibus illustrata," 8vo. At the end of this volume he added proposals for printing by subscription, "Musæus," in Greek and Latin, for half a guinea; and "Rapin's Latin works," for a guinea, both in 4to: "Musæus," to be comprised in

* The aukwardness of this title has induced many collectors to dispose of their first volume, as thinking it superseded by the second edition; but this is by no means the case; the volume of 1719 being no less necessary to complete the set than that of 1733, which is a revision of all the former volumes. The whole work, when properly bound, consists, *ad libitum*, either of five volumes, or of nine.

† "As the editor of several classics, some years ago printed in 12mo, at Mess. Tonson and Watt's press, thinks it sufficient to be answerable for the imperfection of those editions, without being charged with the odium of claiming what has been put out by editors much abler than himself; he therefore would acquaint the public, that he had no hand in publishing the following books, which in some newspapers have been advertised under his name; viz. "Sophoclis Tragœdiæ;" "Homeri Ilias;" "Musarum Anglicanarum Analecta;" "Livii Historia;" "Plinii Epistolæ et Panegyricus; "Conciones & Orationes ex Historicis Latinis." M. M."

twelve sheets, "Rapin" in fifty. But neither of these were ever committed to the press, from want probably of sufficient encouragement. In 1722, "Miscellanea Græcorum aliquot Scriptorum Carmina, cum versione Latina & Notis," 4to. In 1724, he compiled, at the request of Dr. John Freind (at whose expence it was printed) an index to the works of Aretæus," to accompany the splendid folio edition of that author in 1723. In 1725 he published an excellent edition of "Anacreon," in 4to, of which no more than 100 copies were printed, and the few errata in each copy corrected by his own hand. A second edition of the like number was printed in 1741, with six copies on fine writing paper. In 1726 he published, "Petri Petiti Medici Parisiensis in tres priores Aretæi Cappadocis Libros Commentarii, nunc primum editi," 4to. This learned Commentary was found among the papers of Grævius.

From 1728 to 1732 he was employed in publishing, "Marmorum Arundellianorum, Seldenianorum, aliorumque Academiæ Oxoniensi donatorum, una cum Commentariis & Indice, editio secunda," folio; to which an "Appendix" was printed in 1733. "Epistola D. Mich. Maittaire ad D. P. Des Maizeaux, in qua Indiois in Annales Typographicos methodus explicatur," &c. is printed in "The Present State of the Republic of Letters," in August 1733, p. 142. The life of Robert Stephens, in Latin, revised and corrected by the author, with a new and complete list of his works, is prefixed to the improved edition of R. Stephens's Thesaurus, 4 vols. in folio, in 1734. In 1736 appeared, "Antiquæ Inscriptiones duæ," folio; being a commentary on two large copper tables discovered near Heraclea, in the bay of Tarentum. In 1738 were printed at the Hague, "Græcæ Linguæ Dialecti in Scholæ Regiæ Westmonasteriensis usum recogniti operâ Mich. Maittaire. Præfationem & Appendicem ex Apollonii Discoli fragmento inedito addidit J. F. Reitzius." Maittaire prefixed a dedication of this volume to the marquis of Granby, and the lords Robert and George Manners, his brothers; and a new preface, dated 3 Cal. Octob. 1737. This was again printed at London in 1742. In 1739, he addressed to the empress of Russia a small Latin poem, under the title of "Carmen Epinicium Augustissimæ Russorum Imperatrici sacrum." His name not having been printed in the title-page, it is not so generally known that he was editor of Plutarch's "Apophthegmata," 1741, 4to. The last pub-

lication of Mr. Maittaire was a volume of poems in 4to, 1742, under the title of "Senilia, sive Poëtica aliquot in argumentis varii generis tentamina." It may be worth mentioning, that Baxter's dedication to his "Glossarium Antiquitatum Britannicarum," was much altered by Maittaire; who died August 7, 1747, aged seventy-nine. There is a good mezzotinto print of him by Faber, from a painting by B. Dandridge, inscribed, "Michael Maittaire, A.M. Amicorum jussu." His valuable library, which he had been collecting fifty years, was sold by auction, by Messrs. Cock and Langford, at the close of the same year, and the beginning of the following, taking up in all forty-four nights. Mr. Cock, in his prefatory advertisement, tells us, "In exhibiting thus to the public the entire library of Mr. Maittaire, I comply with the will of my deceased friend; and in printing the catalogue from his own copy just as he left it (though, by so doing, it is the more voluminous), I had an opportunity not only of doing the justice I owe to his memory, but also of gratifying the curious *." Maittaire, it may be added, was patronized by the first earl of Oxford, both before and after that gentleman's elevation to the peerage, and continued a favourite with his son the second earl. He was also Latin tutor to Mr. Stanhope, the earl of Chesterfield's favourite son, and was esteemed by so many persons of eminence that we cannot wonder at his portrait being engraven *jussu amicorum*. He possessed many amiable qualities; in religion was orthodox and zealous †; in temper modest and unas-

* Mr. Nichols has here taken an opportunity of observing, that "the present mode of compiling catalogues of celebrated libraries for sale, so much more laconic than that which obtained about forty years ago, except when Mr. Samuel Paterson exerts that talent of cataloguing for which he is particularly distinguished, cannot possibly do equal justice with the ancient mode, either in a literary or pecuniary view." This remark is quoted in the "Critical Review," with an additional observation; "that, as the catalogues of large libraries sold by auction are generally preserved by men of learning, for the sake of ascertaining the dates or titles of books, they might be rendered infinitely more useful, in saving expence, by subjoining an alphabetical index, containing the names of the authors whose works are promiscuously introduced in the course of the sale. With this improvement, Dr. Mead's Catalogue, which at present is confused and almost useless, would have been as valuable, in proportion to its extent, as the 'Bibliotheca Menckeniana,' 'Bultelliana,' or any other publication of the same kind. The auctioneer would derive sufficient advantage from such catalogues."

† There is a passage in one of his Letters to Dr. Charlett, dated 1718 (published in "Letters written by Eminent Persons," 1813, in 3 vols. 8vo), which implies that he had been under some restraint, on account of his principles. "The friendly turn," he says, "which you gave to the leisure government has granted me, cannot entirely reconcile me to the hardships the laws

suming; despising the pride of learning, yet fond of friendly intercourse.

With respect to his talents, he may be characterized as a sound scholar, and a careful editor; and, although his genius was confined, and his taste questionable, his labours have been truly useful, and entitle him to the grateful remembrance of the classical student. He has the glory, says Mr. Dibdin, of being the first who established in this country, on a solid basis, the study of bibliography.[1]

MAIUS, or MAY (JOHN HENRY), a Lutheran divine, was born Feb. 5, 1653, at Pfortzheim, in the marquisate of Baden-Dourlach. He was profoundly skilled in Hebrew literature, and taught the oriental languages in several universities, with great reputation. His last employments of this kind were at Giessen, where he was pastor, and where he died Sept. 3, 1719. He was well acquainted with antiquities, sacred and profane, but his works are less known in other parts of Europe than in Germany. The following are some of them: 1. "Historia animalium Scripturæ sacræ," 8vo. 2. "Vita Johannis Reuchlini," 1687, 8vo. 3. "Examen historiæ criticæ Ricardi Simonis," 4to. 4. "Synopsis Theologiæ symbolicæ," 4to. 5. "Synopsis Moralis," 4to. 6. "Synopsis Judaica," 4to. 7. "Introductio ad studium Philologicum, criticum, et exegeticum," 4to. 8. "Paraphrasis Epistolæ ad Hebræos," 4to. 9. "Theologia Evangelica," 1701, and 1719, 4 parts 4to. 10. "Animadversiones et Supplementa ad Coccei Lexicon Hebræum," 1703, fol. 11. "Œconomia temporum veteris et Novi Test. 4to. 12. "Synopsis Theologiæ Christianæ," 4to. 13. "Theologia Lutheri," 4to. 14. "Theologia Prophetica," 4to. 15. "Harmonia Evangelica," 4to. 16. "Historia Reformationis Lutheri," 4to. 17. "Dissertationes philologicæ et exegeticæ," Francfort, 1711, 2 vols. 4to, &c. He also published a very good edition of the Hebrew Bible, 4to. His son, of the same name, was eminent for his knowledge of Greek and the oriental languages.[2]

have put me to. I thank God, I want no courage to go through, but courage does not exclude feeling. One thing I can boast of, that the cruelty never yet soured my looks, nor extorted any low revengeful expressions from my tongue or pen." To render this intelligible, the reader must be told that Mr. Maittaire, on the accession of George I. turned non-juror, and was probably included in the disabilities to which that sect was exposed.

[1] Nichols's Bowyer.—Dibdin's Classics and Bibliomania.
[2] Niceron, vol. XXIX.—Dict. Hist.—Saxii Onomast.

MALAGRIDA (Gabriel), an Italian jesuit, sent by his superiors as a missionary to Portugal, was a man of an ardent zeal, with that facility of elocution which enthusiasm generally confers. He soon became the fashionable confessor, and people of all ranks put themselves under his direction. He was regarded as a saint, and consulted as an oracle. When the duke d'Aveiro formed his conspiracy against the king of Portugal, he is said by the enemies of the Jesuits to have consulted with three of that order, one of whom was Malagrida. The king, when he thought proper to banish the Jesuits from his kingdom, suffered Malagrida, Alexander, and Mathos, to remain there; and these are the very three who are supposed to have assisted the conspiracy, by telling the conspirators that it was not even a *venial* sin to kill a monarch who persecuted the saints, i. e. the Jesuits. Malagrida was some time after sent to the inquisition, for teaching heretical doctrines; an accusation which is said to have been not altogether without foundation. He appears, however, to have been an enthusiast of so extravagant a kind, that no singularities in his writings can be thought extraordinary. He conceived himself to possess the power of working miracles; and declared to the inquisitors, that God himself had appointed him his ambassador, apostle, and prophet. This, and many other very wild declarations, would not, perhaps, have occasioned his condemnation, had he not unfortunately pretended to have had the death of the king revealed to him. The marquis of Tancors, general of the province of Estremadura, happening to die, the castle of Lisbon, and all the fortresses of the Tagus, discharged their cannon in honour of him. Malagrida, hearing this unusual sound in the night, concluded that the king was dead, and desired that the inquisitors would grant him an audience. When he came before them, he said, in order to establish the credit of his predictions, that the death of the king had been revealed to him; and that he also had a vision, which informed him what punishment that monarch was to undergo in the other world for having persecuted the Jesuits. This declaration hastened his condemnation. He was burnt alive on Sept. 21, 1761, at the age of 75, not as a conspirator, but as a false prophet. His true character, perhaps, was that of a lunatic. The works in which his heretical extravagancies are to be found, are entitled "Tractatus de vita et imperio Antichristi;" and (written in the Portuguese

language) "The Life of St. Anne, composed with the assistance of the blessed Virgin Mary and her most holy Son."[1]

MALAPERT (CHARLES), a poet and mathematician, but less known in the latter character, was born at Mons in Hainault, in 1581, and entered into the order of the Jesuits. He taught philosophy at Pont-a-Mousson, whence he went to Poland, where he was appointed professor of mathematics, and afterwards filled the same office at Doway. His reputation induced Philip IV. to give him an invitation to Madrid, as professor of mathematics in his newly-founded college, which he accepted, but died on his way to Vittoria, Nov. 5, 1630. His Latin poems were printed at Antwerp in 1634, and have been praised for purity of style, and imagery. Of his mathematical works one is entitled "Oratio de Laudibus Mathematicis," in which he treats of the phenomena of the newly-discovered Dutch telescope. The others are, "Institutions of Practical Arithmetic;" the "Elements of Geometry;" "A Paraphrase on the Dialectics of Aristotle;" and "Commentaries on the first six Books of Euclid."[2]

MALDONAT (JOHN), a very learned Spanish Jesuit, was born at Fuente del Maestro, a small village in the province of Estramadura, in 1534. He studied under Dominicus Asoto, a Dominican, and also under Francis Tolet, a jesuit, who was afterwards a cardinal, and there was no better scholar in the university of Salamanca in his time, than Maldonat. He there taught philosophy, divinity, and the Greek language. He entered into the society of the Jesuits, but did not put on the habit of his order till 1562, when he was at Rome. In 1563, he was sent by his superiors to Paris, to teach philosophy in the college which the Jesuits had just established in that city; where, as the historians of his society tell us, he was so crowded with hearers, that he was frequently obliged to read his lectures in the court or the street, the hall not being sufficient to contain them. He was sent, with nine other Jesuits, to Poictiers, in 1570, where he read lectures in Latin, and preached in French. Afterwards he returned to Paris, where he was not only accused of heresy, but likewise of procuring a fraudulent will from the president de St. André, by which the president was made to leave his

[1] Dict. Hist. de L'Avocat.—The Proceedings and Sentence of the Inquisition, &c. against Gabriel Malagrida, 1761, 8vo.—Gent. Mag. for that year

[2] Moreri.—Dict. Hist.

estate to the Jesuits. But the parliament declared him innocent of the forgery, and Gondi, bishop of Paris, entirely acquitted him of the charge of heresy. He afterwards thought proper to retire to Bourges, where the Jesuits had a college, and continued there about a year and a half. Then he went to Rome, by the order of pope Gregory XIII. to superintend the publication of the "Septuagint:" and after finishing his "Commentary upon the Gospels," in 1582, he died there, in the beginning of 1583.

He composed several works, which shew great parts and learning; but published nothing in his life-time. The first of his performances which came abroad after his death, was his "Comment upon the Four Gospels;" of which father Simon says: "Among all the commentators which we have mentioned hitherto, there are few who have so happily explained the literal sense of the Gospels as John Maldonat the Spanish Jesuit. After his death, which happened at Rome before he had reached his fiftieth year, Claudius Aquaviva, to whom he presented his "Comment" while he was dying, gave orders to the Jesuits of Pont à Mousson to cause it to be printed from a copy which was sent them. The Jesuits, in the preface to that work, declare that they had inserted something of their own, according to their manner; and that they had been obliged to correct the manuscript copy, which was defective in some places, because they had no access to the original, which was at Rome. Besides, as the author had neglected to mark, upon the margin of his copy, the books and places from whence he had taken a great part of his quotations, they supplied that defect. It even appeared, that Maldonat had not read at first hand all that great number of writers which he quotes; but that he had made use of the labours of former writers. Thus he is not quite so exact, as if he had put the last hand to his Comment. Notwithstanding these imperfections, and some others, which are easily corrected, it appears plainly, that this Jesuit had bestowed abundance of pains upon that excellent work. He does not allow one difficulty to pass without examining it to the bottom. When a great number of literal interpretations present themselves upon the same passage, he usually fixes upon the best, without paying too great a deference to the ancient commentators, or even to the majority, regarding nothing but truth alone, stript of all authorities but her own." Cardinal Perron

said, that he "was a very great man, and a true divine; that he had an excellent elocution as a speaker, understood the learned languages well, was deeply versed in scholastic divinity and theology, and that he had thoroughly read the fathers." His character has been as high among the Protestants, for an interpreter of Scripture, as it was among the Papists. Matthew Pole, in the preface to the fourth volume of his "Synopsis Criticorum," calls him a writer of great parts and learning. "He was," says Dr. Jackson, "the most judicious expositor among the Jesuits. His skill in expounding the Scriptures, save only where doting love unto their church had made him blind, none of theirs, few of our church, have surpassed." His "Commentaries upon Jeremiah, Baruch, Ezekiel, and Daniel," were printed at Lyons in 1609, and at Cologne in 1611. To these were added, his "Exposition of the cixth Psalm," and "A letter concerning a celebrated dispute which he had with above twenty Protestant ministers at Sedan." His treatise "De fide," was printed at Maienne in 1600; and that upon "Angels and Demons" at Paris, in 1605. In 1677, they published at Paris some pieces which had never appeared before; namely, his treatise "Of Grace," that upon "Original Sin," upon "Providence," upon "Justice," upon "Justification," and that upon "The Merit of Works;" besides "Prefaces, Harangues, and Letters," one volume, folio.

We will conclude our account of this celebrated Jesuit, with mentioning an high eulogium of him, given by the impartial and excellent Thuanus; who, after observing that he "joined a singular piety and purity of manners, and an exquisite judgment, to an exact knowledge of philosophy and divinity," adds, "that it was owing to him alone, that the parliament of Paris, when they had the Jesuits under their consideration, did not pronounce any sentence to their disadvantage, though they were become suspected by the wisest heads, and greatly hated by the university." Nothing can set the importance of Maldonat in a stronger light, or better shew the high opinion that was had of his merit.[1]

MALEBRANCHE (NICOLAS), a French philosopher, was born at Paris, Aug. 6, 1638, and was first placed under a domestic tutor, who taught him Greek and Latin. He

[1] Gen. Dict.—Niceron, vol. XXIII.—Moreri.—Dupin.—Saxii Onomast.

afterwards went through a course of philosophy at the college of la Marche, and that of divinity in the Sorbonne; and was admitted into the congregation of the Oratory at Paris, in 1660. After he had spent some time there, he consulted father le Cointe, in what manner he should pursue his studies; who advised him to apply himself to ecclesiastical history. Upon this he began to read Eusebius, Socrates, Sozomen, and Theodoret; but soon grew weary of this study, and next applied himself to father Simon, who recommended Hebrew, Arabic, Syriac, rabbinical learning, and critical inquiries into the sense of the Scriptures. But this kind of study was not at all more suitable to his genius, than the former. At last, in 1664, he met with Des Cartes's "Treatise upon Man," which he read over with great satisfaction, and devoted himself immediately to the study of his philosophy; of which, in a few years, he became as perfect a master as Des Cartes himself. In 1699, he was admitted an honorary member of the royal academy of sciences. He died Oct. 13, 1715, being then seventy-seven years of age. From the time that he began to read Des Cartes, he studied only to enlighten his mind, and not to furnish his memory; so that he knew a great deal, though he read but little. He avoided every thing that was mere erudition; an insect pleased him much more than all the Greek and Roman history. He despised likewise that kind of learning, which consists only in knowing the opinions of different philosophers; since it was his opinion that a person may easily know the history of other men's thoughts, without ever thinking at all himself. Such was his aversion to poetry, that he could never read ten verses together without disgust. He meditated with his windows shut, in order to keep out the light, which he found to be a disturbance to him. His conversation turned upon the same subjects as his books, but was mixed with so much modesty and deference to the judgment of others, that it was much courted. Few foreigners, who were men of learning, neglected to visit him when they came to Paris: and it is said, that an English officer, who was taken prisoner during the war between William III. and the king of France, was content with his lot, when he was brought to Paris, because it gave him an opportunity to see Louis XIV. and father Malebranche.

He wrote several works. The first and principal, as

indeed it gave rise to almost all that followed, was his "De la Recherche de la Verité," or his "Search after Truth," printed at Paris in 1674, and afterwards augmented in several successive editions. His design in this book is to point out the errors into which we are daily led by our senses, imagination, and passions; and to prescribe a method for discovering the truth, which he does, by starting the notion of seeing all things in God. Hence he is led to think and speak meanly of human knowledge, either as it lies in written books, or in the book of nature, compared with that light which displays itself from the ideal world; and by attending to which, with pure and defecated minds, he supposes knowledge to be most easily had. These sentiments, recommended by various beauties of style, made many admire his genius who could not understand, or agree to his principles. Locke, in his "Examination of Malebranche's opinion of seeing all things in God," styles him an "acute and ingenious author;" and tells us, that there are "a great many very fine thoughts, judicious reasonings, and uncommon reflections in his Recherche:" but in that piece, endeavours to refute the chief principles of his system. Brucker is of opinion that the doctrine of his "Search after Truth," though in many respects original, is raised upon Cartesian principles, and is, in some particulars, Platonic. The author represents, in strong colours, the causes of error, arising from the disorders of the imagination and passions, the abuse of liberty, and an implicit confidence in the senses. He explains the action of the animal spirits, the nature of memory; the connection of the brain with other parts of the body, and their influence upon the understanding and will. On the subject of intellect, he maintains, that thought alone is essential to mind, and deduces the imperfect state of science from the imperfection of the human understanding, as well as from the inconstancy of the will in inquiring after truth. Rejecting the ancient doctrine of *species* sent forth from material objects, and denying the power of the mind to produce ideas, he ascribes their production immediately to God; and asserts, that the human mind immediately perceives God, and sees all things in him. As he derives the imperfection of the human mind from its dependence upon the body, so he places its perfection in union with God, by means of the knowledge of truth and the love of virtue.

Singular and paradoxical, Brucker adds, as the notion of "seeing all things in God," and some other dogmas of this writer, must have appeared, the work was written with such elegance and splendour of diction, and its tenets were supported by such ingenious reasonings, that it obtained general applause, and procured the author a distinguished name among philosophers, and a numerous train of followers. Its popularity might, perhaps, be in part owing to the appeal which the author makes to the authority of St. Augustine, from whom he professes to have borrowed his hypothesis concerning the origin of ideas. The immediate intercourse which this doctrine supposes, between the human and the divine mind, has led some to remark a strong resemblance between the notions of Malebranche, and those of the sect called Quakers.

Dr. Reid, on the other hand, does not allow, that either Plato or the latter Platonists, or St. Augustine, or the Mystics, thought, that we perceive the objects of sense in the divine ideas. This theory of our perceiving the objects of sense in the ideas of the Deity, he considers as the invention of father Malebranche himself. Although St. Augustine speaks in a very high strain of God's being the light of our minds, of our being illuminated immediately by the eternal light, and uses other similar expressions; yet he seems to apply those expressions only to our illumination in moral and divine things, and not to the perception of objects by the senses. Mr. Bayle imagines that some traces of this opinion of Malebranche are to be found in Amelius the Platonist, and even in Democritus; but his authorities seem, as Dr. Reid conceives, to be strained. Malebranche, with a very penetrating genius, entered into a more minute examination of the powers of the human mind than any one before him; and he availed himself of the previous discoveries made by Des Cartes, without servile attachment. He lays it down as a principle admitted by all philosophers, and in itself unquestionable, that we do not perceive external objects immediately, but by means of images or ideas of them present to the mind. "The things which the soul perceives," says Malebranche, "are of two kinds. They are either in the soul, or without the soul: those that are in the soul are its own thoughts, that is to say, all its different modifications. The soul has no need of ideas for perceiving these things. But with regard to things without the soul, we cannot perceive them but

by means of ideas." He then proceeds to enumerate all the possible ways by which the ideas of sensible objects may be presented to the mind: either, 1st, they come from the bodies, which we perceive; or, 2dly, the soul has the power of producing them in itself; or, 3dly, they are produced by the Deity in our creation, or occasionally as there is use for them; or, 4thly, the soul has in itself virtually and eminently, as the schools speak, all the perfections which it perceives in bodies: or, 5thly, the soul is united with a Being possessed of all perfection, who has in himself the ideas of all created things. The last mode is that which he adopts, and which he endeavours to confirm by various arguments. The Deity, being always present to our minds in a more intimate manner than any other being, may, upon occasion of the impressions made on our bodies, discover to us, as far as he thinks proper, and according to fixed laws, his own ideas of the object; and thus we see all things in God, or in the divine ideas.

However visionary this system may appear on a superficial view, yet when we consider, says Dr. Reid, that he agreed with the whole tribe of philosophers in conceiving ideas to be the immediate objects of perception, and, that he found insuperable difficulties, and even absurdities, in every other hypothesis concerning them, it will not seem so wonderful that a man of very great genius should fall into this; and probably it pleased so devout a man the more, that it sets in the most striking light our dependence upon God, and his continual presence with us. He distinguished more accurately than any philosopher had done before, the objects which we perceive from the sensations in our own minds, which, by the laws of nature, always accompany the perception of the object: and in this respect, as well as in many others, he had great merit. For this, as Dr. Reid apprehends, is a key that opens the way to a right understanding, both of our external senses, and of other powers of the mind.

The next piece which Malebranche published, was his "Conversations Chretiennes, dans lesquelles sont justifié la verité de la religion & de la morale de J. C." Paris, 1676. He was moved, it is said, to write this piece, at the desire of the duke de Chevreuse, to shew the consistency and agreement between his philosophy and religion. His "Traité de la nature & de la grace," 1680, was occasioned by a conference he had with M. Arnaud, about those

peculiar notions of grace into which Malebranche's system had led that divine. This was followed by other pieces, which were all the result of the philosophical and theological dispute our author had with M. Arnaud. In 1688, he published his "Entretien sur la metaphysique & la religion:" in which work he collected what he had written against M. Arnaud, but disengaged it from that air of dispute which is not agreeable to every reader. In 1697, he published his "Traité de l'amour de Dieu." When the doctrine of the new mystics began to be much talked of in France, father Lamy, a Benedictine, in his book "De la connoissance de soi-même," cited some passages out of this author's "Recherche de la verité," as favourable to that party; upon this, Malebranche thought proper to defend himself in this book, by shewing in what sense it may be said, without clashing with the authority of the church or reason, that the love of God is disinterested. In 1708, he published his "Entretiens d'un philosophe Chrétien, & d'un philosophe Chinois sur l'existence & la nature de Dieu:" or, "Dialogues between a Christian philosopher and a Chinese philosopher, upon the existence and nature of God." The bishop of Rozalie having remarked some conformity between the opinions of the Chinese, and the notions laid down in the "Recherche de la Verité," mentioned it to the author, who on that account thought himself obliged to write this tract. Malebranche wrote many other pieces besides what we have mentioned, all tending some way or other to confirm his main system established in the "Recherche," and to clear it from the objections which were brought against it, or from the consequences which were deduced from it: and, if he has not attained what he aimed at in these several productions, he has certainly shewn great ingenuity and abilities.[1]

MALELAS, or MALALAS (JOHN), of Antioch, a sophist, who was a teacher of rhetoric, and a member of the church of Antioch, is supposed to have lived about the year 900, though some authors have been inclined to place him earlier. He is a writer of little value, and abounds in words of a barbarous Greek. He must not be confounded with John of Antioch, another historian of the same place, who was a monk. We have a chronicle written by Malelas,

[1] Gen. Dict.—Niceron, vol. II.—Brucker.—Reid's Essays.—Rees's Cyclopædia.

which extends from the creation to the reign of Justinian, but is imperfect. His history was published by Edward Chilmead at Oxford, in 1691, in 8vo, from a manuscript in the Bodleian library; and republished among the Byzantine historians, as a kind of appendix, at Venice, in 1733. The Oxford edition contains an interpretation and notes by Chilmead, with three indexes, one of events, a second of authors, a third of barbarous words. Prefixed is a discourse concerning the author, by Humphrey Hody; and an epistle is subjoined from Bentley to Mill, with an index of authors who are there amended.[1]

MALESHERBES (CHRISTIAN-WILLIAM DE LAMOIGNON), born at Paris, Dec. 16, 1721, was son of the chancellor of France, William de Lamoignon, a descendant of an illustrious family. He received his early education at the Jesuits' college, and having studied law and political œconomy, he was appointed a counsellor in the parliament of Paris, and in December 1750 he succeeded his father as president of the "court of aids," the duties of which were to regulate the public taxes. The superintendance of the press had been conferred upon Malesherbes by his father, at the same time that he received the presidentship of the court of aids; and this function he exercised with unusual lenity, promoting rather than checking those writings to which the subsequent miseries of his country have been attributed. His biographer classes it among his great merits that "to his care and benevolent exertions France is indebted for the Encyclopædia, the works of Rousseau, and many other productions, which he sheltered from proscription;" and both Voltaire and D'Alembert acknowledged the obligation, and seem in their letters to hint that his partiality was entirely on their side. In this view of the subject, Malesherbes must be considered as in some degree instrumental in preparing the way for that revolution which has been the pregnant source of so many calamities.

In 1771, when the government had dissolved the whole legal constitution, and banished the parliaments, Malesherbes was banished to his country-seat by a "lettre de cachet," and the duke de Richelieu, at the head of an armed force, abolished the court of aids. During his retirement, Malesherbes's time was occupied with his family

1 Moreri.—Gen. Dict.—Saxii Onomast.

and his books, and the cultivation of his grounds. His expenditure in public objects was large: he drained marshes, cut canals, constructed roads, built bridges, planted walks, and carried his attention to the comfort of the lower classes so far as to raise sheds on the sides of the river for the shelter of the women at their domestic labours. He was thus benevolently and usefully employed when the accession of Lewis XVI. recalled him to a public station, and in 1774 Malesherbes received an order to resume the presidentship of the court of aids, on which occasion he pronounced a very affecting and patriotic harangue, and afterwards addressed the king in an eloquent speech of thanks. His majesty was so well pleased with him, and with the freedom of his sentiments, that he appointed him minister of state in June 1775, an office which gave Malesherbes an opportunity of extending his sphere of usefulness. One of his first concerns was to visit the prisons, and restore to liberty the innocent victims of former tyranny, and his praises were carried throughout France by persons of all descriptions returning to the bosoms of their families from the gloom of dungeons. Although he failed in his attempt to abolish the arbitrary power of issuing lettres de cachet, he procured the appointment of a commission, composed of upright and enlightened magistrates, to which every application for such letters should be submitted, and whose unanimous decision should be requisite for their validity. Malesherbes was also a great encourager of commerce and agriculture, in which he had the cordial co-operation of the illustrious Turgot, at that period the comptroller of the revenue; but, owing to the rejection of some important measures which his zeal for the public good led him to propose, Malesherbes resigned in the month of May 1776. To obtain an accurate view of the manners and policy of other countries and foreign states, he set out on his travels, and visited Switzerland and Holland, and in the course of his journey he noted down every occurrence worthy of observation, and that might, hereafter, possibly be useful to himself, and promote the melioration of his country. On his return, at the end of a few years, he found his native country so much advanced in what he thought philosophical principles, that he was encouraged to present to the king two elaborate memoirs, one on the condition of the protestants, the other in favour of the principles of civil liberty, and tolera-

tion in general. Difficulties, however, were now accumulating in the management of the government, and the king, in 1786, called Malesherbes to his councils, but without appointing him to any particular post in the administration. He soon found it impossible to act with the men already possessed of the powers of government, and expressed his opinion in two energetic memoirs "On the Calamities of France, and the means of repairing them;" but it does not appear that these ever reached his majesty, nor could Malesherbes obtain a private interview; he therefore took his final leave of the court, and retreated to his country residence, determined to consult the best means of serving his country by agricultural pursuits. In 1790 he published "An Essay on the means of accelerating the progress of Rural Economy in France," in which he proposed an establishment to facilitate the national improvement in this important point. In this tranquil state he was passing the evening of his days when the horrors of the revolution brought him again to Paris. During the whole of its progress, he had his eyes constantly fixed on his unhappy sovereign; and, subduing his natural fondness for retirement, went regularly to court every Sunday, to give him proofs of his respect and attachment. He imposed it as a duty on himself to give the ministers regular information of the designs of the regicide faction; and when it was determined to bring the king to trial, he voluntarily offered to be the defender of his master, in his memorable letter of Dec. 11, 1792, that eternal monument of his loyalty and affection. Three counsel had already been appointed, but one having from prudential motives, declined the office, the king, who wept at this proof of attachment from his old servant, immediately nominated Malesherbes in his stead. Their interview was extremely affecting, and his majesty, during the short interval before his death, shewed every mark of affection for, and confidence in, his generous advocate. Malesherbes was the person who announced to him his cruel doom, and was one of the last who took leave of him previously to his execution. After that catastrophe he again withdrew to his retreat, and with a deeply-wounded heart, refused to hear any thing of what was acting among the blood-thirsty Parisians. As he was one morning working in his garden, he observed four savage-looking wretches directing their course to his house, and hastening home,

he found them to be officers from the revolutionary tribunal come to arrest his daughter and her husband, who had formerly been president of the parliament of Paris. The separation of these persons from his family was deeply afflicting to his heart, and it is probable that his own arrest shortly after was a relief to his feelings. He had long been esteemed as father of the village in which he lived, and the rustic inhabitants crowded round to take leave of their ancient benefactor with tears and benedictions. Four of the municipality accompanied him to Paris, that he might not be escorted by soldiers like a criminal. He was shut up in prison with his unfortunate family; and in a few days the guillotine separated his son-in-law Lepelletier from his wife; and the accusation of Malesherbes with his daughter and grand-daughter, "for a conspiracy against the liberties of the people," was followed, as a matter of course, by a sentence of death. The real crime, as it was basely denominated, of this excellent man and worthy patriot, and which the convention never pardoned, was his defence of the king, an act in which he gloried to the latest hour of his existence. He probably thought it an honour to die by the same ruffian hands that had spilt the blood of his master. The condemnation of the females almost overcame the manly fortitude which he displayed in every personal suffering; his courage, however, returned at the prison, and they prepared for the death which was the last and only important event that they had to encounter. His daughter had exhibited the noble spirit with which she was inspired, for upon taking leave of mademoiselle Sombreuil, who had saved her father's life on the second of September, she said to her, "You have had the happiness to preserve *your* father, I shall have the consolation of dying with *mine*." On the fatal day Malesherbes left the prison with a serene countenance, and happening to stumble against a stone, he said with much pleasantry, "a Roman would have thought this an unlucky omen, and walked back again." Thus perished the venerable Malesherbes in April 1794, when he had attained to the age of seventy-two years four months and fifteen days. His character may be in part deduced from the preceding narrative, but is more fully displayed in his life translated by Mr. Mangin. The subsequent government has since made some reparation for the injustice done him, by ordering his bust to be placed

among those of the great men who have reflected honour upon their country.[1]

MALEZIEU (NICOLAS DE), a French author, a man of extensive and almost universal learning, was born at Paris in 1650. By Bossuet, and the duke of Montausier, who knew his merit, he was appointed preceptor to the duke of Maine; and the public in general approved the choice. In 1696 Malezieu was chosen to instruct the duke of Burgundy in mathematics. In 1699 he became a member of the academy of sciences, and in two years after of the French academy. The duke of Maine rewarded his care of him by appointing him the chief of his council, and chancellor of Dombes. Under the regency of the duke of Orleans he was involved in the disgrace which fell upon the duke his pupil, and was imprisoned for two years. He had an excellent constitution, which, aided by regularity, conducted him nearly to the close of life without any indisposition. He died of an apoplexy on March 4, 1727, at the age of seventy-seven. Notwithstanding the vast extent of his learning, and many occupations which required great attention, he had an easy and unembarrassed air; his conversation was lively and agreeable, and his manners polite and attentive. He published, 1. "Elements of Geometry, for the duke of Burgundy," 1715, 8vo, being the substance of the instructions delivered by him to that prince. 2. Several pieces in verse, songs, &c. published at Trevoux about 1712. 3. There has also been attributed to him a farce in one act, entitled, "Polichinelle demandant une place à l'Academie." He had, among other talents, that of translating the Greek authors into French, particularly the tragic writers, in a style of harmony and energy of verse, which approached as nearly, perhaps, as any thing in his language could do, to the excellence of the originals.[2]

MALHERBE (FRANCIS DE), a celebrated French poet, has always been considered by his countrymen as the father of their poetry; since, upon his appearance, all their former poets fell into disgrace. Bayle looks upon him as one of the first and greatest masters, who formed the taste and judgment of that nation in matters relating to polite literature. Balzac says, that the French poetry before

[1] Life translated by Mr. Mangin.—Gleig's Supplement to the Encyclop. Brit. —Rees's Cyclopædia. [2] Moreri.—Dict. Hist.

Malherbe was perfectly gothic; but Boileau, a better judge, has pronounced that he was the first in France who taught the muse harmonious numbers, a just cadence, purity of language, regularity of composition, and order; in short, who laid down all those rules for writing which future poets were to follow, if they hoped to succeed. The poetical works of Malherbe, though divided into six books, yet make but a small volume. They consist of paraphrases upon the Psalms, odes, sonnets, and epigrams: and they were published in several forms, to 1666, when a very complete edition of them came out at Paris, with the notes and observations of Menage. Malherbe was certainly the first who gave his countrymen any idea of a legitimate ode, though his own have hardly any thing but harmony to recommend them. He also translated some works of Seneca, and some books of Livy; and if he was not successful in translation, yet he had the happiness to be very well satisfied with his labour. His principal business was to criticize upon the French language; in which he was so well skilled, that some of his friends desired him one day to make a grammar for the tongue. Malherbe replied, "that there was no occasion for him to take that pains, for they might read his translation of the thirty-third book of Livy, and he would have them write after that manner."

Malherbe was born at Caen, about 1555, of an ancient and illustrious family, who had formerly borne arms in England, under Robert duke of Normandy. He lived to be old; and, about 1601, he became known to Henry the Great, from a very advantageous mention of him to that prince by cardinal du Perron. The king asked the cardinal one day, "if he had made any more verses?" To which the cardinal replied, that "he had totally laid aside all such amusements since his majesty had done him the honour to take him into his service; and added, that every body must now throw away their pens for ever, since a gentleman of Normandy, named Malherbe, had carried the French poetry to such a height, as none could hope to reach." About four years after, he was called to court, and enrolled among the pensioners of that monarch. After the death of Henry, queen Mary of Medicis became his patroness, and settled upon him a very handsome pension. This he enjoyed to the time of his death, which happened at Paris in 1628. It was the misfortune of this poet, that

he had no great share in the affection of cardinal Richelieu. It was discovered, that, instead of taking more than ordinary pains, as he should have done, to celebrate the glory of that great minister, he had only patched together old scraps, which he had found among his papers. This was not the way to please a person of so haughty a spirit; and therefore he received this homage from Malherbe very coldly, and not without disgust. "I learned from M. Racan," says Menage, "that Malherbe wrote those two stanzas above thirty years before Richelieu, to whom he addressed them, was made a cardinal; and that he changed only the four first verses of the first stanza, to accommodate them to his subject. I learned also from the same Racan, that cardinal Richelieu knew that these verses had not been made for him." His apparent indolence upon such an occasion was probably owing to that extreme difficulty with which he always wrote. All writers speak of the time and labour it cost Malherbe to produce his poems.

This poet was a man of a very singular humour; and many anecdotes are related of his peculiarities, by Racan, his friend and the writer of his life. A gentleman of the law, and of some distinction, brought him one day some indifferent commendatory verses on a lady; telling him at the same time, that some very particular considerations had induced him to compose them. Malherbe having run them over with a supercilious air, asked the gentleman bluntly, as his manner was, "whether he had been sentenced to be hanged, or to make those verses?" His manner of punishing his servant was likewise characteristic, and partook not a little of the caprice of Swift. Besides twenty crowns a year, he allowed this servant ten-pence a day board wages, which in those times was very considerable; when therefore he had done any thing amiss, Malherbe would very gravely say: "My friend, an offence against your master is an offence against God, and must be expiated by prayer, fasting, and giving of alms; wherefore I shall now retrench five-pence out of your allowance, and give them to the poor on your account." From other accounts it may be inferred that his impiety was at least equal to his wit. When the poor used to promise him that they would pray to God for him, he answered them, that "he did not believe they could have any great interest in heaven, since they were left in so bad a condition upon earth; and that he should be better pleased if the duke de Luyne, or some

other favourite, had made him the same promise." He would often say, that "the religion of gentlemen was that of their prince." During his last sickness he was with great difficulty persuaded to confess to a priest; for which he gave this reason, that "he never used to confess but at Easter." And some few moments before his death, when he had been in a lethargy two hours, he awaked on a sudden to reprove his landlady, who waited on him, for using a word that was not good French; saying to his confessor, who reprimanded him for it, that "he could not help it, and that he would defend the purity of the French language to the last moment of his life."[1]

MALINGRE (CLAUDE), Sieur of St. Lazare, a French historian, more known for the number, than esteemed for the value of his books, was a native of Sens. In spite of every artifice to sell his histories, publishing the same under different titles, filling them with flatteries to the reigning princes, and other arts, it was with great difficulty that he could force any of them into circulation. It was not only that his style was low and flat, but that his representation of facts was equally incorrect. Latterly his name was sufficient to condemn a book, and he only put his initials, and those transposed. He died in 1655. His best work is said to be, "Histoire des dignités honoraires de France," 8vo, on which some dependence is placed, because there he cites his authorities. He wrote also, 2. "L'histoire generale des derniers troubles;" comprising the times of Henry III. and Louis XIII. in 4to. 3. "Histoire de Louis XIII." 4to, a miserable collection of facts disguised by flattery, and extending only from 1610 to 1614. 4. "Histoire de la naissance et des progrès de l'Heresie de ce siècle," 3 vols. 4to, the first of which is by father Richeome. 5. "A Continuation of the Roman History from Constantine to Ferdinand the Third," 2 vols. folio; a compilation which ought to contain the substance of Gibbon's History, but offers little that is worthy of attention. 6. "The Annals and Antiquities of Paris," 2 vols. folio. There is another work of this kind by a P. du Breul, which is much more esteemed; this, however, is consulted sometimes as a testimony of the state of Paris in the time of the author.[2]

[1] Gen. Dict.—Niceron, vol. VII.—Moreri.—Bullart's Academie des Sciences, vol. II.

[2] Niceron, vol. XXXIV.—Moreri.—Dict. Hist.

MALLET (DAVID), a poet and miscellaneous writer, is said to have descended from the Macgregors, a clan which became in the early part of the last century, under the conduct of one Robin Roy, so formidable for violence and robbery, that the name was annulled by a legal prohibition; and when they were all to denominate themselves anew, the father, as is supposed, of our author called himself Malloch. This father, James Malloch, kept a public-house at Crieff, co. Perth, in Scotland, where David was born, probably about 1700. Of his early years we have but scanty and discordant memorials, some accounts placing him at first in a menial situation in the university of Edinburgh; others informing us that he was educated at the university of Aberdeen. The latter seems most probable, as he wrote and even printed some lines on the repairs of that university, in which he could not have been interested, had he not studied there for some time. That he afterwards went to Edinburgh is not improbable, and it is almost certain that he had in some way distinguished himself at that university, for when the duke of Montrose applied to the professors for a tutor to educate his sons, they recommended Malloch; a mark of their high opinion of him; and the office was of importance enough to have excited the wishes of many candidates, there being no surer step to future advancement.

After making the usual tour of Europe with the duke's sons, he returned with them to London, and by the influence of the family, in which he resided, easily gained admission to many persons of the highest rank, to wits, nobles, and statesmen. "By degrees," says Dr. Johnson, "having cleared his tongue from his native pronunciation, so as to be no longer distinguished as a Scot, he seems inclined to disencumber himself from all adherences of his original, and took upon him to change his name from Scotch *Malloch* to English *Mallet*, without any imaginable reason of preference which the eye or ear can discover. What other proofs he gave of disrespect to his native country, I know not; but it was remarked of him that he was the only Scot whom Scotchmen did not commend." It seems unreasonable, however, to impute this change of name to disrespect for his country; with his countrymen many of his most intimate connections were formed, and his friendship for Thomson is one of the most agreeable parts of his history; and almost the last character he

sustained was that of an intrepid advocate for lord Bute, and what were then called the Scotch junto who ruled the king and kingdom. As to Scotchmen not commending him, he had at least one adherent in Smollet, who engaged him to write in the Critical Review, where all Mallet's works are highly praised, particularly his "Elvira." The late commentator, George Steevens, esq. hit upon the truth more exactly, when he wrote in a copy of Gascoigne's Works, purchased in 1766, at Mallet's sale, "that he was the only Scotchman who died, in his memory, unlamented by an individual of his own nation." Steevens probably made this remark to Johnson, who forgot the precise terms. The first time we meet with the name of David *Mallet* is in 1726, in a list of the subscribers to Savage's Miscellanies.

Mallet's first production in England was the celebrated and affecting ballad of "William and Margaret," which was printed in Aaron Hill's "Plain Dealer," No. 36, July 14, 1724, and which in its original state was very different from what it is in the last editions of his works. Of this, says Dr. Johnson, he has been envied the reputation; and plagiarism has been boldly charged, but never proved. In 1728 he published "The Excursion," a poem in two cantos, containing a desultory view of such scenes of nature as his fancy or his knowledge led him to describe, and which is not devoid of poetical spirit, and in respect to diction is a close imitation of Thomson, whose "Seasons" were then in their full blossom of reputation.

In 1731 his first tragedy, called "Eurydice," was performed at Drury-lane, and very unfavourably received; nor when revived thirty years after, and supported by Garrick and Mrs. Cibber, could the town endure it with patience. On this last occasion Davies informs us that the author would not take the blame upon himself; "he sat in the orchestra, and bestowed his execrations plentifully upon the players, to whom he attributed the cold reception of his tragedy." About this time we find him an inmate in Mr. Knight's family at Gosfield, probably as tutor to Mr. Newsham, Mrs. Knight's son by her first husband. Her third was the late earl Nugent. We shall soon have occasion to quote a very remarkable passage from a letter of Pope's to this lady, respecting Mallet.

Soon after the exhibition of "Eurydice," Mr. Mallet published his poem on "Verbal Criticism," a subject which he either did not understand, or willingly misrepre-

sented*. "There is in this poem," says Dr. Johnson, "more pertness than wit, and more confidence than knowledge. The versification is tolerable, nor can criticism allow it a higher praise." It was written to pay court to Pope, who soon after introduced him, we may add, "in an evil hour" to lord Bolingbroke. The ruin of Pope's reputation might have been dated from this hour, if the joint malignity of Bolingbroke and Mallet could have effected it. Mallet was now in the way to promotion. When the prince of Wales, at variance with his father, placed himself at the head of the opposition, and kept a separate court, he endeavoured to increase his popularity by the patronage of literature; and Mallet being recommended to him, his royal highness appointed him his under-secretary, with a salary of 200*l.* a year.

While in this employment, he published in 1739, "Mustapha," a tragedy, dedicated to his royal patron. Thomson's "Edward and Eleonora" had been excluded the stage, because the licenser discovered in it a formidable attack on the minister, yet Mallet's "Mustapha," which was thought, and was no doubt intended, to glance both at the king and sir Robert Walpole, in the characters of Solyman the Magnificent, and Rustan his visier, was allowed to be acted, and was acted with great applause. The language of this tragedy is more easy and natural than that of "Eurydice," but its success was much owing to its political allusions. On the first night of its exhibition, the heads of the opposition were all assembled, and many speeches were applied by the audience to the supposed grievances of the times, and to persons and characters. In the following year, Thomson and Mallet were commanded by the prince of Wales to write the masque of "Alfred," in honour of the birth-day of lady Augusta, his eldest daughter (the late duchess of Brunswick), which was twice acted in the gardens of Clifden by some of the London performers. After the death of Thomson in 1748, Mallet re-wrote the Masque of Alfred, under the influence and by the encouragement of lord Bolingbroke; and with

* Warton says he wrote this poem to gratify Pope, by abusing Bentley, which, he adds, "is stuffed with illiberal cant about pedantry, and collators of manuscripts. Real scholars will always speak with due regard of such names as the Scaligers, Salmasiuses, Heinsiuses, Burmans, Gronoviuses, Reiskiuses, Marklands, Gesners, and Heynes."—Essay on Pope, vol. II. p. 231, edit. 1806.

the assistance of music and gorgeous scenery, it was acted with some, but no great success.

In 1747 Mallet published his "Hermit, or Amyntor and Theodora," a poem in which Dr. Johnson allows that there is copiousness and elegance of language (which indeed appear in most of Mallet's works), vigour of sentiment, and imagery well adapted to take possession of the fancy. It abounds also with many excellent moral precepts, which receive weight and energy from the sanction of religion, a foundation on which Mallet did not always build. Dr. Warton was much censured for saying in his "Essay on the Life and Writings of Pope," that "the nauseous affectation of expressing every thing pompously and poetically, is nowhere more visible than in a poem lately published, called Amyntor and Theodora;" but Warton was not a rash critic, and retained the sentence in the subsequent editions of his "Essay."

Not long after this, Mallet was employed by lord Bolingbroke in an office which he executed with all the malignity that his employer could wish. This was no other than to defame the character of Pope—Pope, who by leaving the whole of his MSS to lord Bolingbroke, had made him in some respect the guardian of his character—Pope, on whose death-bed lord Bolingbroke looking earnestly down, repeated several times, interrupted with sobs, "O great God, what is man? I never knew a person that had so tender a heart for his particular friends, or a warmer benevolence for all mankind!" who certainly had idolized this nobleman throughout his whole life, and who adhered to his lordship's cause through all the vicissitudes of popular odium and exile. What could have induced Bolingbroke to the malice of degrading Pope's character, and the cowardice of employing a hireling to do it? The simple fact is, that after Pope's death it was thought to be discovered that he had privately printed 1500 copies of one of lord Bolingbroke's works, "The Patriot King," the perusal of which his lordship wished to be confined to a select few. This offence, which Mallet only could have traced to a bad motive, if fairly examined, will probably seem disproportioned to the rage and resentment of Bolingbroke. A very acute examiner of evidence (Mr. D'Israeli) has therefore imputed that to the preference with which Pope had distinguished Warburton, and is of opinion that Warburton, much more than Pope, was the real object. Between

Bolingbroke and Warburton there was, it is well known, a secret jealousy, which at length appeared in mutual and undisguised contempt. But much of this narrative belongs rather to them than to Mallet, who could feel no resentment, could plead no provocation. On the contrary, he had every inducement to reflect with tenderness on the memory and friendship of Pope, who speaks of him, in a letter we have already alluded to, in the following terms: "To prove to you how little essential to friendship I hold letter-writing—I have not yet written to Mr. Mallet, whom I love and esteem greatly, nay whom *I know* to have *as tender a heart*, and that *feels a friendly remembrance as long as any man.*" Such was the man who gladly undertook what Bolingbroke was ashamed to perform, and in a preface to the "Patriot King" misrepresented the conduct of Pope in language the most malignant and contemptuous*.

That he had an eye to his own interest in all this, it would be a miserable affectation of liberality to doubt. No other motive can account for his conduct, and this conduct will be found to correspond with his general character. Bolingbroke accordingly rewarded him by bequeathing to him all his writings published and unpublished, and Mallet immediately began to prepare them for the press. His conduct at the very outset of this business affords another illustration of his character. Francklin, the printer, to whom many of the political pieces written during the opposition to Walpole, had been given, as he supposed, in perpetuity, laid claim to some compensation for those. Mallet allowed his claim, and the question was referred to arbitrators, who were empowered to decide upon it, by an instrument signed by the parties; but when they decided unfavourably to Mr. Mallet, he refused to yield to the decision, and the printer was thus deprived of the benefit of the award, by not having insisted upon bonds of arbitration, to which Mallet had objected as degrading to a *man* of *honour!* He then proceeded, with the help of Millar, the bookseller, to publish all he could find; and so sanguine was he in his expectations, that he rejected the offer of 3000*l.* which Millar offered him for the copyright, although he was at this time so distressed for money that he was forced to borrow some of Millar to pay the sta-

* After all that has been said on this subject, Ralph Allen, and not Pope, was the person who printed the edition of the "Patriot King," as we shall have occasion to notice hereafter.

tioner and printer. The work at last appeared, in 5 vols. 4to, and Mallet had soon reason to repent his refusal of the bookseller's offer, as this edition was not sold off in twenty years. As these volumes contained many bold attacks on revealed religion, they brought much obloquy on the editor, and even a presentment was made of them by the grand-jury of Westminster. His memory, however, will be thought to suffer yet more by his next appearance in print. When the nation was exasperated by the ill success of the war, and the ministry wished to divert public indignation from themselves, Mallet was employed to turn it upon admiral Byng. In this he entered as heartily as into the defamation of Pope, and wrote a letter of accusation under the character of a "Plain Man," a large sheet, which was circulated with great industry, and probably was found to answer its purpose. The price of blood, on this occasion, was a pension which he retained till his death.

From this time (1757) until 1763, we hear nothing of Mr. Mallet, except a dedication of his poems to the late duke of Marlborough, in which he promises himself speedily the honour of dedicating to him the life of his illustrious predecessor. The cause of this promise is another of those charges which have been brought against Mallet, and which it will be difficult to repell. When the celebrated John duke of Marlborough died, it was determined, that the history of his life should be transmitted to posterity, and the papers supposed to contain the necessary information were delivered to lord Molesworth, who had been his favourite in Flanders. When Molesworth died, the same papers were transferred with the same design to sir Richard Steele, who in some of his exigences put them to pawn. They then remained with the old duchess, who in her will assigned the task to Mr. Glover, the author of "Leonidas," and Mr. Mallet, with a reward of 1000*l.* and a curious prohibition against inserting any verses. There were other prohibitions and conditions, however, which induced Glover, a man of spirit and virtue, to decline the legacy. Mallet had no such scruples, and besides the legacy, had a pension from the late duke of Marlborough to quicken his industry. He then began, and continued to talk much and often of the progress he had made, but on his death, not a scrap could be discovered of the history.

In the political disputes which commenced at the beginning of the present reign, Mallet espoused the cause of his countryman lord Bute, and is said to have written his tragedy of "Elvira," with a view to serve his lordship. This play was performed at Drury-lane in 1763; its object was to recommend pacific sentiments, but the public was dissatisfied with the late peace, and "Elvira," though well performed, was easily rendered unpopular by the opponents of the ministry. Davies gives us an amusing anecdote of his tricking Garrick into the performance of this piece, by making him believe that he had introduced the mention of him in his life of Marlborough, a bait which Mallet's principles suggested, and which Garrick's vanity readily swallowed. Garrick got little by the play, but Mallet was rewarded with the office of keeping the book of entries for ships in the port of London.

Towards the end of his life, Mallet went with his wife to France, but after a while finding his health declining, returned alone to England, and died April 21, 1765. He was twice married. Of his first wife we find no mention, but by her he had several children. One daughter, who married an Italian of rank, named Cilesia, wrote a tragedy called "Almida," which was acted at Drury-lane. This lady died at Genoa in 1790. His second wife, whom he married in October 1742, was miss Lucy Elstob, daughter to lord Carlisle's steward. She had a fortune of 10,000*l.* all of which she took care to settle upon herself; but she was equally careful that Mallet should appear like a gentleman of distinction, and from her great kindness, always chose herself to purchase every thing that he wore, and to let her friends know that she did so. This lady's sentiments were congenial to those of her husband, who was a professed free-thinker. They kept a good table (at which Gibbon appears to have been frequently a guest), and the lady, proud of her opinions, would often, we are told, in the warmth of argument, say, "Sir, *we deists.*"

Mr. Mallet's stature, says Dr. Johnson, "was diminutive, but he was regularly formed. His appearance, till he grew corpulent, was agreeable, and he suffered it to want no recommendation that dress could give it. His conversation was elegant and easy." Of his character in other respects, it would be unnecessary to add any thing to the preceding facts. As a writer he cannot be placed in any high class, nor is there any species of composition in which

he is eminent; yet his poetry surely entitles him to a place in every collection of English bards. In his poems as well as his prose compositions, elegance of style predominates, and he appears to have written with ease. His "Life of Lord Bacon," prefixed to an edition of that illustrious philosopher's works in 1740, has been censured as touching too little on the philosophical part of the character. The writing it, however, was probably a matter of necessity rather than choice, and while he could not afford to refuse the employment, he was too conscious of his inability to attempt any other than what he has accomplished, an elegant narrative of the events of lord Bacon's life. Of Mallet's works, prose and verse, an edition was published in 1769, 3 vols. small 8vo.[1]

MALLET (EDMUND), was one of the writers in the French Encyclopedie, and one of those whose articles are the most valuable in that work. They are chiefly on the subjects of divinity and belles lettres, and if only men as sound and judicious as the abbé Mallet had been employed, that publication would have proved as useful as it has been found pernicious. He was born at Melun in 1713, and educated at the college of the Barnabites at Montargis. He was afterwards engaged as tutor in the family of a farmer general. In 1742 he was admitted into the faculty of theology at Paris, and was employed on a cure near his native town till 1751, when he was invited to be professor of divinity in the college of Navarre. The more he was known, the more his merits were perceived; and the charge of Jansenism, which had been circulated against him, was gradually cleared away. Boyer, then bishop of Mirepoix, as a testimony of his regard, presented him to a canonry of Verdun. He died at Paris in 1755. Besides his share in the Encyclopedie, he wrote several works on the principles of poetry and eloquence. His style is neat, easy, and unaffected; and he has great skill in developing the merits of good writers, and illustrating his precepts by the most apposite examples from their works. He published also a history of the civil wars of France, under the reigns

[1] Johnson's Poets.—Davies's Life of Garrick, vol. II. p. 27—60, 280.—Bowles's edition of Pope.—Ruffhead's Life of Pope, 4to edit. p. 414.—Swift's Works, vol. XIX.—Boswell's Tour and Life of Johnson.—Sheffield's Life of Gibbon, vol. I. p. 111. 422.—D'Israeli's Quarrels of Authors, vol. I.—Gentleman's Magazine; see Index.

of François II. Charles IX. &c. translated from the Italian of D'Avila, and published at Amsterdam in 3 vols. 4to.[1]

MALLET (JAMES). See DU PAN.

MALLET (PAUL HENRY), a learned historian and antiquary, first professor of history in his native city, was born at Geneva in 1730, became afterwards professor royal of the belles lettres at Copenhagen, a member of the academies of Upsal, Lyons, Cassel, and of the Celtique academy of Paris. Of his life no account has yet appeared. He joined an extensive acquaintance with history and general literature to great natural talents. The amenity of his disposition caused his company to be much sought, while his solid qualities procured him friends who deeply regretted his loss. The troubles of Geneva during the first revolutionary war deprived him of the greatest part of his fortune; and he was indebted, for the moderate competence he retained, to pensions from the duke of Brunswick and the landgrave of Hesse; but the events of the late war deprived him of both those pensions. The French government is said to have designed him a recompense, but this was prevented by his death, at Geneva, Feb. 8, 1807. His works were: 1. "Histoire de Danemarck," to the eighteenth century, the best edition of which is that of 1787. 2. A translation of Coxe's "Travels," with remarks and additions, and a relation of his own Travels in Sweden, 2 vols. 4to. 3. Translation of the Acts and form of the Swedish government, 12mo. 4. "Histoire de Hesse," to the seventeenth century, 3 vols. 8vo. 5. "Histoire de la maison de Brunswick," to its accession to the throne of Great Britain, 3 vols. 8vo. 6. "Histoire des Suisses," from the earliest times to the commencement of the late revolution, Geneva, 1803, 4 vols. 8vo. 7. "Histoire de la Ligne Anseatique," from its origin to its decline, 1805, 2 vols. 8vo. He had discovered at Rome the chronological series of Icelandic bishops, which had been lost in Denmark. It is published in the third volume of Langebeck's collection of Danish writers. The late Dr. Percy, bishop of Dromore, has made us acquainted with professor Mallet's merit as an antiquary by his excellent translation entitled "Northern Antiquities; or a Description of the manners, customs, religion, and laws, of the ancient Danes, and other northern nations; including those of our

[1] Moreri.—Dict. Hist.—Preface to the Sixth Vol. of the Encyclopedie.

own Saxon ancestors. With a translation of the Edda, or system of Runic mythology, and other pieces from the ancient Islandic Tongue. Translated from M. Mallet's Introduction à l'Histoire de Danemarck," &c. 1770, 2 vols. 8vo. To this Dr. Percy has added many valuable and curious notes, and Goranson's Latin version of the "Edda." It was very justly said, at the time, by the Monthly Reviewer, that Dr. Percy had, in this instance, given a translation more valuable than the original.[1]

MALLINKROTT (BERNARD), dean of the cathedral of Munster, and celebrated for his inquiries into typographical antiquities, was certainly a learned man, but very turbulent and ambitious. Hence it happened that he was named to two bishoprics without taking possession of either, and that he died in prison for his opposition to another prelate. The emperor Ferdinand I. appointed him to the bishopric of Ratzebourg, and he was, a few days after, elected to the see of Minden. But his ambition was to be bishop of Munster, and not succeeding, in 1650, he intrigued and raised seditions against the bishop who had succeeded, till in 1655, he was degraded from his dignity of dean. Nor yet warned, he continued his machinations, and in 1657, the bishop had him arrested and confined in the castle of Otteinzheim. Here he continued till his death, which happened suddenly, March 7, 1664. He wrote in Latin, 1. "De natura et usu Literarum," Munster, 1638, 4to. 2. "De ortu et progressu artis Typographicæ," Cologne, 1639, 4to, and since reprinted in Wolf's collection of "Monumenta Typographica," vol. I. 1740. 3. "De Archicancellariis S. R. imperii," Munster, 1640, 4to. 4. "Paralipomenon de Historicis Græcis," Cologne, 1656, 4to.[2]

MALMSBURY (WILLIAM OF), an ancient English historian, who flourished in the twelfth century, was born in Somersetshire, and, on that account, as Bale and Pits inform us, was called Somersetanus. When a child, he himself says, he discovered a fondness for learning, which was encouraged by his parents, and increased with his years. Some have supposed Oxford to have been the place of his education. He became, however, a monk of Malmsbury, and it reflects no small honour on his fraternity, that they

[1] Dict. Hist.—Athenæum, vol. II.

[2] Niceron, vol. XXX.—Life by Struvius, prefixed to his edition of the "De Archicancellariis, &c."

elected him their librarian. He had studied several sciences, as they could then be acquired, logic, physic, and ethics, but history appears to have been his favourite pursuit. After studying that of countries abroad, he began to inquire into the memorable transactions of his own nation; but not finding any satisfactory history already written, he resolved, as he says, to write one, not to display his learning, "which is no great matter, but to bring to light things that are covered with the rubbish of antiquity." This resolution produced his valuable work "De regibus Anglorum," a general history of England in five books, from the arrival of the Saxons, in the year 449 to the 26 Henry I. in 1126; and a modern history, in two books, from that year to the escape of the empress Maud out of Oxford in 1143; with a church history of England in four books, published in sir H. Savile's collection, 1596. His merits as a historian have been justly displayed and recommended by lord Lyttelton in his "History of Henry II.". In all his works (the Latin style of which is more pure than that of any of his contemporaries), he discovers great diligence, much good sense, and a sacred regard to truth, accompanied with uncommon modesty. He says that he can scarcely expect the applause of his contemporaries, but he hopes that when both favour and malevolence are dead, he shall obtain from posterity the character of an industrious, though not of an eloquent historian. Besides what we have mentioned, Gale has printed his "Antiquities of Glastonbury," and Wharton his "Life of St. Adhelm." But his abilities were not confined to prose. He wrote many pieces of Latin poetry; and it is remarkable, says Warton, that almost all the professed prose writers of this age made experiments in verse. William of Malmsbury died in that abbey in 1143.[1]

MALONE (EDMOND), a gentleman of great literary research, and one of the ablest commentators on Shakspeare, was descended from an Irish family of the highest antiquity, an account of which may be found in the seventh volume of Archdall's Peerage of Ireland, which, it is believed, was drawn up by Mr. Malone himself. All his immediate predecessors were distinguished men. His grandfather, while only a student at the Temple, was en-

1 Nicolson's English Hist. Library.—Henry's Hist. of Gr. Britain, vol. VI. p. 136.—Leland.—Bale, and Pits.—Wharton's Anglia Sacra.—Warton's History of Poetry.

trusted with a negociation in Holland; and so successfully acquitted himself, that he was honoured and rewarded by king William for his services. Having been called to the Irish bar about 1700, he became one of the most eminent barristers that have ever appeared in that country. His professional fame has only been eclipsed by that of his eldest son, the still more celebrated Anthony Malone, who as a lawyer, an orator, and an able and upright statesman, was confessedly one of the most illustrious men that his country has produced. Edmond, the second son of Richard, and the father of the late Mr. Malone, was born on the 16th of April, 1704. He was called to the English bar in 1730, where he continued for ten years to practise; and, in 1740, removed to the Irish bar. After having sat in several parliaments, and gone through the usual gradations of professional rank, he was raised, in 1766, to the dignity of one of the judges of the court of common pleas in Ireland, an office which he filled till his death in 1774. He married, in 1736, Catherine, only daughter and heir of Benjamin Collier, esq. of Ruckholts, in the county of Essex, by whom he had four sons, Richard, now lord Sunderlin; Edmond, the subject of our present memoir; Anthony and Benjamin, who died in their infancy; and two daughters, Henrietta and Catherine.

Edmond Malone was born at his father's house in Dublin, on the 4th of October, 1741. He was educated at the school of Dr. Ford, in Molesworth-street; and went from thence, in 1756, to the university of Dublin, where he took the degree of batchelor of arts. Here his talents very early displayed themselves; and he was distinguished by a successful competition for academical honours with several young men, who afterwards became the ornaments of the Irish senate and bar. It appears that at his outset he had laid down to himself those rules of study to which he ever afterwards steadily adhered. When sitting down to the perusal of any work, either ancient or modern, his attention was drawn to its chronology, the history and character of its author, the feelings and prejudices of the times in which he lived; and any other collateral information which might tend to illustrate his writings, or acquaint us with his probable views, and cast of thinking. In later years he was more particularly engrossed by the literature of his own country; but the knowledge he had acquired in his youth had been too assiduously collected, and too

firmly fixed in his mind, not to retain possession of his memory, and preserve that purity and elegance of taste which is rarely to be met with but in those who have early derived it from the models of classical antiquity. He appears frequently at this period, in common with some of his accomplished contemporaries, to have amused himself with slight poetical compositions; and on the marriage of their present majesties contributed an ode to the collection of congratulatory verses which issued on that event from the university of Dublin. In 1763 he became a student in the Inner Temple; and in 1767 was called to the Irish bar, and, at his first appearance in the courts, he gave every promise of future eminence. But an independent fortune having soon after devolved upon him, he felt himself at liberty to retire from the bar, and devote his whole attention in future to literary pursuits, for which purpose he soon after settled in London, and resided there with very little intermission for the remainder of his life. Among the many eminent men with whom he became early acquainted, he was naturally drawn by the enthusiastic admiration which he felt for Shakspeare, and the attention which he had already paid to the elucidation of his works, into a particularly intimate intercourse with Mr. Steevens. The just views which he himself had formed led him to recognize in the system of criticism and illustration which that gentleman *then* adopted, the only means by which a correct exhibition of our great poet could be obtained. Mr. Steevens was gratified to find that one so well acquainted with the subject entertained that high estimation of his labours which Mr. Malone expressed; and very soon discovered the advantage he might derive from the communications of a mind so richly stored. Mr. Malone was ready and liberal in imparting his knowledge, which, on the other part, was most gratefully received.

Mr. Steevens having published a second edition of his Shakspeare, in 1778, Mr. Malone, in 1780, added two supplementary volumes, which contained some additional notes, Shakspeare's poems, and seven plays which have been ascribed to him. There appears up to this time to have been no interruption to their friendship; but, on the contrary, Mr. Steevens, having formed a design of relinquishing all future editorial labours, most liberally made a present to Mr. Malone of his valuable collection of old plays, declaring that he himself was now become "a

dowager commentator." It is painful to think that this harmony should ever have been disturbed, or that any thing should have created any variance between two such men, who were so well qualified to co-operate for the benefit of the literary world. Mr. Malone, having continued his researches into all the topics which might serve to illustrate our great dramatist, discovered, that although much had been done, yet that much still remained for critical industry; and that a still more accurate collation of the early copies than had hitherto taken place was necessary towards a correct and faithful exhibition of the author's text. His materials accumulated so fast, that he determined to appear before the world as an editor in form. From that moment he seems to have been regarded with jealousy by the elder commentator, who appears to have sought an opportunity for a rupture, which he soon afterwards found, or rather created. But it is necessary to go back for a moment, to point out another of Mr. Malone's productions. There are few events in literary history more extraordinary in all its circumstances than the publication of the poems attributed to Rowley. Mr. Malone was firmly convinced that the whole was a fabrication by Chatterton; and, to support his opinion, published one of the earliest pamphlets which appeared in the course of this singular controversy. By exhibiting a series of specimens from early English writers, both prior and posterior to the period in which this supposed poet was represented to have lived, he proved that his style bore no resemblance to genuine antiquity; and by stripping Rowley of his antique garb, which was easily done by the substitution of modern synonymous words in the places of those obsolete expressions which are sprinkled throughout these compositions, and at the same time intermingling some archæological phrases in the acknowledged productions of Chatterton, he clearly showed that they were all of the same character, and equally bore evident marks of modern versification, and a modern structure of language. He was followed by Mr. Warton and Mr. Tyrwhitt, in his second Appendix; and the controversy was soon at an end. While Mr. Malone was engaged in his Shakspeare, he received from Mr. Steevens a request of a most extraordinary nature. In a third edition of Johnson and Steevens's Shakspeare, which had been published under the superintendance of Mr. Reed, in 1785, Mr. Malone had contributed some notes

in which Mr. Steevens's opinions were occasionally controverted. These he was now desired to retain in his new edition, exactly as they stood before, in order that Mr. S. might answer them. Mr. Malone replied, that he could make no such promise; that he must feel himself at liberty to correct his observations, where they were erroneous; to enlarge them, where they were defective; and even to expunge them altogether, where, upon further consideration, he was convinced they were wrong; in short, he was bound to present his work to the public as perfect as he could make it. But he added, that he was willing to transmit every note of that description in its last state to Mr. Steevens, before it went to press; that he might answer it if he pleased; and that Mr. Malone would even preclude himself from the privilege of replying. Mr. Steevens persisted in requiring that they should appear with all their imperfections on their head; and on this being refused, declared that all communication on the subject of Shakspeare was at an end between them *. In 1790, Mr. Malone's edition at last appeared; and was sought after and read with the greatest avidity. It is unnecessary to point out its merits; the public opinion upon it has been long pronounced. It cannot indeed be strictly said that it met with universal approbation. Mr. Ritson appeared against it in an angry and scurrilous pamphlet, replete with misrepresentations so gross, and so easy of detection, though calculated to mislead a careless reader, that Mr. Malone thought it worth his while to point them out in a letter which he published, addressed to his friend Dr. Farmer. Poor Ritson, however, has not been the only one who has attempted to persuade the world that they have been mistaken in Mr. Malone's character as a critic. Mr. Horne Tooke in particular, who, whatever were his talents as a grammarian, or his knowledge as an Anglo-Saxon, had by no means an extensive acquaintance with the literature of Shakspeare's age, has mentioned Mr. Malone and Dr. Johnson with equal contempt, and immediately after proceeds to sneer at Mr. Tyrwhitt. It may readily be supposed that Mr. Malone would not feel very acutely the satire which associated him with such companions. But, to counterbalance these puny hostilities, his work gained

* These particulars are collected from the correspondence which passed between them, which Mr. Malone preserved.

the highest testimonies of applause from all who were best qualified to judge upon the subject, and from men whose approbation any one would be proud to obtain. Dr. J. Warton, in a most friendly letter, which accompanied a curious volume of old English poetry which had belonged to his brother Thomas, and which he presented to Mr. Malone as the person for whom its former possessor felt the highest esteem and the most cordial regard, observes to him that his edition is by far, very far, the best that had ever appeared. Professor Porson, who, as every one who knew him can testify, was by no means in the habit of bestowing hasty or thoughtless praise, declared to Mr. Malone's biographer, that he considered the Essay on the three parts of Henry the Sixth as one of the most convincing pieces of criticism that he had ever read; nor was Mr. Burke less liberal in his praises.

Having concluded his laborious work, Mr. Malone paid a visit to his friends in Ireland; but soon after returned to his usual occupations in London. Amidst his own numerous and pressing avocations he was not inattentive to the calls of friendship. In 1791 appeared Mr. Boswell's Life of Dr. Johnson, a work in which Mr. Malone felt at all times a very lively interest, and gave every assistance to its author during its progress which it was in his power to bestow. His acquaintance with this gentleman commenced in 1785, when, happening accidentally at Mr. Baldwin's printing-house to be shewn a sheet of the Tour to the Hebrides, which contained Johnson's character, he was so much struck with the spirit and fidelity of the portrait, that he requested to be introduced to its writer. From this period a friendship took place between them, which ripened into the strictest and most cordial intimacy, and lasted without interruption as long as Mr. Boswell lived. After his death, in 1795, Mr. Malone continued to show every mark of affectionate attention towards his family; and in every successive edition of Johnson's Life took the most unwearied pains to render it as much as possible correct and perfect. He illustrated it with many notes of his own, and procured many valuable communications from his friends, among whom its readers will readily distinguish Mr. Bindley. Any account of Mr. Malone would be imperfect which omitted to mention his long intimacy with that gentleman, who is not so remarkable as the possessor of one of the most valuable libraries in this

country, as he is for the accurate and extensive information which enables him to use it, and the benevolent politeness with which he is always willing to impart his knowledge to others. There was no one whom Mr. Malone more cordially loved.

In 1795 he was again called forth to display his zeal in defence of Shakspeare, against the contemptible fabrications with which the Irelands endeavoured to delude the public. Although this imposture, unlike the Rowleian poems, which were performances of extraordinary genius, exhibited about the same proportion of talent as it did of honesty, yet some persons of no small name were hastily led into a belief of its authenticity. Mr. Malone saw through the falsehood of the whole from its commencement; and laid bare the fraud, in a pamphlet, which was written in the form of a letter to his friend lord Charlemont, a nobleman with whom he lived on the most intimate footing, and maintained a constant correspondence. It has been thought by some that the labour which he bestowed upon this performance was more than commensurate with the importance of the subject; and it is true that a slighter effort would have been sufficient to have overthrown this wretched fabrication; but we have reason to rejoice that Mr. Malone was led into a fuller discussion than was his intention at the outset; we owe to it a work which, for acuteness of reasoning, and the curious and interesting view which it presents of English literature, will retain its value long after the trash which it was designed to expose shall have been consigned to oblivion. Mr. Malone, in 1792, had the misfortune to lose his admirable friend sir Joshua Reynolds, and his executors, of whom Mr. Malone had the honour to be one, having determined in 1797 to give the world a complete collection of his works, he superintended the publication, and prefixed to it a very pleasing biographical sketch of their author. Although his attention was still principally directed to Shakspeare, and he was gradually accumulating a most valuable mass of materials for a new edition of that poet, he found time to do justice to another. He drew together, from various sources, the prose works of Dryden, which, as they had lain scattered about, and some of them appended to works which were little known, had never impressed the general reader with that opinion of their excellence which they deserved; and published them in 1800. The

narrative which he prefixed is a most important accession to biography. By active inquiry, and industrious and acute research, he ascertained many particulars of his life and character that had been supposed to be irrecoverably lost, and detected the falsehood of many a traditionary tale that had been carelessly repeated by former writers. In 1808 he prepared for the press a few productions of his friend, the celebrated William Gerard Hamilton, with which he had been entrusted by his executors; and prefixed to this also a brief but elegant sketch of his life. In 1811 his country was deprived of Mr. Windham. Mr. Malone, who equally admired and loved him, drew up a short memorial of his amiable and illustrious friend, which originally appeared in the Gentleman's Magazine; and was afterwards, in an enlarged and corrected state, printed in a small pamphlet, and privately distributed. But the kind biographer was too soon to want "the generous tear he paid." A gradual decay appears to have undermined his constitution; and when he was just on the point of going to the press with his new edition of Shakspeare, he was interrupted by an illness, which proved fatal; and, to the irreparable loss of all who knew him, he died on the 25th of May, 1812, in the 70th year of his age. In his last illness he was soothed by the tender and unremitting attentions of his brother, lord Sunderlin, and his youngest sister; the eldest, from her own weak state of health, was debarred from this melancholy consolation. He left no directions about his funeral; but his brother, who was anxious, with affectionate solicitude, to execute every wish he had formed, having inferred from something that dropt from him, that it was his desire to be buried among his ancestors in Ireland, his remains were conveyed to that country, and interred at the family seat of Baronston, in the county of Westmeath.

Mr. Malone, in his person, was rather under the middle size. The urbanity of his temper, and the kindness of his disposition, were depictured in his mild and placid countenance. His manners were peculiarly engaging. Accustomed from his earliest years to the society of those who were distinguished for their rank or talent, he was at all times and in all companies easy, unembarrassed, and unassuming. It was impossible to meet him, even in the most casual intercourse, without recognizing the genuine

and unaffected politeness of the gentleman born and bred. His conversation was in a high degree entertaining and instructive; his knowledge was various and accurate, and his mode of displaying it void of all vanity or pretension. Though he had little relish for noisy convivial merriment, his habits were social, and his cheerfulness uniform and unclouded. As a scholar, he was liberally communicative. Attached, from principle and conviction, to the constitution of his country in church and state, which his intimate acquaintance with its history taught him how to value, he was a loyal subject, a sincere Christian, and a true son of the Church of England. His heart was warm, and his benevolence active. His charity was prompt, but judicious and discriminating; not carried away by every idle or fictitious tale of distress, but anxious to ascertain the nature and source of real calamity, and indefatigable in his efforts to relieve it. His purse and his time were at all times ready to remove the sufferings, and promote the welfare of others, and as a friend he was warm and steady in his attachments.[1]

MALOUIN (PAUL JAMES), an eminent French chemist and physician, was born at Caen in 1701, and was the son of a counsellor, who sent him, when of a proper age, to study law at Paris. Young Malouin, however, as soon as he arrived there, without ever informing his father, began the study of medicine, and pursued it with such success as well as secrecy, that on his return home in 1730, his father, whom he had always satisfied in every respect as to moral conduct, expenses, &c. and who expected to see him return as a licentiate in law, was astonished to find him a doctor of medicine, but was obliged at the same time to yield to a choice which indicated so much zeal and decision. Nor was this a new profession in the family, his uncle and grandfather having both been physicians. After remaining at home about three years, he went again to Paris, and assisted Geoffroi in his chemical lectures, and would probably have succeeded him had he been on the spot when he died; but it was not until 1767 that he was appointed in the room of Astruc, who was the imme-

[1] From a "Biographical Memoir of the late Edmond Malone, esq." written by James Boswell, esq. of the Middle Temple, originally for the Gentleman's Magazine, but afterwards enlarged and reprinted for private distribution among the friends of Mr. Malone. To Mr. Boswell we acknowledge our obligations for a copy of this last edition of a very interesting and affectionate biographical tribute.

diate successor of Geoffroi. At Paris, where he got into practice, it lay much among literary men, whom he found generally very incredulous in the virtues of medicine. Malouin, who was a perfect enthusiast in his art, had many contests with them on this account. When a certain great philosopher had been cured by taking Malouin's prescriptions for a considerable time, and came to acknowledge the obligation, Malouin embraced him and exclaimed, "you deserve to be sick." (*Vous êtes digne d'etre malade*). He could not, however, bear those who, after being cured, indulged their pleasantries at the expence of the faculty, and he broke off his acquaintance with an eminent writer, who had been his patient, on this account. On another occasion, when one of these wits with whom he had had a warm dispute about his favourite art, and had quarrelled, fell ill, Malouin sought him out, and his first address was, "I know you are ill, and that your case has been improperly treated; I am now come to visit you, although I hate you; but I will cure you, and after that never see your face more," and he kept his word in all these points. This was, however, in him pure enthusiasm, without any mixture of quackery. His liberal conduct and talents were universally acknowledged, and he filled with great reputation the honourable offices of professor of medicine in the college of Paris, and physician in ordinary to the queen. He was also a member of the academy of sciences, and of our royal society. His love of medicine did not hinder him from paying equal attention to preventatives, and he was distinguished for a habit of strict temperance, which preserved his health and spirits to the advanced age of seventy-seven, without any of its infirmities. His death was at last occasioned by a stroke of apoplexy, which happened Dec. 31, 1777. He left a legacy to the faculty on condition of their assembling once a year, and giving an account of their labours and discoveries. His principal works were, 1. "Traité de Chimie," 1734, 12mo. 2. "Chimie medicinale," 1755, 2 vols. 12mo, a work in a very elegant style, and including many valuable observations. He wrote also several articles in the dictionary "Des arts et metiers," published by the academy of sciences, and the chemical part of the "Encyclopedie."[1]

[1] Eloges des Academiciens, vol. II.—Dict. Hist.

MALPIGHI (MARCELLUS), an Italian physician and anatomist, was born March 10, 1628, at Crevalcuore, near Bologna, in Italy, where he was taught Latin and studied philosophy. In 1649, losing his parents, and being obliged to choose his own method of life, he determined to apply himself to physic. The university of Bologna was then supplied with very learned professors in that science, particularly Bartholomew Massari, and Andrew Mariano, under whose instructions Malpighi in a short time made great progress in physic and anatomy. After he had finished the usual course, he was admitted doctor of physic, April 6, 1653. In 1655 Massari died, a loss which Malpighi severely felt, as independent of his esteem for him as a master, he had become more nearly related to him by marrying his sister. In 1656, the senate of Bologna gave him a professorship, which he did not long hold; for the same year the grand duke of Tuscany invited him to Pisa, to be professor of physic there. Here he contracted a strict friendship with Borelli, whom he subsequently owned for his master in philosophy, and to whom he ascribed all the discoveries which he afterwards made. They dissected animals together, and it was in this employment that he found the heart to consist of spiral fibres; a discovery, which has been ascribed to Borelli in his posthumous works. The air of Pisa not agreeing with Malpighi, he continued there but three years: and, in 1659, returned to Bologna to resume his former posts, notwithstanding the advantageous offers which were made him to stay at Pisa. In 1662 he was sent for to Messina, in order to succeed Peter Castello, first professor of physic, who was just dead. It was with reluctance that he went thither, though the stipend was great; and although he was prevailed on at last by his friend Borelli, to accept it, yet in 1666 he returned to Bologna. In 1669 he was elected a member of the royal society of London, with which he ever after kept a correspondence by letters, and communicated his discoveries in anatomy. Cardinal Pignatelli, who had known him while he was legate at Bologna, being chosen pope in 1691, under the name of Innocent XII. immediately sent for him to Rome, and appointed him his physician. In 1694 he was admitted into the academy of the Arcadians at Rome. July the 25th, of the same year, he had a fit, which struck half his body with a paralysis; and, November the 29th following, he had another, of which he died the same

day, in his 67th year. His remains were embalmed, and conveyed to Bologna, where they were interred with great funeral honours in the church of St. Gregory, and a statue was erected to his memory. Malpighi is described as a man of a serious and melancholy temperament, which is confirmed by his portrait in the meeting-room of the royal society at Somerset-house. He was indefatigable in the pursuit of knowledge, on the sure ground of experience and observation, ever candid in his acknowledgments to those who had given him any information, and devoid of all ostentation or pretension on the score of his own merits. He ranks very high among the philosophers of the physiological age in which he lived, when nature began to be studied instead of books, and the dreams of the schools. Hence arose the discoveries of the circulation of the blood, the absorbent system of the animal body, and the true theory of generation. To such improvements the investigations of Malpighi, relative to the anatomy and transformation of insects, particularly the silk-worm, and the developement of the chick in the egg, lent no small aid. From these inquiries he was led to the anatomy and physiology of plants, in which he is altogether an original, as well as a very prófound, observer. His line of study was the same as that of Grew, but these philosophers laboured independent of each other, and their frequent coincidence evinces the accuracy of both.

The first work which he published in 1661, and which was afterwards frequently reprinted, comprised his microscopical observations relative to the intimate structure of the lungs, and was entitled "Observationes Anatomicæ de Pulmonibus," fol. He published separate tracts concerning the brain, the tongue, the external organ of touch, the omentum, throat, and the adipose ducts, between the years 1661 and 1665; and subsequently, other tracts, respecting the structure of the viscera, the kidneys, spleen, liver, membranes of the brain, &c.

In 1669, when he became a fellow of our royal society, his essay "de formatione pulli in ovo" was first printed, in London, in quarto, as well as his remarks on the "Bombyx" or silk-worm, and "De Glandulis conglobatis," forming his three "Dissertationes Epistolicæ." His "Anatome Plantarum," addressed to the royal society, accompanied by observations on the incubation of the egg, was published by that learned body in folio, with many plates, in 1675

and 1679. His works were republished at London in 1686, making two folio volumes; and more correctly at Amsterdam, in 1687, 4to, and a posthumous volume appeared here, accompanied with an account of his life, in 1697, of which a re-impression was given at Venice, and another at Leyden, the ensuing year. Some other dissertations are to be found in the "Bibliotheca Anatomica," published by Le Clerc and Manget at Geneva in 1685; especially "De Cornuum Vegetatione," "De Utero et Viviparorum Avis;" and "Epistolæ quædam circa illam de ovo dissertationem." His only medical work, "Consultationum Medicinalium Centuria prima," was edited by Gaspari, in 1713, 4to, Patau. He is not, indeed, distinguished as a practitioner, but he deserves praise for pointing out the mischiefs of blood-letting, in the malignant epidemics prevalent in Italy in his time. An edition of the whole of his works was printed at Venice, in 1733, in folio, by Gavinelli.[1]

MALUS (STEPHEN LOUIS), a distinguished mathematician, philosopher, and military engineer, was born at Paris July 23, 1775. His first education was principally directed to classical and polite literature, and at seventeen years of age he composed a tragedy in five acts, called "The Death of Cato." These pursuits, however, did not prevent him from a study apparently not very compatible, that of the mathematics; for at the above age he passed an examination which gained him admittance into the school of engineers. After having distinguished himself there by his genius for analysis, he was about to leave it in quality of officer of military engineers, but was rejected on political grounds, and as this repulse deprived him of all hope of promotion there, he repaired to the army in the north, where he was incorporated in the 15th battalion of Paris, and was employed as a common soldier in the fortifications of Dunkirk. The officer of engineers, who superintended those works, perceiving that Malus was deserving of a better station, represented his merits to the government, and he was recalled and sent to the Polytechnic school, where he was soon appointed to the analytic course in the absence of M. Monge. Being now re-established in his

[1] Life prefixed to his "Opera Posthuma," Lond. 1697.—Rees's Cyclopædia.—Fabroni Vitæ Italorum, vol. III.—Niceron, vol. IV.—Ward's Gresham Professors, p. 320.—Thomson's Hist. of the Royal Society.—Eloy, Dict. Hist. de la Medicine.

former rank at the date of his first nomination, he succeeded almost immediately to that of captain, and was employed at the school at Metz as professor of mathematics.

It was at this period (1797), that his military career commenced, and in the army of the Sambre and Meuse he was present at the passage of the Rhine. The same year he formed an attachment to the lady who afterwards became his wife. She was the daughter of the chancellor of the university of Giessen; but honour and duty prevented him from then realising his wishes. He was obliged to embark for Egypt, and assisted at the battles of Chebreis, and of the Pyramids. He was chosen member of the Institute of Cairo, but his life was too active and busy to allow him to indulge his taste for the sciences. One only occasion presented itself, of which he knew how to take advantage. In a reconnoitre on which he was ordered along with M. Lefêvre, engineer of bridges and causeways, he had the satisfaction to discover a branch of the Nile, hitherto unknown to travellers, and to draw a description and map of a country where no Frenchman had penetrated since the crusades; and the memoir which he wrote on this subject forms part of the first volume of "La Decade Egyptienne." But it was as a military engineer that he principally distinguished himself during this memorable expedition, particularly during the dangers of all kinds which attended him in Syria, and at the siege of El-Harisch, and Jaffa, where he filled the office of engineer. After the capture of this town, he received orders to repair the fortifications, and to establish military hospitals. Here he was attacked by the plague, of which he had the good fortune to cure himself without any foreign assistance. Scarcely recovered, he hastened to Damietta on business, and from thence marched against the Turks who had landed at Lisbech; and was present at the battle of Heliopolis and Coraim, and at the siege of Cairo. After other movements, which will be found in the history of that expedition, he embarked at Aboukir, and arrived in France in Oct. 1801.

Although exhausted by so many fatigues, and by the dreadful diseases which had undermined his constitution, he did not neglect his promise to his mistress, but married her soon after his arrival, and their union, though short, was happy. About the time of his marriage, Malus gained new celebrity by a work in which he treated all the opti-

cal questions which depend on geometry, and in which he expounded and calculated all the phænomena of reflection and refraction, and followed the ray of light through all its various courses. This production called the attention of the learned to the phænomenon of double refraction, which had occupied Huygens and Newton; and hopes were entertained of obtaining an explanation of a fact which had defied the penetration of the greatest geniuses. The Institute of France made it the subject of a prize, which Malus gained, and shewed that to the analytical knowledge of which he had given proofs in his first work, he could unite the patience, the skill, and the sagacity, which constitute a great philosopher. By very nice experiments he discovered a remarkable and totally unknown property of light, that is, the resemblance between the loadstone and a particle of light, the latter of which he found to acquire polarity and a determined direction. This success opened the doors of the Institute to him, where he supplied the place of a philosopher whose name had been immortalized by a brilliant discovery (Montgolfier).

Malus was a member of the legion of honour, and under director of the fortifications at Antwerp in 1804; under-director of the barracks in the department of the Seine, in 1809; member of the committee of fortifications, and major of engineers, in 1810. In 1811 he was second in command, director of the studies of the Polytechnic school, in which he performed for several years, to the satisfaction of the directors and pupils, the arduous duties of examiner. These various occupations did not prevent him from continuing the ingenious experiments on which his fame was to be chiefly founded, and which procured him the Copley medal from our royal society.

The activity of Malus was equal to so many different pursuits. Though he carried in his habit the seeds of that severe illness which was so soon to terminate his life, scarcely a week elapsed without his submitting to the Institute new fruits of his researches; and his name being attached to the phænomenon of polarised light, which he discovered, all future discoveries of this kind must recall the remembrance of the philosopher who first opened this new road, and who, if he had lived, would have probably completed the theory of light. He died February 24th, 1812, in the thirty-seventh year of his age, a loss which cannot be sufficiently deplored, as his learning, his genius,

and indefatigable industry, afforded every hope that length of years would have added to his discoveries, and extended the boundaries of science. His discovery of the polarisation of light by oblique reflection is perhaps the most important that optics has received since the discovery of the achromatic telescope.[1]

MALVENDA (THOMAS), a learned Dominican, born in 1566, at Xativa, taught philosophy and divinity with great reputation in his order. Baronius, hearing of his abilities, persuaded his general to send for him to Rome, that he might have the benefit of his advice. Malvenda accordingly gave Baronius great assistance, and was employed, at the same time, to correct all the ecclesiastical books of his order, which he did with much accuracy. He died May 7, 1628, at Valencia in Spain, aged sixty-three. His most esteemed works are, a treatise "De Anti-Christo," the best edition of which is that of Valencia, 1621, folio; "A new Version of the Hebrew Text of the Bible, with Notes," Lyons, 1650, 5 vols. folio; "Annales Ordinis Prædicatorum," Naples, 1627, folio.[2]

MALVEZZI (VIRGIL), commonly called the marquis Malvezzi, an Italian writer of eminence, was born of a noble family at Bologna, in 1599. After having finished his classical and philosophical studies, he applied to the law, and became a doctor in that faculty in 1616, although not quite seventeen years of age. After this he cultivated other sciences, and spent some time and pains upon physic, mathematics, and divinity. He even did not neglect astrology; in favour of which he always entertained high prejudices, although he affected outwardly to despise it. Music and painting were also among the arts in which he exercised himself for his amusement. He afterwards became a soldier, and served under the duke Feria, governor of the Milanese. Philip the Fourth of Spain employed him in several affairs, and admitted him into his council of war. Letters, however, occupied a good part of his time, and he was member of the academy of the Gelati at Bologna. He was the author of several works in Spanish and Italian: among the latter were, "Discourses upon the first book of Tacitus's Annals," which he composed at the age of twenty-three, and dedicated to Ferdinand II.

[1] Notice historique par M. le Chevalier Delambre, read at the Institute of France, Jan. 3, 1814; and obligingly communicated by Dr. Kelly of Finsbury-square.

[2] Dupin.—Moreri.

great duke of Tuscany. There is a great shew of learning in it; too much, indeed, for there are many quotations from the fathers and scripture, which have but little to do with Tacitus and modern politics. There are also in it certain logical distinctions, and subtile reasonings, which savour of pedantry, and had better become a professor of philosophy, than a writer upon government and state-affairs. He died at Bologna, Aug. 11, 1654. His discourses upon Tacitus were translated and published in English, by sir R. Baker, Lond. 1642, folio. His "Davide perseguitato" was translated by Robert Ashley, 1647, in 12mo; his "Romulus and Tarquin," by lord H. Cary, 1638, 12mo; and his "Successi della monarchia di Spagna" by Robert Gentilis, 1647, 12mo.[1]

MAMBRUN (PETER), an ingenious and learned French Jesuit, who has written Latin poetry, was born in the diocese of Clermont, in 1581. He was one of the most ambitious imitators of Virgil; and wrote in the same measure, the same number of books, and in the three different kinds to which that illustrious poet applied himself. Thus we have of Mambrun, "Eclogues," "Georgics, or four books upon the culture of the soul and the understanding;" and an heroic poem in twelve books, entitled "Constantine, or idolatry overthrown. We cannot, however, say that he has imitated the genius and judgment of Virgil as well as he has his exterior form and œconomy. He is, indeed, allowed to have had great talents for poetry, and was a good critic, as he has sufficiently shewn in a Latin Peripatetic dissertation upon an epic poem; so that it is not without some foundation that Menage has called him "a great poet, as well as a great critic." His "Peripatetic dissertation" was published at Paris, 1652, 4to; his "Constantine," at Amsterdam, 1659, in 12mo; his "Eclogues and Georgics," at Fleche, 1661, in 12mo; in which year also he died, aged eighty.[2]

MAN (JAMES), a schoolmaster of considerable learning, but chiefly known as the antagonist of the celebrated Ruddiman, was born about the beginning of the last century, at Whitewreath, in the parish of Elgin, and county of Murray, and was educated, first at the parish school of Longbride, and afterwards at King's college, Aberdeen, where he took his degree of master of arts in 1721. He

[1] Moreri.—Dict. Hist. [2] Ibid.

was afterwards appointed schoolmaster of the parish school of Touch, in the county of Aberdeen; and at length, in 1742, master of the poor's hospital, in the city of Aberdeen. While in this station, his zeal for the character of the very celebrated Scotch historian and poet, Buchanan, led him to join the party of Scotch scholars, politicians, and writers, who were dissatisfied with Ruddiman's edition of Buchanan's works, published in 1715, 2 vols. folio, and he determined himself to give a new edition more agreeable to the views he entertained of Buchanan as a historian, which, he being a staunch presbyterian, were of course adverse to Ruddiman's well known sentiments. In the mean time he thought it necessary to show the errors and defects of Ruddiman's edition, and accordingly published a work, the title of which will give the reader some idea of its contents: "A censure and examination of Mr. Thomas Ruddiman's philological notes on the works of the great Buchanan, more particularly on the history of Scotland; in which also, most of the chronological and geographical, and many of the historical and political notes, are taken into consideration. In a letter to a friend. Necessary for restoring the true readings, the graces and beauties, and for understanding the true meaning of a vast number of passages of Buchanan's writings, which have been so foully corrupted, so miserably defaced, so grossly perverted and misunderstood: Containing many curious particulars of his life, and a vindication of his character from many gross calumnies," Aberdeen, 1751. This work, which extends to 574 pages small octavo, forms a very elaborate examination of Ruddiman's edition, not only as referring to classical points, but matters of history, and is distinguished throughout by an unjustifiable contempt for Ruddiman's knowledge and talents. Blameable as this was, and as his style generally is, he evidently proves that he was no mean verbal critic, and that his researches into the history of Buchanan and his works had been very extensive. With a better temper he might have proved an antagonist more worthy of Ruddiman's serious attention. The latter, however, replied in 1754, in a pamphlet entitled "Anticrisis, or a Discussion of the scurrilous and malicious libel published by one James Man of Aberdeen," 8vo, which was followed by "Audi alteram partem; or a further vindication of Mr. Thomas Ruddiman's edition of the great Buchanan's works," 1756, 8vo. Both these contain

an able vindication of the author; but the latter is particularly valuable, on account of the critical remarks Ruddiman offers on Burman's philological notes on Buchanan.

Mr. Man died in 1761. In private life his character was highly respected, and his manners were amiable. He was a very useful superintendent of the poor's hospital, to which he left more than half the little property he had accumulated. He had made collections for an edition of Arthur Johnston's poems, which were in the hands of the late professor Thomas Gordon of Aberdeen, and had been encouraged by many clergymen to undertake the history of the church of Scotland, for which task he was well qualified by his learning and diligence. The only undertaking, however, which he lived to accomplish, although not to publish, was his edition of Buchanan's History, published in 1762, 8vo. Whatever may be the defects in this edition, we do not mention it as any honour to Buchanan's countrymen, that it is the last which has appeared.[1]

MANARA (Prosper), a statesman and elegant writer, was born at Borgo Taro, a small town of the dukedom of Parma, on the 14th April, 1714. He was the eldest son of Marcel marquis of Ozzano, of an ancient family amongst the Parmesan nobility, and of a lady named Pellegrini, of birth equally illustrious. As soon as he arrived at an age competent for a learned education, he was placed in the college of Parma, where he went through all his studies with assiduity and success; and in the earliest period of his youth displayed that peculiar fondness for the belles lettres and fine arts, which afterwards constituted his predominant and almost exclusive passion. On quitting college, he repaired to his native place, where his father, with a view of giving him some knowledge of domestic economy, associated him in the management of his large estate, and thus gave him for some time rather more occupation than was compatible with his literary pursuits. After his father's death he married a lady of noble birth, of the name of Antini; and soon added to his other occupations that of superintending the education of his children. In this way he spent many years, on his manor of Borgo Taro, and occasionally gave specimens of his talents in painting and poetry. His performances in the former art were not numerous or highly distinguished, and were only intended

[1] Chalmers's Life of Ruddiman, p. 248, &c.

as presents to his friends; but in poetry he reached the highest degree of merit, and seemed to have well availed himself of those favourable circumstances which the spirit of the age had introduced. The abbé Frugoni was then one of the most conspicuous leaders of the new poetical band; and having fixed his residence at Parma, he naturally became, in that small metropolis, the head of a school, in which, by exploding the frequent antitheses, the inflation of style, the wantonness of conceits, and the gigantic strains of imagination, he introduced an easy, regular, descriptive, sentimental, and elegant poesy, and what was more remarkable, gave to blank verse a strength and harmony till then unknown. Mr. Manara, although a professed admirer of Frugoni and his disciples, did not chóose to be of their number as far as regarded their enthusiasm, imagery, rapidity of thoughts, and luxury of versification. He was conscious that his own poetical fire was like his temper, endowed with gentleness and sensibility; and with this spirit wrote those elegant eclogues, which soon proved rivals to the pastoral songs of the celebrated Pompei; and in the opinion of the best judges, united the flowing style of Virgil with the graces of Anacreon. His sonnets, too, though not numerous, might be put in competition with those of Petrarch.

During his retreat also, he wrote his very excellent translation of the Bucolics of Virgil, which was thought to display taste, elocution, harmony, and such an happy substitution of the Italian for the Latin graces, as to give it the double appearance of a faithful translation and an original composition. It rapidly went through several editions, and raised the name of the author to the first rank among his contemporaries in the art of poetry.

In 1749, and the thirty-fifth year of his age, Manara was called to town by his sovereign, and the place to which he was appointed, the first he had filled at court, was admirably adapted to his temper. No sooner had the high-spirited Infant Don Philip become the pacific possessor of that principality, than he thought of reviving the languid progress of scientific and literary pursuits; and instituted that famous academy of arts, which, except those of Rome and Bologna, was soon accounted the best in Italy. He himself was appointed academician and counsellor, invested with a vote; and he greatly distinguished himself, as might be expected, in the sessions of the society, and in the

annual speeches on the solemn distribution of its premiums. The first minister of state, marquis of Felin, a man of great discernment and sagacity, was not long in perceiving that Manara, by his uncommon abilities, was entitled to higher honours and employments at court. Accordingly, in 1760 he appointed him a chamberlain of the royal house; and soon after, superintendant of the newly-projected high road, through that lofty branch of the Apennines which connects the Ligurian with the Parmesan dominions; and from that time he was gradually promoted to more conspicuous and important places. He succeeded the abbé de Condillac in the education of the young Infant (his late royal highness) Ferdinand, and acquitted himself of this task to the complete satisfaction of his friends and countrymen. The amiable prince himself was so duly sensible of his services in this respect that he rewarded him with an extraordinary pension for life, and with the eminent dignity of first chamberlain of his royal family.

From 1767 to 1781 his farther advancements were so rapid, that we can only slightly glance at them. The celebrated Theatin Paciaudi being directed to new model the university of Parma, he established it on the same plan as that of Turin: he invested a committee of secular clergymen with the power of directing all moral and religious concerns in it, and another committee of lay noblemen, under the name of magistracy of reform, with that of superintending all its temporal and economical transactions. Manara was appointed one of these magistrates, with the additional prerogative of being the exclusive director of that branch of the establishment which was called the royal college of noblemen, and in this double capacity he answered the most sanguine expectations. In 1771 he was appointed counsellor of state to his royal highness, and in 1773 was sent ambassador to the court of Turin, for the purpose of felicitating his late Sardinian majesty on his accession to the crown.

It reflects no small honour on him, that during these numerous occupations in the court and in the state, from 1749 to 1773, he wrote his masterly translation of the Georgics of his favourite Latin poet. The great success of his former essays on the Bucolics, inspired him with the design of some farther similar exertions of his powers; but he had no sooner written the first two books, than he was trusted with a charge utterly incompatible with his literary

avocations, as it deprived him of any tolerable degree of leisure; being in 1779 appointed tutor to the infant hereditary prince, don Luigi, the late king of Etruria. He was not, however, suffered to remain long in this employment, being before the expiration of three years, appointed minister of state, to which he acceded with great reluctance, and at length his age being too much advanced to suffer him to continue, he solicited, and obtained from his sovereign permission to retire. His retreat was attended by the warmest mark of good-will from the court, by all the honours suitable to his station, and by an additional pension.

Soon after his retreat from the ministry, though he had already reached the sixty-ninth year of his age, he thought of bestowing his now uninterrupted leisure on the translation of the other two books of the Georgics, a performance for which, owing to his past occupations, no hopes perhaps were entertained by the public. This task he actually performed with so much care, attention, and zeal, that these last two books were decidedly better translated than the two former; a truth of which the respectable writer himself was so convinced, that he carefully revised, and almost totally altered the preceding part of his work. This uncommon zeal, however, was attended by a fatal consequence; for being determined to copy, as he did, the whole manuscript with his own hand, he fell into a giddiness which prevented him from any literary labour during the last days of his life, and scarcely left him the power of perusing historical books and periodical works for the sake of amusement.

Although Manara never wrote any large work in prose, his letters to his friends and relatives were considered as a model of epistolary style. He must have kept up indeed a large correspondence with his poetical contemporaries of Italy, as it was his custom to shew his compositions previous to publication, to the most intelligent persons, and to listen with docility to their respective opinions. Canonici, Mazza, Pagnini, and many others were of the number. To the last mentioned poet, already celebrated as the translator of Theocritus and Anacreon, he was indebted for some valuable hints when about to publish his translation of the Georgics. The marquis Prosper Manara died Oct. 18, 1800. All his poetical works, with his life by Mr. Cerati, (from which the preceding account is abridged)

were published in the following year, 1801, in 4 elegant little volumes, by the celebrated Bodoni.[1]

MANBY (PETER), a Roman catholic writer, was the son of lieutenant-colonel Manby, and after being educated at the university of Dublin, became chaplain to Dr. Michael Boyle, archbishop of Dublin, and at length dean of Derry. During the reign of James II. in 1686, being disappointed of a bishopric, which he had hopes of obtaining by means of the lord primate, he attempted to rise by popish interest, and publicly embraced that religion, in vindication of which he wrote several books. But the revolution preventing the accomplishment of his wishes, he removed to France, and thence to England, and died at London in 1697. He wrote "A Letter to a Nonconformist minister," Lond. 1677, 4to. 2. "A brief and practical Discourse on Abstinence in Lent," Dublin, 1682, 4to. 3. "Of Confession to a lawful Priest," &c. Lond. 1686, 4to. 4. "The Considerations which obliged Peter Manby, Dean of Derry, to embrace the Catholic religion. Dedicated to the Lord Primate of Ireland," Dublin, 1687. This was ably answered by Mr. William King, afterwards archbishop of Dublin, and by Dr. Clagett in England. Manby replied to Mr. King, in "A reformed Catechism in two Dialogues," the first only of which appeared in 1687, and was answered by King.[2]

MANCINELLI (ANTONIO), an Italian grammarian, poet, and orator, was born at Velitri, in 1452. He taught classical learning in different parts of Italy with considerable success. He published in 1492 a poem entitled "Silva vitæ suæ," or an account of his own life, which Meuschenius reprinted, in 1735, in the first volume of his collection, entitled "Vitæ summorum dignitate et eruditione virorum." He was distinguished also by some other poems, as "de Floribus, de Figuris, de Poetica virtute." 2. "Epigrams," published at Venice in 1500, in 4to. 3. Notes upon some of the classic authors. He died some time after 1506; but the story of his having his hands cut off, and his tongue cut out, by order of the pope Alexander VI. for having made an insolent speech to him, and which was related by Flaccius Illyricus, appears to be without foundation.[3]

1 Baldwin's Literary Journal, vol. II. 2 Harris's edition of Ware.
3 Moreri.—Gen. Dict.—Niceron, vol. XXXVIII.

MANDEVILE (Sir John), a celebrated English traveller, was born at St. Alban's, in the beginning of the fourteenth century, of a family whose ancestor is said to have come into England with William the Conqueror. Leland, who calls this knight *Magdovillanus*, affirms that he was a proficient in theology, natural philosophy, and physic, before he left England, in 1322, to visit foreign countries. He returned, after having been long reputed dead, at the end of thirty-four years, when very few people knew him; and went afterwards to Liege, where it seems he passed under the name of *Joannes de Barbam*, and where he died, according to Vossius, who has recorded the inscription on his tomb, Nov. 17, 1372. His design seems to have been to commit to writing whatever he had read, or heard, or knew, concerning the places which he saw, or has mentioned in his book. Agreeably to this plan, he has described monsters from Pliny, copied miracles from legends, and related, without quotation, stories from authors who are now ranked among writers of romances and apocryphal history, so that many or most of the falsehoods in his work properly belong to antecedent relators, but who were certainly considered as creditable authors at the time he wrote.

Sir John Mandevile visited Tartary about half a century after Marco Polo, who was there in 1272. In this interval a true or fabulous account of that country, collected by a cordelier, one Oderic D'Udin, who set out in 1318, and returned in 1330, was published in Italian, by Guillaume de Salanga, in the second volume of Ramusio, and in Latin and English by Hakluyt. It is suspected that sir John made too much use of this traveller's papers; and it is certain that the compilers of the "Histoire Generale des Voyages" did not think our English knight's book so original, or so worthy of credit, as to give any account of it in their excellent collection. Sir John indeed honestly acknowledges that his book was made partly of hearsay, and partly of his own knowledge; and he prefaces his most improbable relations with some such words as these, *thei seyne*, or *men seyn*, *but I have not sene it*. His book, however, was submitted to the examination of the pope's council, and it was published after that examination, with the approbation of the pope, as Leland thinks, of Urban V. Leland also affirms that sir John Mandevile had the reputation of being a conscientious man, and that he had

religiously declined an honourable alliance to the Soldan of Egypt, whose daughter he might have espoused, if he would have abjured Christianity. It is likewise very certain that many things in his book, which were looked upon as fabulous for a long time, have been since verified beyond all doubt. We give up his men of fifty feet high, but his hens that bore wool are at this day very well known, under the name of Japan and silky fowls, &c. Upon the whole, there does not appear to be any very good reason why sir John Mandevile should not be believed in any thing that he relates on his own observation. He was, as may be easily credited, an extraordinary linguist, and wrote his book in Latin, from which he translated it into French, and from French into English, and into Italian; and Vossius says that he knows it to be in Belgic and German. The English edition has the title of "The Voiyage and Travaile of Sir John Maundevile, knight, which treateth of the way to Hierusalem, and marvayles of Iude," &c. Lond. 1568, 4to, reprinted in 1684, same form, and again in 1727, 8vo. All these are in the British Museum, together with copies of the French, Spanish, Latin, and Italian. Of the last there are two editions, printed at Venice in 1537 and 1567, both in 8vo. The original English MS. is in the Cotton library. The English editions are the most valuable to us, as written in the very language used by our countrymen three hundred years ago, at a time when the orthography of the English language was so little fixed, that it seems to have been the fashionable affectation of writers, to shew their wit and scholarship by spelling the same words in the greatest variety of ways imaginable. The reader will be amused by Addison's pretended discovery of sir John Mandevile's MSS. and the pleasant fiction of "the freezing and thawing of several short speeches which sir John made in the territories of Nova Zembla." This occurs in the Tatler, No. 254, the note upon which has principally furnished us with the above account.[1]

MANDEVILLE (BERNARD DE), an author of temporary celebrity in the last century for his writings, was born about 1670, in Holland, where he studied physic, and took the degree of doctor in that faculty. He afterwards came over into England, and wrote several books, not

[1] Tatler, with Annotations, vol. IV. edit. 1806.—Vossius de Hist. Lat.—Leland.—Bale.—Tanner.

without ingenuity, but some of them were justly considered as likely to produce a bad effect upon society. In 1709 he published his "Virgin Unmasked, or A dialogue between an old maiden aunt and her niece, upon love, marriage," &c. a piece not very likely to increase virtue and innocence among his female readers. In 1711 came out his "Treatise of the hypocondriac and hysteric passions, vulgarly called the hyppo in men, and the vapours in women." This work, which is divided into three dialogues, may be read with amusement at least, and contains some shrewd remarks on the art of physic and the modern practice of physicians and apothecaries, among whom he probably did not enjoy much reputation. In 1714 he published a poem entitled "The grumbling hive, or knaves turned honest;" on which he afterwards wrote remarks, and enlarged the whole into his celebrated publication, which was printed at London in 1723, under the title of "The Fable of the Bees, or private vices made public benefits; with an Essay on charity and charity-schools, and a search into the nature of society." In the preface to this book he observes, that since the first publication of his poem he had met with several, who, either wilfully or ignorantly mistaking the design, affirmed that the scope of it was a satire upon virtue and morality, and the whole written for the encouragement of vice. This made him resolve, whenever it should be reprinted, some way or other to inform the reader of the real intent with which that little poem was written. In this, however, he was so unfortunate, that the book was presented by the grand jury of Middlesex in July the same year, and severely animadverted upon in "A Letter to the Right Honourable Lord C." printed in the London Journal of July the 27th, 1723. The author wrote a vindication of his book from the imputations cast upon it in that Letter, and in the presentment of the grand jury, which he published in the "London Journal" of August the 10th, 1723. It was attacked, however, by various writers, to whom Mandeville made no reply until 1728, when he published, in another 8vo volume, a second part of "The Fable of the Bees," in order to illustrate the scheme and design of the first. In 1720, he published "Free thoughts on Religion," built upon the system called rational; an arrogant epithet, which generally excludes from the province of reason a belief in the truths of revelation. In 1732 he published "An

inquiry into the origin of honour, and usefulness of Christianity in war;" a work which abounds in paradoxical opinions.

Mandeville died Jan. 21, 1733, in his sixty-third year. He is said to have been patronized by the first earl of Macclesfield, at whose table he was a frequent guest, and had an unlimited licence to indulge his wit as well as his appetite. He lived in obscure lodgings, in London, and never had much practice as a physician. Besides the writings already enumerated, which came spontaneously from his pen, we are told by sir John Hawkins that he sometimes employed his talents for hire, and in particular wrote letters in the "London Journal" in favour of spirituous liquors, for which he was paid by the distillers. Sir John adds, that "he was said to be coarse and overbearing in his manners, where he durst be so, yet a great flatterer of some vulgar Dutch merchants, who allowed him a pension." The principles indeed, inculcated in some of his works, although there are many ingenious and many just remarks in them, forbid us to entertain any very high opinion of his morals; and among all his faults, we do not hear that he ever acted the hypocrite, or was ashamed of what he had written.

The "Fable of the Bees," as we have observed, was attacked by several writers; particularly by Dr. Fiddes, in the preface to his "General treatise of morality formed upon the principles of natural religion only," printed in 1724; by Mr. John Dennis, in a piece entitled "Vice and luxury public mischiefs," in 1724; by Mr. William Law, in a book entitled "Remarks upon the Fable of the Bees," in 1724; by Mr. Bluet, in his "Enquiry, whether the general practice of virtue tends to the wealth or poverty, benefit or disadvantage, of a people? In which the pleas offered by the author of The Fable of the Bees, for the usefulness of vice and roguery, are considered; with some thoughts concerning a toleration of public stews," in 1725; by Mr. Hutcheson, author of the "Inquiry into the original of our ideas of beauty and virtue, in several papers published at Dublin, and reprinted in the first volume of Hibernicus's Letters;" and lastly, by Mr. Archibald Campbell, in his "Αρετηλογια," first published by Alexander Innis, D. D. in his own name, but claimed afterwards by the true author. Mandeville's notions were likewise animadverted upon by Berkeley, bishop of Cloyne in Ire-

land, in his "Alciphron, or the Minute Philosopher," printed in 1732; in answer to which Mandeville published, the same year, "A Letter to Dion, occasioned by his book called Alciphron." In this year also a pamphlet appeared, entitled "Some remarks on the Minute Philosopher, in a letter from a country clergyman to his friend in London;" the anonymous author of which, supposed to have been John lord Harvey, interferes in the controversy between Mandeville and Berkeley with an apparent impartiality. It would be very unnecessary now, however, to enter minutely into the merits of a work no longer read. The prevailing error in the "Fable of the Bees" appears to us to be, that the author did not sufficiently distinguish between what existed, and what ought to be; that while he could incontestibly prove "private vices" to be in some degree "public benefits," that is, useful to the grandeur and financial prosperity of a state, he did not distinguish between *vices* properly so called, and *superfluities*, or articles of luxury, which are the accompaniments, and the useful accompaniments too, of certain ranks of life. As to his tracing good actions to bad motives, and the general disposition he has to dwell on the unfavourable side of appearances in human nature and conduct, no apology can be offered, and none can be wanted for the contempt into which his writings have fallen.[1]

MANES, MANI, or MANICHÆUS, the founder of a remarkable sect of heretics, flourished towards the conclusion of the third century, and began about the year 267 to propagate his doctrines, which he had taken from the books of one Scythianus. Scythianus was an Arabian, educated upon the borders of Palestine, and extremely well skilled in all the learning of the Greeks. Afterwards he went to Alexandria, where he studied philosophy, and acquainted himself also with the learning of the Egyptians. Here he espoused the opinion of Empedocles, concerning two co-eternal principles, one good and the other bad; the former of which he called God and light, the latter matter and darkness; to which he joined many dogmas of the Pythagorean school. These he formed into a system, comprised in four books; one of which was called "Evangelium," another "Capita," a third "Mysteria," and a

[1] Gen. Dict.—Life by Dr. Birth—Biog. Brit. Supplement, vol. VII.—Hawkins's Life of Johnson.—Lounger's Common-place Book, vol. II.

fourth "Thesauri." After this he went to Jerusalem, where he disputed with the Jews, and taught openly his opinions. Upon the death of Scythianus, his books and effects devolved by will to Terebinthus his disciple, who, however, soon quitted Palestine, and fled into Persia, where, to avoid the persecutions to which his doctrines exposed him, he took up his abode with a certain rich widow. Here he died, by a sudden and violent death, as it is commonly related. When, according to his usual way, he had ascended to the top of the house, in order to invoke the demons of the air, which custom the Manichees afterwards practised in their ceremonies, he was in a moment struck with a blow from heaven, which threw him headlong down and fractured his skull. St. Epiphanius says, that Scythianus had also met with the same fate before him. Here, however, it was that Manes became acquainted with the writings of Scythianus; for, having a handsome person and a ready wit, this widow, who had bought him, adopted him for her son, and took care to have him instructed by the magi in the discipline and philosophy of the Persians, in which he made so considerable a progress that he acquired the reputation of a very subtile and learned philosopher. When this lady died, the writings of Terebinthus, to whom she had been heir, or rather of Scythianus, from whom Terebinthus had received them, fell of course into the hands of Manes.

Manes now began to think of founding his system. He made what use he could of the writings of Scythianus; he selected from the heathen philosophy whatever was for his purpose, and he wrought it all up together with some institutes of Christianity; which made Socrates call his heresy a motley mixture of Christianity and Paganism. Although Manes wrote a great many pieces himself, we have nothing remaining, except a few fragments preserved in the writings of Epiphanius. Manes became famous all over Persia, engaged the attention of the court, and as he pretended to the gift of working miracles, he was called by king Sapor to cure his son, who was dangerously ill. This he undertook at the hazard of his life, and the undertaking in the end proved fatal to him. This bold impostor was no sooner called than he dismissed all the physicians who were about the young prince; and promised the king that he would recover him presently by the help of a few medicines, accompanied with his prayers: but the child

dying in his arms, the king, enraged to the last degree, caused him to be thrown into prison; whence by the force of bribes he made his escape, and fled into Mesopotamia. There he was taken again by persons sent in quest of him, and carried to Sapor, who caused him to be flead alive, and after that his body to be given to the dogs, and his skin to be stuffed with chaff, and hung before the city gates, where, Epiphanius tells us, it was remaining to his time. His death is supposed to have happened about the year 278.

Manicheism, as we have seen, is a great deal older than Manes. The Gnostics, the Cordonians, the Marcionites, and several other sectaries, who introduced this doctrine into Christianity before Manes occasioned any contest about it, were by no means its inventors, but found it in the books of the heathen philosophers. In truth, the Manichean doctrine was a system of philosophy rather than of religion. They made use of amulets, in imitation of the Basilidians; and are said to have made profession of astronomy and astrology. They denied that Jesus Christ, who was only God, assumed a true human body, and maintained it was only imaginary; and, therefore, they denied his incarnation, death, &c. They pretended that the law of Moses did not come from God, or the good principle, but from the evil one; and that for this reason it was abrogated. They rejected almost all the sacred books, in which Christians look for the sublime truths of their holy religion. They affirmed that the Old Testament was not the work of God, but of the prince of darkness, who was substituted by the Jews in the place of the true God. They abstained entirely from eating the flesh of any animal; following herein the doctrine of the ancient Pythagoreans: they also condemned marriage. The rest of their errors may be seen in St. Epiphanius and St. Augustin; which last, having been of their sect, may be presumed to have been thoroughly acquainted with them.

Though the Manichees professed to receive the books of the New Testament, yet, in effect, they only took so much of them as suited with their own opinions. They first formed to themselves a certain idea or scheme of Christianity, and to this adjusted the writings of the apostles; pretending that whatever was inconsistent with this, had been foisted into the New Testament by later writers, who were half Jews. On the other hand, they made fables and

apocryphal books pass for apostolical writings; and even are suspected to have forged several others, the better to maintain their errors. St. Epiphanius gives a catalogue of several pieces published by Manes, and adds extracts out of some of them. These are the Mysteries, Chapters, Gospel, and Treasury.

The rule of life and manners which Manes prescribed to his followers, was most extravagantly rigorous and severe. However, he divided his disciples into two classes; one of which comprehended the perfect Christians, under the name of the elect; and the other, the imperfect and feeble, under the title of auditors or hearers. The elect were obliged to a rigorous and entire abstinence from flesh, eggs, milk, fish, wine, all intoxicating drink, wedlock, and all amorous gratifications; and to live in a state of the severest penury, nourishing their emaciated bodies with bread, herbs, pulse, and melons, and depriving themselves of all the comforts that arise from the moderate indulgence of natural passions, and also from a variety of innocent and agreeable pursuits. The auditors were allowed to possess houses, lands, and wealth, to feed on flesh, to enter into the bonds of conjugal tenderness; but this liberty was granted them with many limitations, and under the strictest conditions of moderation and temperance. The general assembly of the Manicheans was headed by a president, who represented Jesus Christ. There was joined to him twelve rulers or masters, who were designed to represent the twelve apostles, and these were followed by seventy-two bishops, the images of the seventy-two disciples of our Lord. These bishops had presbyters or deacons under them, and all the members of these religious orders were chosen out of the class of the elect. Their worship was simple and plain; and consisted of prayers, reading the scriptures, and hearing public discourses, at which both the auditors and elect were allowed to be present. They also observed the Christian appointments of baptism of infants and the eucharist, communicating frequently in both kinds. They kept the Lord's day, observing it as a fast; and they likewise kept Easter and Pentecost.[1]

MANETHOS was an ancient Egyptian historian, who pretends to take all his accounts from the sacred inscriptions on the pillars of Hermes Trismegistus, to whom the

[1] Gen. Dict.—Cave.—D'Herbelot.—Lardner.—Mosheim.

Egyptians ascribed the first invention of their learning, and all excellent arts, and from whom they derived their history. Manethos, as Eusebius tells us, translated the whole Egyptian history into Greek, beginning from their gods, and continuing his history down to near the time of Darius Codomannus, whom Alexander conquered; for in Eusebius's "Chronica," mention is made of Manethos's history, ending in the sixteenth year of Artaxerxes Ochus, which, says Vossius, was in the second year of the third olympiad. Manethos, called from his country Sebennyta, was high-priest of Heliopolis in the time of Ptolemy Philadelphus, at whose request he wrote his history, and digested it into three tomes; the first containing the eleven dynasties of the gods and heroes, the second eight dynasties, the third twelve, and altogether, according to his fabulous computation, the sum of 53,535 years. These dynasties are yet preserved, being first epitomized by Julius Africanus, from him transcribed by Eusebius, and inserted in his "Chronica;" from Eusebius by Georgius Syncellus, out of whom they are produced by Joseph Scaliger, and may be seen both in his Eusebius and his "Canones Isagogici." Manethos, as appears by Eusebius, vouches this as the principal testimony of the credibility of his history, that he took his relations "from some pillars in the land of Seriad, on which they were inscribed in the sacred dialect by the first Mercury Thoth, and after the flood were translated out of the sacred dialect into the Greek tongue in hieroglyphic characters, and are laid up in books among the reveries of the Egyptian temples by Agathodæmon, the second Mercury, the father of Tat." "Certainly," says bishop Stillingfleet, in his "Origines Sacræ," "this fabulous author could not in fewer words have more manifested his own impostures, or blasted his own credit, than he hath done in these." [1]

MANETTI (GIANNOZZO, or JANUTIUS), a very learned scholar, was born at Florence, June 5, 1396, of an illustrious family that had fallen into decay. After a course of philosophical, theological and mathematical studies, he became, in the Greek language, the pupil of Camaldoli, who then taught that language at Florence, and not of Chrysoloras, as Vossius, and Hody, if we mistake not, have reported. Manetti then lectured on philosophy in

[1] Vossius Hist. Græc.—Stillingfleet's Origines Sacræ, book I. c. II. §. 2.—Moreri.—Saxii Onomast.

that city to a numerous auditory. He was afterwards employed by the state in various negociations; and became successively governor of Pescia, Pistoria, and Scarperia, and commissary of the army along with Bernardetto de Medicis. He filled also several offices in the government of Florence, and rendered his own country many important services. When at Rome in 1452, at the coronation of the emperor Frederick, pope Nicholas V. bestowed on him the honour of knighthood. His talents and services, however, excited the envy of some of the families of Florence, and even the favour he acquired with the princes at whose courts he had been employed as ambassador, was considered as a crime; and a heavy fine being imposed on him, he found it necessary to leave his country, and take refuge in Rome, where pope Nicholas V. made him one of his secretaries, with a handsome salary, besides the perquisites of his place. He remained in the same office under the succeeding popes Calixtus III. and Pius II. which last made him librarian of the Vatican. Manetti at length left Rome to reside with Alphonsus, king of Naples, who had a great esteem for him, and gave him an annuity of 900 golden crowns. He did not, however, enjoy this situation long, dying Oct. 26, 1459, in his sixty-third year. He was an excellent scholar in Latin, Greek, and Hebrew, which at that time was little known in Italy, and employed twenty-two years on those languages. He kept three domestics, two of whom were Greeks, and the third a Syrian, who knew Hebrew, and whom he ordered always to speak to him in their respective languages. He was the author of a great many works, most of which remain in manuscript in the Laurentian Library. Those published were, 1. "De dignitate et excellentia hominis," Basle, 1532, 8vo. 2. "Vita Petrarchæ." This life of Petrarch is inserted in Tommasini's "Petrarcha redivivus." 3. "Oratio ad regem Alphonsum in nuptiis filii sui." This, which was spoken in 1445, was printed by Marquard Freher, in 1611, 4to, along with three other orations, addressed to Alphonsus on the peace, to the emperor Frederic on his coronation, and to pope Nicholas V. Other works have been attributed to him, as a "History of Pistoria," and the lives of Dante, Boccacio, and Nicholas V.; but we find no particular account of them.[1]

[1] Chaufepie.—Niceron, vol. XXXVI.—Tiraboschi.

MANFREDI (EUSTACHIO), a celebrated astronomer and mathematician, was born at Bologna in 1674, and soon displayed a genius above his age. He wrote ingenious verses while he was but a child, and while very young formed in his father's house an academy of youth of his own age, which in time became the Academy of Sciences, or the Institute, there. He was appointed professor of mathematics at Bologna in 1698, and superintendant of the waters there in 1704. The same year he was placed at the head of the college of Montalto, founded at Bologna for young men intended for the church. In 1711 he obtained the office of astronomer to the institute of Bologna. He became member of the Academy of Sciences of Paris in 1726, and of the Royal Society of London in 1729; and died on the 15th of February 1739. His works are: 1. "Ephemerides Motuum Cœlestium ab anno 1715 ad annum 1750;" 4 vols. 4to. The first volume is an excellent introduction to astronomy; and the other three contain numerous calculations. His two sisters were greatly assisting to him in composing this work. 2. "De Transitu Mercurii per Solem, anno 1723," Bologna, 1724, 4to. 3. "De annuis Inerrantium Stellarum aberrationibus," Bologna, 1729, in 4to; besides a number of papers in the Memoirs of the Academy of Sciences, and in other places, which are enumerated by Fabroni. The best edition of his Poems, which are still in repute, is that by Bodoni, in 1793, 8vo, with a life of the author.[1]

MANFREDI (GABRIEL), brother to the preceding, was born at Bologna, March 25, 1681, and having devoted himself to mathematical studies acquired the reputation of the best algebraist in Italy. At the age of twenty he composed a work on the equations of the first degree, which obtained the praises of the learned world. In 1708, the senate of Bologna appointed him one of their secretaries; and in 1720 he was made professor of mathematics in the university of that city, of which, in 1726, he became chancellor. He was much employed in hydrostatic labours, and with great success: nor did he shew less skill in the science of geography. He died in 1761. He published "De constructione æquationum differentialium primi gradus," Bonon. 1707. This procured him a letter of congratulation from the celebrated Leibnitz. His other

[1] Fabroni Vitæ Italorum, vol. V.—Moreri.—Hutton's Dict.

works are principally among the memoirs of the institute of Bologna.[1]

MANGEART (THOMAS), called, like other Benedictines, Dom Thomas, did considerable honour to his order by the extent of his learning, which obtained him the places of antiquary, librarian, and counsellor to Charles duke of Lorraine. He died in 1763, when he was preparing a work, which was published in the course of the same year, by the abbé Jacquin. The title is, "Introduction à la science des Medailles pour servir à la connoissance des Dieux, et de la Religion, des Sciences, des Arts, et de tout ce qui appartient à l'Histoire ancienne, avec les preuves tirés des Medailles," folio. Mangeart is here said to have comprised, in a single volume, the elementary knowledge of medals which had before been treated but too slightly; and the most valuable information which is scattered through many prolix dissertations on particular parts of the subject. Mr. Pinkerton, however, pronounces it to be a dry compilation concerning antiquities found on medals, in which the author shews no knowledge of the medals themselves. It is a kind of supplement to Montfaucon's antiquities. Mangeart published also, 2. Eight sermons, with a treatise on Purgatory, at Nancy, 1739, in 2 vols. 12mo.[2]

MANGET (JOHN-JAMES), a learned physician and laborious historian of that science, was born June 19, 1652, at Geneva, where his father was an eminent merchant. His father's brother, author of a work on fevers, was physician to the king of Poland. Manget, having finished his classical studies at the age of fourteen, bestowed two years on philosophy, and then studied theology for five years, when, changing his destination, he entered on a course of medical reading (for he says he had no teacher but his books), and made such proficiency, that in 1678, he received his doctor's degree at Valence, along with the celebrated Hartman. On his return home he entered upon practice, to which he joined the laborious perusal of many medical works, which served as the foundation of his own publications. In 1699, the elector of Brandenburgh appointed him, by letters patent, his first physician, and the kings of Prussia continued this title to him during his life. He was dean of the faculty at Geneva at the time of his death,

[1] Fabroni, vol. V.
[2] Dict. Hist —Pinkerton's Essay on Medals, Pref. p. ix.

Aug. 15, 1742, in the ninetieth year of his age. His works are: 1."Messis Medico-spagyrica, &c." Geneva, 1683, folio, which contains a most abundant collection of pharmaceutical preparations, arranged in a very complex order. 2. In the same year he edited, "Pauli Barbetti Opera omnia Medica et Chirurgica," with additional cases and illustrations. 3. "Bibliotheca Anatomica," 1685, two vols, folio; a work which was executed in conjunction with Daniel le Clerc. He afterwards edited, 4. The "Compendium Medicinæ Practicum," of J. And. Schmitz. 5. The "Pharmcopeia Schrodero-Hoffmanniana." 6. The "Tractatus de Febribus," of Franc. Pieus; and, 7. The "Sepulchretum" of Bonetus, to which he added several remarks and histories. 8. In 1695, he published his "Bibliotheca Medico-Practica," four vols. folio; a vast collection of practical matter relative to all the diseases of the human body, arranged in alphabetical order. 9. "Bibliotheca Chemica curiosa," 1702, two vols. folio. 10. Bibliotheca Pharmaceutico-Medica," 1703, two vols. folio; and, 11. "Bibliotheca Chirurgica," 1721, four vols. in two, folio. 12. "Theatrum Anatomicum, cum Eustachii Tabulis Anatomicis," 1716, two vols. folio, a description of all the parts of the body, abridged from various authors. On the appearance of the plague at Marseilles, he published a collection of facts and opinions on that disease, under the title of "Traité de la Peste recueilli des meilleurs Auteurs," 1721, two vols. 12mo; and in the following year, 14. "Nouvelles Reflexions sur l'Origine, la Cause, la Propagation, les Preservatifs, et la Cure de la Peste," 12mo. 15. His "Observations sur la Maladie qui a commencé depuis quelques années à attaquer le gros Betail," was a collection of the opinions of the Genevese physicians concerning the distemper of horned cattle. The last work of Manget was his "Bibliotheca Scriptorum Medicorum veterum et recentiorum," at which he laboured when at least eighty years of age, and published it in 1731, in four vols. folio. It is the most important of his productions, being an useful collection of medical lives, and catalogues of writings. It has not been so much thought of since the appearance of Haller's Bibliotheca, and particularly of Eloy's; but the plans are different, and Manget's, as well as the rest of his voluminous compilations, may be yet consulted with advantage. Although he was so

intent on accumulating information, and reprinting scarce works and tracts, that he did not employ his judgment always, either in selection or arrangement, yet those, who, like himself, wish to trace the progress of medical knowledge, will find his works of great use. They contain, indeed, the substance of many libraries, and a variety of treatises which it would not be easy to procure in their separate form.[1]

MANGEY (THOMAS), a learned English divine, was born at Leeds in 1684, and was educated at St. John's-college, Cambridge, where he was admitted to his degrees, that of B. A. in 1707, M. A. 1711, LL. D. 1719, and D. D. 1725. He was also a fellow of the society of antiquaries, and rector of St. Mildred, Bread-street, London. He was early distinguished by his "Practical Discourses upon the Lord's Prayer, preached before the Honourable Society of Lincoln's Inn; published by the special order of the Bench," 1716, 8vo. These discourses were again printed in 1717, and in 1721; and in 1718 he published "Remarks upon Nazarenus; wherein the falsity of Mr. Toland's Mahometan Gospel, and his misrepresentations of Mahometan sentiments in respect of Christianity, are set forth; the history of the old Nazaræans cleared up, and the whole conduct of the first Christians, in respect to the Jewish laws, explained and described." The author then stiled himself "Rector of St. Nicholas's in Guilford," to which he was instituted in 1717, and resigned in 1719-20. In January 1719, he published "Plain Notions of our Lord's Divinity," a sermon preached on Christmas-day; in June 1719, "The eternal Existence of our Lord Jesus Christ," a Visitation-sermon; in October that year, "The Holiness of Christian-churches," a sermon preached at Sunderland, on consecrating a new church there; and in 1720, "The providential Sufferings of good men," a 30th of January sermon before the House of Commons. In 1719, Dr. Mangey wrote "A Defence of the Bishop of London's Letter," 8vo; and, besides the sermons already mentioned, published five single ones, in 1716, 1726, 1729, 1731, and 1733. On May 11, 1721, he was presented to a prebend, the fifth stall in the cathedral church of Durham, being at that time chaplain to Dr. Robinson bishop of London, and vicar of Yealing, or Ealing, in the county of Middlesex.

[1] Life by himself in his Bibl. Script. Med.—Moreri.—Eloy Dict. de Medicine.

He was advanced to the first stall of Durham, Dec. 22, 1722; and, when treasurer of the chapter, greatly advanced the fines upon the tenants, and improved the rents of his prebendal lands nearly a hundred pounds a year. He was one of the seven doctors in divinity created July 6, 1725, when Dr. Bentley delivered the famous oration prefixed to his Terence; and at the end of 1726 he circulated proposals for an edition of "Philo Judæus," which he completed in 1742, under the title of "Philonis Judæi Opera omnia quæ reperiri potuerunt," 2 vols. folio. He died March 6, 1755, and was interred in the cathedral of Durham, where is an elegant Latin inscription to his memory, composed by Dr. Sharp, then a prebendary and archdeacon of Northumberland. His manuscript remarks on the New Testament came into the possession of Mr. Bowyer, who extracted from them many short notes, which are printed in his "Conjectures." A very elegant inscription to Dr. Mangey by Dr. Taylor is prefixed to "Lysiæ Fragmenta."

Dr. Mangey married Dorothy, daughter of archbishop Sharp, by whom he had one son, John, vicar of Dunmow in Essex, and a prebendary of St. Paul's. He died in 1782. Mrs. Mangey, widow of the doctor, died in 1780.[1]

MANI, See MANES.

MANILIUS (MARCUS), was a Latin poet, who lay buried in the German libraries, and never was heard of in the modern world, till Poggius published him from some old manuscripts found there about two centuries ago. He is mentioned by no ancient writer, and the moderns are so little able to fix the time when he lived, that while some place him as high as the age of Augustus, others bring him down to the reign of Theodosius the Great. Indeed, the only account to be had of him must be drawn from his poem; and from this, his translator Creech thinks that he was born a Roman, and lived in Rome, when Rome was in her glory, as he says appears from several passages in the poem. In the beginning of it he invokes the emperor; who from the description must be Augustus Cæsar. Creech likewise infers that he was of illustrious extraction, and a branch of that noble family the Manilii, who so often filled the consul's chair, and supplied the greatest offices in the commonwealth. Some, indeed, have thought that he was

[1] Nichols's Bowyer.—Manning's Surrey, vol. I.—Hutchinson's Durham, vol. II. p. 173.

a Tyrian slave, and that being made free, he took, according to custom, the name of his patron. But this seems very improbable; and he almost, says Creech, expressly declares the contrary in the fortieth verse of his fourth book, where he shews a concern for the interest of the Roman commonwealth, as far back as the age of Hannibal:

> "Speratum Hannibalem nostris cecidisse catenis:
> Hannibal then destined to *our* chains:"

which he could not have done with propriety, had his relation to that state commenced so lately, or had his ancestors had no interest in the losses and victories of Rome in that age. But this verse, as well as the 776th line of the same book, Bentley proves to be spurious, and overthrows the whole of Creech's conjectures. It may, however, still be allowed that he was conversant at court, and acquainted with the modish flattery of the palace, and that he made his compliments in the same phrase that was used by the most finished courtier of his time, which renders it not improbable that he was of a good family.

The "Astronomicon" of Manilius contains a system of the ancient astronomy and astrology, together with the philosophy of the Stoics. It consists of five books, and he also wrote a sixth, which has not been recovered. That he was young when he composed this work, his translator thinks demonstrable from almost every page of it; and had he lived to revise the whole composition, as he seems to have done the first book, we should perhaps have had a more correct performance. He had a genius equal to his undertaking; his fancy was bold and daring; his skill in mathematics great enough for his design; and his knowledge of the history and mythology of the ancients general. As he is now, some critics have placed him among the judicious and elegant writers; and all allow him to be useful, instructive, and entertaining. He hints at some opinions, in which later ages have been ready to glory as their own discoveries. Thus he defends the fluidity of the heavens against the hypothesis of Aristotle; he asserts that the fixed stars are not all in the same concave superficies of the heavens, and equally distant from the centre of the world: he maintains, that they are all of the same nature and substance with the sun, and that each of them hath a particular vortex of its own; and lastly, he says that the milky way is only the undistinguished lustre

of a great many small stars, which the moderns now see to be such, through their telescopes. So that perhaps, upon the whole, and notwithstanding all his defects, one may venture to say that he is one of the most discerning philosophers antiquity can shew. The first edition of Manilius, with a date, is that of Bologna, by Rugerius and Berthocus, 1474. The best editions since, are that of Joseph Scaliger, printed at Leyden, 1600, 4to; that of Bentley, at London, 1738, 4to; that of Edmund Burton, esq. "cum notis variorum," London, 1783, 8vo; and that of Stœber, published at Strasburg, in 1767, 8vo[1]

MANLEY (DE LA RIVIERE), an English lady, authoress of a noted piece of scandal called "The Atalantis," was born in Guernsey, or one of those small islands, of which her father, sir Roger Manley, was governor. He was the second son of an ancient family, and had been a great sufferer for his loyalty in the reign of Charles I. without receiving either preferment or recompense in that of Charles II. He was a man of considerable literary talents, which appeared in several publications, particularly his Latin commentaries on the rebellion, under the title of "Commentaria de Rebellione Anglicana, ab anno 1640 ad annum 1685," Lond. 1686, 8vo, and of which an English translation was published in 1691; and his "History of the late wars of Denmark," 1670. He is also said to have been the author of the first volume of the "Turkish Spy," which was found among his papers, and continued to its present number of volumes by Dr. Midgley, a physician, who had the care of his papers; but this has been justly doubted (See MARANA). His daughter, the subject of this article, received an education suitable to her birth, and gave indications of genius above her years, and, as her biographer says, "much superior to what is usually to be found amongst her sex." The loss of her parents before she was settled in life, seems to have been peculiarly unfortunate, for her father confided the care of her to his nephew, a married man, who first pretended that his wife was dead, then by a series of seductive manœuvres cheated her into a marriage. When he could no longer conceal his infamy, he deserted her, and the world turned its back upon her. While in this situation, she accidentally acquired the pa-

[1] Creech's Preface to his Translation, but especially Bentley's preface.—Saxii Onomast.—Hutton's Dictionary.

tronage of the duchess of Cleveland, one of Charles II.'s mistresses, having been introduced to her by an acquaintance to whom she was paying a visit; but the duchess, a woman of a very fickle temper, grew tired of Mrs. Manley in six months, and discharged her upon a pretence that she intrigued with her son. When this lady was thus dismissed, she was solicited by general Tidcomb to pass some time with him at his country-seat; but she excused herself by saying, "that her love of solitude was improved by her disgust of the world; and since it was impossible for her to be in public with reputation, she was resolved to remain concealed." In this solitude she wrote her first tragedy, called "The Royal Mischief," which was acted at the theatre in Lincoln's-inn-fields, in 1696. This play succeeded, and she received such unbounded incense from admirers, that her apartment was crowded with men of wit and gaiety, which proved in the end very fatal to her virtue, and she afterwards engaged in various intrigues. In her retired hours she wrote her four volumes of the "Memoirs of the New Atalantis," in which she was very free with her own sex, in her wanton description of love-adventures, and with the characters of many high and distinguished personages. Her father had always been attached to the cause of Charles I. and she herself having a confirmed aversion to the Whig ministry, took this method of satirising those who had brought about the revolution. Upon this a warrant was granted from the secretary of state's office, to seize the printer and publisher of those volumes. Mrs. Manley had too much generosity to let innocent persons suffer on her account; and therefore voluntarily presented herself before the court of King's-bench, as the author of the "Atalantis." When she was examined before lord Sunderland, then the secretary, he was curious to know from whom she got information of some particulars which they imagined to be above her own intelligence. She pleaded that her only design in writing was her own amusement and diversion in the country, without intending particular reflections and characters; and assured them that nobody was concerned with her. When this was not believed, and the contrary urged against her by several circumstances, she said, "then it must be by inspiration, because, knowing her own innocence, she could account for it no other way." The secretary replied, that "inspiration used to be upon a good account; but that her writings

were stark naught." She acknowledged, that "his lordship's observation might be true; but, as there were evil angels as well as good, that what she had wrote might still be by inspiration." The consequence of this examination was, that Mrs. Manley was close shut up in a messenger's house, without being allowed pen, ink, and paper. Her counsel, however, sued out her habeas corpus at the King's-bench bar, and she was admitted to bail. Whether those in power were ashamed to bring a woman to a trial for this book, or whether the laws could not reach her, because she had disguised her satire under romantic names, and a feigned scene of action, she was discharged, after several times exposing herself in person, to oppose the court before the bench of judges, with her three attendants, the printer, and two publishers. Not long after, a total change of the ministry ensued, when she lived in high reputation and gaiety, and amused herself in writing poems and letters, and conversing with wits. To her dramatic pieces she now added "Lucius," the first Christian king of Britain, a tragedy, acted in Drury-lane, in 1717. She dedicated it to sir Richard Steele, whom she had abused in her "New Atalantis," but was now upon such friendly terms with him, that he wrote the prologue to this play, as Mr. Prior did the epilogue. This was followed by her comedy called the "Lost Lover, or the Jealous Husband," acted in 1696. She was also employed in writing for queen Anne's ministry, certainly with the consent and privity, if not under the direction, of Dr Swift, and was the author of "The Vindication of the Duke of Marlborough," and other pamphlets, some of which would not disgrace the best pen then engaged in the defence of government. After dean Swift relinquished "The Examiner," she continued it with great spirit for a considerable time, and frequently finished pieces begun by that excellent writer, who also often used to furnish her with hints for those of her own composition. At this season she formed a connection with Mr. John Barber, alderman of London, with whom she lived in a state of concubinage, as is supposed, and at whose house she died July 11, 1724.

The superior accomplishments of her sex in our days must now place her very low in the scale of female authors; and she seems to have owed her fame in a great measure to her turn for intrigue and for recording intrigues. This will probably be the opinion of those who will take the

trouble to peruse any of the works already mentioned, or the following: 1. "Letters, one from a supposed nun in Portugal," Lond. 1696, 8vo. 2. "Memoirs of Europe towards the close of the eighth century," 1710, 2 vols. 8vo. 3. "Court Intrigues," 1711, 8vo. 4. "Adventures of Rivelle," 1714, 8vo. 5. "The Power of Love, in seven novels," 1720, 8vo. 6. "A Stage-coach Journey to Exeter," 1725, 8vo. 7. "Bath Intrigues," 1725, 8vo. 7. "Secret History of Queen Zarah," 1745, 8vo. The two last, from the dates, must be posthumous, or second editions.[1]

MANNERS (JOHN), marquis of Granby, was son of John duke of Rutland, and grandson of John the first duke, and was born in January 1721. He was bred to the army, and in the rebellion of 1745 raised a regiment of foot at his own expence, for the defence of the country against the rebels. In 1755 he was advanced to the rank of major-general, and in 1758 was appointed lieutenant-general and colonel of the blues. With this rank he went into Germany with the British forces, which were sent to serve under prince Ferdinand of Brunswick; and in 1759 was promoted to the general command of the British troops, an appointment which gave much satisfaction, and for which he appears to have been well qualified. If he had not the great abilities requisite to a commander in chief, he had all the qualifications for an admirable second in command. With a competent share of military skill, he possessed that personal valour and ardour in the service, which inspired his soldiers with confidence; and that humane and generous attention to their comfort and welfare, joined with affability and open-hearted cheerfulness, which strongly attached them to his person. In 1760 he justified the high opinion which prince Ferdinand had expressed of him after the battle of Minden, by his good conduct at Warburg, where the British cavalry were particularly signalized. In the beginning of the ensuing campaign, he commanded under the hereditary prince, in his attack on the frontier towns of Hesse; and at the battle of Kirk-Denkern, bore the first and most violent onset of the enemy, and by the firmness of his troops contributed much to that victory. He maintained the same character at Græbe-

[1] Cibber's Lives of the Poets.—Notes to Tatler and Guardian, edit. 1806.—Nichols's Poems, vol. VII.

steein and Homburgh, in 1762. He died at Scarborough, Oct. 19, 1770 He had been made a member of the privy-council in 1760, and resigning the office of lieutenant-general of the ordnance, was in May 1763 constituted master-general of that department. In Feb. 1764, he was declared lord-lieutenant and custos rotulorum of Derbyshire. In 1766 he was constituted commander in chief of his majesty's land forces in Great Britain; which he resigned a little before his death. He married Sept. 3, 1750, lady Frances Seymour, eldest daughter of Charles duke of Somerset, by whom, among other issue, he had Charles, the late duke of Rutland, who died lord-lieutenant of Ireland in 1787; and lord Robert Manners, a gallant officer of the navy, who died Jan. 23, 1782, of the wounds he received in an engagement, Sept. 1, 1781, in the West Indies, on board his majesty's ship the Resolution, of which he was captain. A monument in honour of his memory was ordered at the national expence for him, capt Blair, and capt. Bayne, which is now in St. Paul's cathedral.[1]

MANNI (DOMINIC MARIA), an eminent Italian writer, was born at Florence, April 8, 1690. He was early distinguished by great powers of retention, and a strong passion for research into facts, two attributes for which he was celebrated during the whole of his life. He was regularly instituted in every class of literature, but his particular bias was to history, in which he began his career by inquiries into the modern history of his native city. This produced in 1722 his "Series of Florentine Senators," 2 vols. fol. a work which, under the modest garb of a collection of notices on private individuals, exhibited the most original, authentic, and curious information respecting the public law and government of Tuscany, from the extinction of the line of the marquises, to the creation of the grand dukes in 1332. In 1731 he published a work of yet greater interest, "De Florentinis inventis Commentarium," in which he gave the most satisfactory account of the manufactures which either originated or were improved in Florence; he showed how the art of banking was there first invented; how, in the subsequent times, the art of engraving also originated there, &c. Among the discoveries made at Florence in the middle ages, there

[1] Collins's Peerage, by Sir E. Brydges.—Smollett's Hist. of England.

was one so highly beneficial as to demand a methodical disquisition for itself alone; this was the invention of spectacles, which in 1738 Manni illustrated by his "Historical Treatise on Spectacles." In this, after a careful examination of evidence, he is inclined to attribute the invention to Salvino Armati.

In 1742 he published "Historical Illustrations of the Decamerone of Boccaccio," 4to, in which he proves that the greatest part of Boccaccio's tales were real facts, which occurred in his life. A work of this kind could not fail to be amusing, nor in that country, instructing; and indeed this has been thought one of the best of Manni's publications. His more elaborate work, connected with the history of Florence and Tuscany, is his "Historical Observations on the Seals of the lower age." "Osservazioni istoriche sopra isigilli antichi de' secoli bassi," published in 1749, and originally consisting of 18 vols. 4to, but afterwards extended to thirty. It exhibits the most valuable records of all the illustrious persons who acted a conspicuous part in the vicissitudes of Florence and other great cities of Tuscany. It also elucidates the origin and progress of all the mints of those cities. In 1755 he published his "Method of studying the History of Florence," which is an account of all the authorities and sources of Florentine history, both printed and manuscript, in which he affirms that the best limited history of Florence is that yet unpublished of the chevalier Francis Settimanni, who wrote on the period which intervened between the accession of the house of Medici, in 1532, and its extinction, in 1737. The only other works he published respecting Florence and its antiquities, were, his "Historical notices concerning the amphitheatre at Florence," published in 1746; and his "Inquiries into the ancient Thermæ of Florence," published in 1751.

Of the historical works of Manni relative to other places, and more general subjects, we shall only mention his "History of the Jubilees," published in 1750, in which he did justice to his subject in a philosophical and political light, by shewing who were the most distinguished persons who had ever visited Rome on those occasions, and how far, on their return to their native countries, they grafted on those countries the manners and practices of Italy. He also illustrated every particular by curious anecdotes, medals, fac-similes, &c. In biography, Manni wrote a

singular work, but perhaps of local interest, entitled "Le Veglie Piacevoli," &c. or "Agreeable Evenings," being the lives of the most jocose and eccentric Tuscans. This was published in 1757, in 4 vols. 4to. He wrote also the "Life of the well-deserving prelate, Nicholas Steno, of Denmark," published in 1775. Manni's publications, not of the historical or biographical kind, were few, and none of them added much to his fame, except his "Lectures on Italian Eloquence," 1758, 2 vols. 4to.

He died at Florence, Nov. 30, 1788, in his ninety-ninth year. He left behind him the fame not only of one of the most laborious and deserving writers of his time, but of a most exemplary moral character. He was particularly distinguished for his zeal and kindness in assisting with his superior knowledge, younger writers who wished to treat on any subject connected with his inquiries. A catalogue of all his works, amounting to 104, was published in 1789, by his friend count Tomitano, a patrician of Feltri.[1]

MANNING (OWEN), an excellent antiquary and topographer, the son of Mr. Owen Manning, of Orlingbury, co. Northampton, was born there Aug. 11, 1721. He was admitted of Queen's-college, Cambridge, where he proceeded B. A. in 1740; and about this time met with two extraordinary instances of preservation from untimely death. Having been seized with the small pox, he was attended by Dr. Heberden, who thinking he could not survive, desired that his father might be sent for. On his arrival he found the young man to all appearance dying, and next day he was supposed to have expired, and was laid out, as a corpse, in the usual manner. An undertaker was sent for, and every preparation made for his funeral. His father, however, who had not left the house, could not help frequently viewing the seemingly lifeless body; and in one of his visits, without seeing any cause for hope, said, "I will give my poor boy another chance," and at the same time raised him up, which almost immediately produced signs of life. Dr. Heberden was then sent for, and by the use of proper means, the young man recovered. As it was customary for the scholars of every college to make verses on the death of any one of their own college, which are pinned to the pall at the funeral, like so many escutcheons, this tribute of respect was prepared for Mr.

[1] Athenæum, vol. IV.—Dict. Hist.

Manning, who was much beloved by his fellow students; and it is said that the verses were presented to him afterwards, and that he kept them for many years as memoranda of his youthful friendships. Scarcely had he met with this narrow escape, when, his disorder having made him for some time subject to epileptic fits, he was seized with one of these while walking by the river, into which he fell, and remained so long that he was thought to be drowned, and laid out on the grass, until he could be conveyed to the college, where Dr. Heberden being again called in, the proper means of recovery were used with success.

In 1741 he was elected to a fellowship of his college, in right of which he had the living of St. Botolph, in Cambridge, which he held until his marriage, in 1755. He took the degree of M. A. in 1744, and that of B. D. in 1753. In 1760, Dr. Thomas, bishop of Lincoln, to whom he was chaplain, gave him the prebend of Milton Ecclesia, in the church of Lincoln, consisting of the impropriation and advowson of the parish of Milton, co. Oxford. In 1763 he was presented by Dr. Greene, dean of Salisbury, to the vicarage of Godalming, in Surrey, and was instituted Dec. 22, he preferring the situation to that of St. Nicholas in Guildford (though a better living) which was offered to him by the same patron. Here he constantly resided till the time of his death, beloved and respected by his parishioners, and discharging his professional duty in the most punctual and conscientious manner. In 1769 he was presented to the rectory of Pepperharrow, an adjoining parish, by viscount Middleton. He was elected F. R. S. in 1767, and F. S. A. in 1770. To the sincere regret of his parishioners, and of all who knew him, Mr. Manning died Sept. 9, 1801, after a short attack of pleurisy, having entered his eighty-first year. By Catherine, his wife, daughter of Mr. Reade Peacock, a quaker, mercer, of Huntingdon, he had three sons and five daughters, all of whom survived him, except his eldest son, George Owen, and one of the daughters.

To the literary world Mr. Manning performed a most acceptable service in taking up, and by unwearied application completing, the Saxon Dictionary begun by his friend the rev. Edward Lye (see LYE), a work which for copiousness and authorities will stand the test of the strictest examination. Mr. Lye had the patronage of a very handsome subscription, and left that, and the completion of his

work, to his friend Mr. Manning, whose abilities he well knew. After four years of close application, he printed it in 1775, in 2 vols. folio, in an elegant manner, at the press of the late Mr. Allen, of Bolt-court, Fleet-street. Besides the preface and the grammar, he made large additions to the sheets before composed, and in an appendix, he subjoined fragments of Uphilas's version of the Epistles to the Romans; sundry Saxon charters; a Sermon on Anti-Christ; a fragment of the Saxon Chronicle, and other instruments. Mr. Manning also published illustrations of king Alfred's Will. His only other publications were two occasional Sermons.

From his first settlement in Surrey, he had employed himself in collecting materials for a history and antiquities of that county; and by the support of men of the first talents, possessed himself of a mass of information which falls to the lot of few persons engaged in such pursuits. His comprehensive mind and exquisite penmanship had brought them to a perfection which justly made every lover of our national antiquities deeply regret that his modesty could never be persuaded to think them sufficiently complete for publication, although he had more than once printed specimens of his intended work, and solicited assistance. At length, a total loss of sight rendered it impossible for him to execute his intention; but his previous labours were not doomed to perish. His papers being confided to the care of William Bray, esq. the present worthy treasurer of the society of antiquaries, he produced the first volume of "The History and Antiquities of Surrey," in 1804, a large and splendid folio, which he has since completed in two more volumes. Of the whole, it may be sufficient to say, upon no slight examination of this elaborate and valuable addition to the topographical history of our country, that Mr. Bray has in every respect removed the regret which he and others felt on Mr. Manning's being disabled from completing his own undertaking.[1]

MANNOZZI (JOHN), called Giovanni da san Giovanni, from a village near Florence, where he was born, was a celebrated painter of the Florentine school, where he shone by a natural superiority of genius. He perfectly understood the poetical part of his art; and excelled, therefore,

[1] Life of Mr. Manning prefixed to vol. I. of the History of Surrey.—Nichols's Bowyer, vol. IX.—Cole's MS Athenæ, in Brit Mus.

in the ingenuity of those designs by which he at once ornamented the palace, and illustrated the beneficence and taste of Lorenzo de Medicis. He was particularly successful in painting in fresco, and his colours remain uninjured to the present day: in the imitation of bas-relief he was so skilful, that the touch only could distinguish his paintings of that kind from sculpture. He had profound skill also in perspective and optics. With all these excellencies in his art, he was capricious, envious, and malevolent, and consequently raised himself enemies who were not a little inveterate. He died at the age of forty-six, in 1636.[1]

MANNYNG. See ROBERT DE BRUNNE.

MANSARD (FRANCIS), a very celebrated French architect, was born in 1598, and died in 1666. The magnificent edifices raised by him at Paris and elsewhere, are so many monuments of his genius and skill in his art. His ideas of general design were esteemed noble, and his taste in ornamenting the inferior parts delicate. The principal buildings of which he was the author, are the gate of the church of the Feuillans, in the street St. Honoré; the church of les filles St. Marie, in the street of S. Antoine; the gate of the Minims in the Place Royale; a part of the Hôtel de Conti; the Hôtels de Bouillon, Toulouse, and Jars; besides several buildings in the provinces, which were formed on his designs. Much as he was approved by the public, he was not equally able to satisfy himself. Colbert having inspected his plans for the façades of the Louvre, was so pleased with them, that he wished to engage him in a promise not to make any subsequent alterations. Mansard refused to undertake the work on those conditions, being determined, as he said, to preserve the right of doing better than he had undertaken to do. His nephew, Jules-Hardouin Mansard, had the office of first architect, and conductor of the royal buildings, and was the designer also of many very celebrated structures.[2]

MANSI (JOHN DOMINIQUE), a very learned Italian prelate, and voluminous editor, was born at Lucca, Feb. 16, 1692. At school and college he made rapid progress in every branch of study, but became particularly attached to ecclesiastical history and biography. He was for some

[1] Pilkington, by Fuseli, where a somewhat different character is given.—Moreri.—Dict. Hist.

[2] Argenville.—Perrault Les Hommes Illustres.—Dict. Hist.

years professor of theology at Naples; but the greater part of his life was spent in reading, and carefully exploring the contents of the Italian libraries, particularly the manuscripts, from all which he amassed a fund of information on subjects connected with ecclesiastical history, of vast extent and importance. His first station in the church was that of a clerk-regular in the congregation of the Mother of God; and from this, in 1765, at the age of seventy-two, he was promoted to the archbishopric of Lucca, by pope Clement XIII. who had a high esteem for him. He died Sept. 27, 1769. His life, in our authority, is little more than an account of his works, which indeed must have occupied the whole of his time. His first publication was entitled "Tractatus de casibus, et excommunicationibus episcopis reservatis, confectus ad normam tabellæ Lucanæ," Lucca, 1724. He then published a translation into Latin of Calmet's "Dictionary of the Bible," with additions; an edition of Thomasini "De veteri et nova ecclesiæ disciplina," 3 vols. folio; a Latin translation of Calmet's "Commentaries on the Bible," 1731, &c. 7 vols.; an edition of Baronius's annals, with great additions, in 30 vols. folio; a new edition of the Councils, including Labbe, Cossart, &c. 1759, &c. 30 vols. folio; a new edition of Æneas Sylvius (pope Pius II.) orations, with many hitherto unpublished, 1755, 2 vols. 4to. He was the editor of some other ecclesiastical collections and theological pieces of inferior note; but we must not omit the work by which he is perhaps best known in this country, his excellent edition of Fabricius's "Bibliotheca Latina mediæ et infimæ ætatis," 6 vols. 4to, generally bound in three, printed at Padua, in 1754. This alone is sufficient to place him in the first rank of literary antiquaries.[1]

MANSTEIN (Christopher Herman de), a celebrated Russian officer and writer, was born at Petersburgh in 1711. He was first a lieutenant in the Prussian service, and afterwards a captain of genadiers in the Russian regiment of Petersburgh. At the death of the czarina Anne, he was employed to arrest the Birons, who were then the regents and the tyrants of the young prince Iwan III. who rewarded his services by the rank of colonel, and some estates in Ingria. But when the throne of that prince was seized by the czarina Elizabeth, Manstein lost at once his

1 Fabroni Vitæ Italorum.

regiment and his lands. Some time after, he entered again into the Prussian service, where he acted as a volunteer in 1745; and having sufficiently signalized his abilities and courage, was appointed major-general of infantry in 1754. In the war of 1756, he fell the very second year by a shot; leaving two sons and four daughters. His "Memoirs of Russia," printed at Lyons in 1772, in 2 vols. 8vo, are at once historical, political, and military. They contain the principal revolutions of that empire, and the wars of the Russians against the Turks and Tartars; besides a short sketch of the military and marine establishments, and also of the commerce of his country. These memoirs commence in 1727, with the reign of Peter II. and close with the first year of the empress Elizabeth. They are considered as deserving of much reliance from the truth of the facts, and the sincerity of the author.[1]

MANTEGNA (ANDREA), an eminent Italian painter, was born in 1431, at Padua or in its district. His parents were poor, but Squarcione, whose pupil he became, was so deeply struck with his talents, that he adopted him for his son, and repented of it when Andrea married a daughter of Jacopo Bellini, his competitor. But the censure which now took place of the praise he had before lavished on his pupil, only added to his improvement. Certain basso-relievos of the ancient Greek style, possessed by the academy in which Andrea studied, captivated his taste by the correctness of their outline, the simplicity of the forms, the parallelism of the attitudes, and strictness of the drapery: the dry servility with which he copied these, suffered him not to perceive that he had lost the great prerogative of the originals, the soul that animates them. The sarcasms of Squarcione on his picture of S. Jacopo, made him sensible of the necessity of expression and character; he gave more life to the figures in the story of S. Cristophoro; and in the face of St. Marc, in the church of S. Giustina, united the attention of a philosopher with the enthusiasm of a prophet. While the criticisms of Squarcione improved Mantegna in expression, the friendly advice of the Bellini directed his method, and fixed his principles of colour. During his short stay at Venice, he made himself master of every advantage of that school; and in some of his pictures there are tones and tints in flesh and

[1] Dict. Hist.

landscape, of a richness and zest equal to the best Venetians of his day. Whether he taught Bellini perspective is uncertain; Lomazzo affirms "that Mantegna was the first who opened the eyes of artists in that branch."

The chief abode and the school of Mantegna were at Mantua, where under the auspices of Marchese Lodovico Gonzaga, he established himself with his family, but he continued to work in other places, and particularly at Rome, where the chapel which he had painted for Innocenzio VIII. in the Vatican existed, though injured by age, at the accession of Pius VI. The style of those frescoes proved that he continued steady in his attachment to the antique, but that from a copyist he was become an imitator. Of his works in oil Mantua possesses several; but the principal one, the master-piece of the artist, and the assemblage of his powers, the picture della Vittoria, afterwards in the Oratorio de Padri di S. Filippo, is now at Paris. It is a votive picture dedicated, for a victory obtained, to the Madonna seated on her throne with the infant standing on her lap, and giving benediction to the kneeling marquis in arms before her. At one side of the throne stands the archangel Michael, holding the mantle of the Madonna; at the other are S. George, S. Maurice, John the Baptist, and S. Elizabeth on her knees. The socle of the throne is ornamented with figures relative to the fall of Adam: the scene is a leafy bower peopled by birds, and here and there open to a lucid sky. No known work of Mantegna equals in design the style of this picture: they generally shew him dry and emaciated, here he appears in all the beauty of select forms: the two infants and St. Elizabeth are figures of dignity, so the archangel who seems to have been, by the conceit of his attitude and the care bestowed on him, the painter's favourite object. The head has the beauty and the bloom of youth, the round fleshy neck and the breast, to where it confines with the armour, are treated with great art, the expression is to a high degree spirited, and as characteristic. The countenance of the Madonna is mild and benign, that of Christ humane. The future prophet is announced in the uplifted arm of St. John. The guardian angel kindly contemplates the suppliant, who prays with devout simplicity. The whole has an air of life. All the draperies, especially that of St. Elizabeth, are elegant, and correctly folded; with more mass and less intersection of surfaces, they would be perfect. The

extreme finish of execution, as it has not here that dryness which disfigures most other works of this master, does not impair the brilliancy of colour. The head of the Madonna, of the infant, of St. Michael, have a genial bloom of tints. The lights are everywhere true, the shades alône are sometimes too grey or too impure. The general scale of light has more serenity than splendour, more the air of nature than of art, but the reflexes are often cut off too glaringly from the opaque parts. The whole of the picture has preserved its tone to this day, is little damaged, and in no place retouched.

Of the remainder of Mantegna's works, besides some frescoes of considerable merit, but much injured, in a saloon of the castle of Mantua, and the well known triumph of Cæsar in various compartments at Hampton court, little now remains. His name is more frequent in galleries and collections than his hand; lankness of form, rectilinear folds, yellow landscape, and minute polished pebbles, are less genuine signs of originals than correctness of design and delicacy of pencil. It is not probable that a man so occupied by large works, and so much engraving, should have had time to finish many cabinet-pictures: the series of his plates consist of upwards of fifty pieces, executed by his own hand; and though he was not the inventor of the art, he was certainly the first engraver of his time.

Andrea had great influence on the style of his age, nor was the imitation of his style confined to his own school; Francesco, and another of his sons, finished some of the frescoes which he had begun in the castle, and added the beautiful ceiling which shews that the science of foreshortening, and what the Italians call "del sotto in su," though Melozio be its reputed author, was carried much farther by Mantegna and his followers. Mantegna died in 1505. Besides his talents for painting, Mantegna was one of the earliest engravers on metal, some, indeed, say the very first, but this does not appear to have been the case. Strutt, who gives a list of his principal engravings, has also exhibited a specimen in his Dictionary.[1]

MANTON (THOMAS), one of the most learned and eminent nonconformists of the seventeenth century, was born at Lawrence Lydiard, in Somersetshire, in 1620. His

[1] By Fuseli in the last edition of Pilkington. Mr. F. has bestowed more than usual pains on this article.—See also Bullart's Academie des Sciences.—Roscoe's Lorenzo and Leo.—Strutt.

father and grandfather were both clergymen, but of them we have no account, except that his father was settled at Whimpole in Devonshire, and sent his son to the free-school at Tiverton. Here his progress was such that he was thought qualified to begin his academical studies at the age of fourteen, and about a year after, in 1635, he was entered of Wadham college, Oxford. From thence, in 1639, he removed to Hart-hall, where he took his bachelor's degree in arts. Wood says, he was accounted in his college, "a hot-headed person,"—a character very remote from that which he sustained throughout life, and when all eyes were upon him. After studying divinity, he was admitted to deacon's orders by the celebrated Dr. Hall, bishop of Exeter, and although this was sooner than Mr. Manton approved upon maturer thought, bishop Hall appears to have thought him duly qualified, and predicted that "he would prove an extraordinary person." As he came into public life when principles of disaffection to the church were generally prevalent, it appears that he entered so far into the spirit of the times, as to be content with deacon's orders, and to deny the necessity of those of the priest.

His ministerial functions were exercised in various places, first at Sowton near Exeter, and then at Colyton in Devonshire, where he was much respected. Removing to London, he became more admired for his talents in the pulpit, and about 1643 was presented to the living of Stoke Newington, by colonel Popham, and here preached those lectures on the epistles of St. James and St. Jude, which he afterwards published in 1651 and 1652, 4to. During his residence at Newington, he often preached in London, and is said to have preached the second sermon before the sons of the clergy, an institution then set on foot, chiefly through the influence of Dr. Hall, son to the bishop, who preached the first. He was also one of those who were called occasionally to preach before the parliament, but being a decided enemy to the murder of the king, he gave great offence by a sermon in which he touched on that subject. In 1651 he shewed equal contempt for the tyranny of the usurpers, by preaching a funeral sermon for Mr. Love (see CHRISTOPHER LOVE), and in neither case allowed the fears of his friends to prevent what he thought his duty.

In 1650 he removed from Stoke-Newington, on being presented to the living of Covent-garden by the earl, afterwards duke of Bedford, who had a high respect for him. At this church he had a numerous auditory. Archbishop Usher, who was one of his hearers, used to say that he was one of the best preachers in England, and had the art of reducing the substance of whole volumes into a narrow compass, and representing it to great advantage. Although he had already, by the two sermons above noticed, shewn that he was far from courting the favours of government, Cromwell, who well knew how to avail himself of religious influence and popular talents, sent for him in 1653, when he assumed the protectorate, and desired him to pray at Whitehall on the morning of his installation; and about the same time made him one of his chaplains. He was nominated also by parliament one of a committee of divines to draw up a scheme of fundamental doctrines. In the same year he was appointed one of the committee for the trial and approbation of ministers, and appears to have acted in this troublesome office with considerable moderation. What influence he had with Cromwell, he employed for the benefit of others, and particularly solicited him to spare the life of Dr. Hewit, a loyalist, whom Cromwell executed for being concerned in a plot to restore Charles II. In 1660, when the days of usurpation were over, Mr. Manton co-operated openly in the restoration of Charles, was one of the ministers appointed to wait upon his majesty at Breda, and was afterwards sworn one of his majesty's chaplains. In the same year he was, by *mandamus*, created doctor of divinity at Oxford.

He was then one of the ministers who waited upon the king after his arrival, to beg his majesty's interposition for reconciling the differences in the church; and afterwards joined several of his brethren, in a conference with the episcopal clergy, at the lord chancellor's house; preparatory to the declaration of his majesty, who was likewise present. Being satisfied with this declaration, Dr. Manton continued in his living of Covent-garden, and received episcopal institution from Dr. Sheldon, bishop of London, Jan. 16, 1661, after having first subscribed the doctrinal articles *only* of the church of England, and taken the oaths of allegiance and supremacy, and of canonical obedience in all things lawful and honest. He also allowed that the common-prayer should be read in his church. Soon after

he was offered the deanery of Rochester, which he might have held until 1662, and enriched himself by letting leases; but, either dissatisfied with the advances he had already made towards conformity, or foreseeing that greater would soon be expected, he honourably refused to enrich himself by accepting a dignity, the very existence of which he and his brethren were prepared to oppose. In 1661 he was one of the commissioners at the Savoy conference, and continued preaching until St. Bartholomew's day in 1662, when he was obliged to resign his living. After this he preached occasionally, either in private or public, as he found it convenient, particularly during the indulgence granted to the nonconformists from 1668 to 1670; but was imprisoned for continuing the practice when it became illegal. From this time his history is too generally involved with that of his brethren to admit of being separated. He preserved, amidst all vicissitudes, the friendship of the duke of Bedford, the duke of Richmond, lord Wharton, and many other persons of rank. To this they were probably induced by a congeniality of principle; but independent of this, Dr. Manton was a man of great learning and extensive reading, and his conversation as much recommended him to men of the world, as to those who admired his pious services. Waller, the poet, said "that he never discoursed with such a man as Dr. Manton in all his life." He was also a person of extraordinary charity, and supplicated the assistance of his great friends more for the poor than for himself, being perfectly disinterested. Wood has misrepresented his character in all these respects. His constitution, although a man of great temperance, early gave way; and his complaints terminating in a lethargy, he died Oct. 18, 1677, in the fifty-seventh year of his age. He was buried in the chancel of the church at Stoke Newington, where his intimate friend Dr. Bates preached his funeral sermon, which includes a very copious character of him.

He published in his life-time only some occasional sermons, and the Commentaries on St. Jude and St. James, already mentioned, except a controversial work, entitled "Smectymnuus Redivivus, being an answer to a book entitled An humble remonstrance." After his death, various treatises and collections of sermons were printed separately, all of which, if we are not mistaken, were after-

wards incorporated in an edition of his "Works" in five large volumes, 1681—1691, folio.[1]

MANTUAN (BAPTIST), an Italian poet of great temporary fame, was born at Mantua, whence he took his name, in 1448, and not in 1444, as Cardan and others have said; for Mantuan himself relates, in a short account of his own life, that he was born under the pontificate of Nicholas V. and Nicholas was only made pope in March 1447. He was of the illustrious family of the Spagnoli, being a natural son of Peter Spagnolo, as we learn from Paul Jovius, who was his countryman, and thirty-three years old when Mantuan died, and therefore must have known the fact. Mantuan too speaks frequently and highly, in his works, of his father Peter Spagnolo, to whom he ascribes the care of his education. In his youth, he applied himself ardently to books, and began early with Latin poetry, which he cultivated all his life; for it does not appear that he wrote any thing in Italian. He entered himself, we do not know exactly when, among the Carmelites, and came at length to be general of his order; which dignity, upon some disgust or other, he quitted in 1515, and devoted himself entirely to the pursuit of the belles-lettres. He did not enjoy his retirement long, for he died in March 1516, upwards of eighty years of age. The duke of Mantua, some years after, erected to his memory a marble statue crowned with laurel, and placed it next to that of Virgil; and even Erasmus went so far as to say that a time would come, when Baptist Mantuan would not be placed much below his illustrious countryman. In this opinion few critics will now join. If he had possessed the talents of Virgil, he had not his taste, and knew not how to regulate them. Yet allowance is to be made, when we consider that, in the age in which he lived, good taste had not yet emerged. Lilius Gyraldus, in his "Dialogues upon the poets of his own times," says, "that the verses which Mantuan wrote in his youth are very well; but that, his imagination afterwards growing colder, his latter productions have not the force or vigour of his earlier." We may add, that Mantuan was more solicitous about the number than the goodness of his poems; yet, considering that he lived when letters were but just reviving, it must be owned, that he was a very extraordinary person.

[1] Memoirs of Dr. Manton by Wm. Harris, 1725, 8vo.—Calamy.—Neal's Puritans.—Ath. Ox. vol. II.—Wilson's Hist. of Dissenting churches and meetings.

His poetical works were first printed, in a folio volume without a date, consisting of his eclogues, written chiefly in his youth; seven pieces in honour of the virgins inscribed on the kalendar, beginning with the virgin Mary; these he calls "Parthenissa I." "Parthenissa II." &c.; four books of Silvæ or poems on different subjects; elegies, epistles, and, in short, poems of every description. This was followed by an edition at Bologna, 1502, folio, and by another at Paris in 1513, with the commentaries of Murrho, Brant, and Ascensius, 3 vols. fol. but usually bound in one. A more complete, but now more rare, edition of them was published at Antwerp, 1576, in four vols. 8vo, under this title, "J. Baptistæ Mantuani, Carmelitæ, theologi, philosophi, poëtæ, & oratoris clarissimi, opera omnia, pluribus libris aucta & restituta." The Commentaries of the Paris edition are omitted in this; but the editors have added, it does not appear on what account, the name of John, to Baptist Mantuan.[1]

MANUTIUS (ALDUS), the elder of three justly celebrated printers, was born about 1447, at Bassiano, a small town in the duchy of Sermonetta. He was educated at Rome, under Gaspar of Verona and Domitius Calderinus, both of whom he has mentioned in several of his prefaces, as men of talents and erudition. Having acquired a knowledge of the Latin language from them, he went to Ferrara to study Greek under Baptist Guarini, and, probably after his own studies were completed, became the preceptor of the prince of Carpi, a nephew of the celebrated Picus of Mirandula. In 1482, Ferrara being closely besieged by a Venetian army, he retired to Mirandula, and spent some time in the society of Picus, who, though not quite twenty years of age, was already a consummate master of almost all learning. From Mirandula, Aldus went, some time after, to reside with his pupil, who, though only twelve years of age, had made such advances in learning, that he was already qualified to take a part in the serious conversations, and the designs of his uncle and his preceptor; and it is believed to have been at this time, that Aldus conceived the project of his subsequent printing establishment at Venice, to the expences of which, Picus and his pupil probably contributed. He began, however, to print, at Venice, in 1488, with an edition of the small

[1] Niceron, vol. XXVII.—Ginguené Hist. Lit. D'Italie.—Roscoe's Leo

Greek poem of Musæus, in quarto, with a Latin translation, but without date. In 1494 he published the Greek grammar of Lascaris, and in 1495, in one collection, the grammatical treatises of Theodore Gaza, Apollonius, and Herodian.

He had already begun to prepare for the press the manuscripts of the then unprinted originals of the works of Aristotle, which, in number and extent, were sufficient to fill five volumes in folio. Although the state of these MSS. required almost incredible efforts of diligence and erudition, Aldus brought out a first volume in 1495, and the edition was completed in 1498. Aldus was from that time confessed, without dispute, to stand as an editor in the very first rank among his contemporaries. He was not, however, the very first that printed an entire Greek book. The Greek grammar of Lascaris had been printed in folio, at Milan, in 1476. The works of Homer were printed at Florence in 1488; and several other Greek works had also appeared in print, when Aldus began his establishment; yet he must be allowed the praise of having first used elegant Greek types, and printed from the most correct and authentic manuscripts.

In imitation, it is said, of the hand-writing of the celebrated Petrarch, Aldus procured the first examples of that which is called, in printing, the Italic character, to be cut and cast for him by Francesco of Bologna, about 1500. An edition of the works of Virgil, in octavo, was the first book he printed in this type, which was long known among printers by the name of Aldine. The inventor obtained a patent from the Senate of Venice, for its exclusive use for ten years, from the 13th of November, 1502; and another similar patent from pope Alexander the Sixth, from the 17th of November, 1502. The last of these was renewed for fifteen years more, by Julius the Second, on the 27th of January, 1513; and again by Leo the Tenth, on the 28th of the following November.

From 1502, the different works printed by Aldus, were reprinted at Lyons, with a close imitation of the Aldine type and edition. The very prefaces of Aldus and his assistants, were copied in the editions of Lyons. But the imitation was disgraced by many typographical errors. Aldus, observing and noting these, published on the 16th of March, 1503, a list in which they were particularly enumerated, and which he appears to have distributed to

the purchasers of copies of his own genuine editions. The cunning and industrious Lyonnese took this list of their errors, corrected them in new editions of the same books; and thus still divided the market with Aldus, and now more successfully than at the first.

In 1501, 1502, 1503, 1504, and 1505, Aldus printed in folio, or in octavo, a considerable number of the best authors, Greek, Roman, and Italian, such as Demosthenes, Lucian, Dante, Horace, Petrarch, Cicero's epistles to his familiar friends, Juvenal, Lucan, Homer, Sophocles, Euripides, &c. &c. He published, at the least, a volume every month. These publications were in all respects excellent. They were of works the most valuable in all literature, ancient or modern. The composition of the types was finely regular and uniform; the press-work was admirably executed; and the ink so truly good, that it retains to this day all its beauty and lustre of colour.

In the necessary pains upon these works, Aldus had the assistance of some of the best and most learned among his contemporaries. His house became a sort of new academy. The learned in Venice began, about 1500, to assemble there on fixed days of frequent recurrence, for conversation on interesting literary topics: and their meetings were continued for several years subsequent. The topics on which they conversed were, usually, what books were fittest to be printed, what manuscripts might be consulted with the greatest advantage, what readings, out of a diversity, for any one passage, ought to be preferred. Among those who attended these conversations, were, besides Aldus himself, the famous A. Navagerus, P. Bembo the celebrated cardinal, Erasmus, when he was at Venice, P. Alcionius, M. Musurus, Marc-Ant. Cocch. Sabellicus, Albertus Pius, prince of Carpi, and others, whose names, though they were then eminent, are not now equally in remembrance. Among those who assisted Aldus in the correction of the press, were men not less eminent than Demetrius Chalcondylas, Aleander, afterwards famous as a cardinal, and even Erasmus.

There are some curious circumstances in the history of the acquaintance and connexion between Erasmus and Aldus. The "Adagia" of Polydore Vergil had been printed at Venice, and well received in the world. Erasmus, aware of this fact, wrote from Bologna, to request that Aldus would undertake the printing of his "Adagia."

Aldus readily agreed to the proposal, and invited Erasmus upon it to Venice. When Erasmus came, it was not till after some delay that he obtained admittance to the printer's closet, whose servants were not aware of the stranger's literary consequence. But Aldus no sooner knew that it was Erasmus who waited for him, than he hastened to receive his visitor with open arms. He did more: he stopped the progress of several important Greek and Latin works, which he had then in the press, to make room for the printing of the great collection of Erasmus with the desired expedition. Erasmus was, in the mean time, entertained in the house of Andrew d'Asola, father-in-law to Aldus, with whom Aldus and his wife appear, by Erasmus's account, to have lived. D'Asola was rich; yet his table was, even for that of an Italian family, parsimoniously served: and Erasmus loved good cheer. The Dutchman made frequent remonstrances to his friend Aldus, against the thinness of the soups, the absence of solid animal food, the weakness and sourness of the wine, the general scantiness of the whole provisions. The Italians, whose climate and natural habits had taught them to live much more sparingly than was usual for the Dutch and Germans, were astonished and offended by his complaints. Some small additions, such as a fowl or two, and perhaps half a dozen eggs a week, were made on his account to the commons of the family. But these dainties were sometimes intercepted by the women in the kitchen, on their way to the table. On the table, they were devoured by the rest who sat at it still more eagerly than by Erasmus. And if he was not absolutely starved, he was assuredly a good deal mortified in his appetite for a glass of good wine and a mess of delicate and savoury meat, before he could see the printing of his "Adagia" entirely at an end. His humours and complaints made him at length a very unpleasant inmate to the family; while he was, on the other hand, dissatisfied still more, that his murmurs were not more complaisantly attended to. They parted with mutual dislike. Erasmus wrote afterwards his dialogue, which has the title of "Opulentia Sordida," in ridicule of the parsimonious spirit, and the scantily-served table of Andrea D'Asola. Aldus and his successors, whenever they, after this time, reprinted any work by Erasmus, avoided to mention his name, and gave him simply the appellation of "Transalpinus quidam homo."

Aldus, not thinking that he did enough for the interests of literature, in printing, for the first time, so many excellent books in the Latin, Greek, and Italian languages, gave, in his Latin grammar, in 1501, a short introduction to the knowledge of the Hebrew tongue; and even proposed to give a beautiful edition of the original Hebrew of the sacred Scriptures, with the Septuagint and the Vulgate Latin versions. Of this, however, he was diverted from printing more than a specimen sheet. That sheet, now in the royal library at Paris, exhibits the text in the three different languages, each occupying one of three parallel columns on the same page. It is to be regretted that Aldus should have been hindered from completing a design so noble.

In 1500, Aldus married the daughter of the above-mentioned Andrew of Asola, who had been a printer of some reputation at Venice, and who soon after became his son-in-law's partner. The "Letters of Pliny," 1508, is the first book which marks this partnership, "in ædibus Aldi et Andreæ Asulani soceri." In 1506 Aldus was a great sufferer by the war which then raged in Italy, and his printing was so much interrupted, that he was not able to resume it until 1512. From that to 1515, he executed several works, and was proceeding with others when he died, nearly seventy years of age, in the last-mentioned year.

The character of Aldus as a printer is so well known to every scholar, and to such only it can be interesting, that it is unnecessary to enlarge upon it here. But he may be considered also as an original benefactor to the literature of the age. He published a Latin grammar of his own composition; and in 1515, after his death, was published by his friend Marcus Musurus, a Greek grammar, which Aldus had compiled with great research and industry. He wrote likewise a treatise "de metris Horatianis," which is reprinted in Dr. Combe's edition of that poet. He produced a Greek dictionary, printed by himself, in folio, 1497, and reprinted by Francis D'Asola in 1524. He was likewise the author of many of the Latin translations of the classics, wrote many letters, some of which have been published, and for some years after he settled at Venice, gave a course of lectures on the best Greek and Roman authors, which was attended by a great number of students. Aldus, however, has not escaped the censures of criticism.

Urceus Codrus, the learned professor of Bologna, complained, that he suffered many errors to escape uncorrected, in his editions of the Greek authors; that he sold his copies too dear; and printed them with an useless and unsuitable width of margin. Later critics have not been sparing of remarks somewhat similar. Ernesti, in his notes on the Letters of Pliny, blames Aldus for excessive boldness of conjectural criticism. In the preface to his Tacitus, the same critic remarks, that Aldus rarely made on the second and subsequent editions of the works he printed, any alterations but such as consisted in neglected errors of the press. It is indeed true, that the editions of Greek works printed by Aldus, are not always so correct as his Latin and Italian editions. But their defects are owing to the disadvantages of Aldus's situation, much rather than to negligence, or inability in himself, as a printer and a man of letters. He had not always a sufficient number of manuscripts to collate: and sometimes he could not have the benefit of the judgment of a sufficient number of the learned upon the difficulties which occurred to him. After beginning to print any particular work, he often had not leisure to pause for a sufficient length of time, over the difficulties occurring in the progress of the edition. He might, in some instances, also, print a manuscript which he did not approve, lest it should otherwise have been lost to posterity.[1]

MANUTIUS (PAUL), the son of the preceding, was born at Venice in 1512. After his father's death, he lived with his mother and her other children at Asola, at some distance from Venice, while the business of the printing esablishment at Venice was carried on, for the general benefit of the family, by his grandfather, Andrea D'Asola, and the Torresani, his maternal uncles. At Asola Paul made but small progress in letters; he was, however, removed when very young to Venice, where he had every advantage of instruction and encouragement to study; Bembo, Sadolet, Bonamicus, Reginald Pole, and especially Rambertus and Gasp. Contarinus, who had been his father's friends, took a pleasure to excite and direct him in his literary pursuits. Under their tuition he applied to his studies with such zeal and assiduity as even to

[1] Renouard's "Annales de l'Imprimerie des Aldes ou Histoire des trois Manuce," 1803, 2 vols. 8vo, translated and abridged in the Month. Mag.

injure his health, but he suffered more from the disputes that took place respecting the partition of the estates of his father and his maternal grandfather, between himself and the other heirs. His uncles and himself could not agree in the management of the printing-house, and in 1529 it was shut up; but in 1533, having arrived at the age of twenty-one, he again opened it, and renewed the business in the names, and for the common benefit, of the heirs of Aldus, and Andrea D'Asola. In 1540, however, this partnership was dissolved; and from this period, the business was continued in the names of the sons of Aldus only.

Paul became now indefatigable in the management of the printing establishment, and as the most valuable remains of Grecian literature were already in print, determined to give new editions of the best Latin authors. As his admiration had been principally directed to the style and eloquence of Cicero, the first work he printed was that author's treatises on Oratory, which appeared from his press in 1533, and the same year he published Cicero's Familiar Letters. He printed also at this time the fifth Decade of Livy, Il Cortegiano, by Castiglione, Il Petrarca, and Pontani Carmina, tom. I. In the following year the number of Italian and Latin books which he published was very considerable. His first Greek publication was Themistius, which was speedily followed by Isocrates and Aetius Amidenus. In these publications he availed himself of the literary assistance of various learned friends, whose attention and corrections gave that decided superiority to the Aldine editions which his father had endeavoured to establish.

In 1535 he accepted an invitation to Rome, upon the promise of an opulent and eligible situation; but, not being received with respect or attention, he returned to Venice, and resumed his studies and employment. Having, however, attained no degree of opulence, he engaged in the business of education, took twelve young men of family into his house, and superintended their education for three years. Of these, two were Matth. Senarega, who translated Cicero's Letters to Atticus into Italian, and Paul Contarinus. In 1538 he went on an excursion to examine the manuscripts in certain old libraries, particularly the library of the Franciscans in Cesena, which contained some MSS. left to their convent by Malatesta Novellus;

and such was his reputation at this time, that he was invited to fill the chair of the professor of eloquence at Venice, and had the offer of a similar situation at Padua, vacant by the death of Bonamicus. But his ill health, and his predilection for his business, induced him to devote his whole time to the printing-house, from which a great number of the classics issued.

After a second journey to Rome, in 1546, he married Margarita, the daughter of Jerome Odonus. His eldest son, Aldus, the subject of our next article, was the first-fruit of this marriage: he had also two other sons, who died young, and a daughter, who is often mentioned in his letters, and was married in 1573. In 1556 an academy was established at Venice, in the house of Frederick Badoarus, one of the principal senators of the republic, which was composed of about an hundred members, who endeavoured to unite every species of literary and scientific excellence. Belonging to this academy was a printing-house, in which it was proposed to print good editions of all books and manuscripts already known to exist, as well as the original writings of the academicians. Over this establishment, Paul was appointed to preside, and it was completely furnished with new founts of his own types, and he had under him several other skilful printers, particularly Dominick Bevilacqua. In 1558 and 1559, fifteen different books were printed in this house, none very large, but intended as a prelude to greater undertakings, of which a catalogue was published both in Italian and Latin, and may be seen in Renouard's "Annales de l'Imprimerie des Aldes," vol. I. The books printed in this academy were all executed with admirable correctness and beauty, and are become exceeding scarce, and valuable. Paul was farther honoured with the professorship of eloquence in this academy, which, however, did not exist long. It was probably thought to have been an engine in Badoarus's hands, by which he might have become dangerous to the state; or perhaps its expences might exceed his resources, and drive him to pecuniary shifts of the discreditable kind. In August 1562, however, the academy was dissolved by a public decree.

In 1561 Paul had been invited by Pius IV. upon terms of great honour and advantage, to repair to Rome, and engage in printing the Holy Scriptures and the works of the fathers of the church. He accordingly undertook this

journey, of which his holiness bore the expences, as well as of the removal of his printing-materials and of his family; and conditioned to allow him, from the time of his arrival, a yearly salary of at least 500 crowns. From this time, till the death of Pius, he continued to exercise his profession as a printer with great reputation at Rome, while he also kept open his printing-house at Venice. But at length dissatisfied with his situation, and in ill health, he left Rome in September 1570, and after visiting several distinguished places in Italy, returned to Venice in May 1572. From Venice, after a very short stay, he went back again to Rome, where he was cheered by the seasonable liberality of the pope, which was made more agreeable by being bestowed without any exaction of personal labour or attendance.

Much of his life appears to have been embittered by sickness, and in September 1573 his health began to decline very rapidly. Three months after, he thought himself better, but he had still an extreme weakness in his loins, with frequent and severe head-aches, and he received no benefit from medicines. On the 6th of April, 1574, he expired in the arms of his son, who had just arrived from Venice to attend him in his sickness. He had lived in general esteem; and his death was universally regretted. He left a variety of writings, which distinguish him as one of the most judicious critics, and one of the most elegant Latin writers that modern times have produced. Of these, the principal are his letters in Latin and Italian, his Commentaries on the works of his favourite Cicero, and his treatise "De Curia Romana." The productions of his presses are all of the highest value, for both accuracy and beauty.[1]

MANUTIUS (ALDUS), the younger, son of the preceding, was born in 1547. His father paid the utmost attention to his education; and so extraordinary was the progress of the youth in learning, that he was enabled to give the world "A collection of elegant phrases in the Tuscan and Latin languages," when he was only eleven years of age. Other juvenile works at different periods marked his advances in classical literature, and he soon became his father's assistant in his labours. When very young, he conducted the printing-business at Venice while

[1] Renouard, &c.

his father was engaged at Rome. In 1572 he married a lady of the Giunti family, so well known in the annals of typography; and on the death of his father in 1574, all the concerns of the Aldine press devolved upon him. He was, however, less calculated for the business of a printer than for the profession of an author. In 1577 he was appointed professor of the belles lettres in the school of the Venetian chancery, in which young men designed for public employments were educated. This office he held till 1585, when he was made professor of rhetoric at Bologna. In the same year he published the "Life of Cosmo de Medici," which was so well received, that he was almost immediately invited to undertake the professorship of polite literature at Pisa, which he accepted, although he received an invitation at the same time to a professorship at Rome, which had been lately held by Muratus. During his stay at Pisa he received the degree of doctor of laws, and was admitted a member of the Florentine academy, on which occasion he delivered an eloquent oration "On the nature of Poetry." He now paid a visit to Lucca in order to obtain materials for a "History of Castruccio Castracani," which he afterwards published, and which is much applauded by Thuanus. The Roman professorship being reserved for him, he removed thither in 1588, and intending to spend his life there, he caused his whole library to be brought to Rome from Venice, at a very great expence. He was in high favour with Sixtus V. who gave him an apartment in the Vatican, and a table at the public expence. He was also patronized in various ways by Clement VIII. He died in the fifty-first year of his age, in October 1597. He left no posterity, and with him ended the glory of the Aldine press. His library, consisting of 80,000 volumes, collected by himself and his predecessors, was sold to pay his debts. He was author of many performances besides those already mentioned, but the most celebrated of his works were his "Commentaries on all the Works of Cicero," in ten volumes. His "Familiar Letters," published in 1592, were highly esteemed; but Mr. Renouard confesses, that were it not from his inheriting the Aldine offices, it might not have been remembered he had ever been a printer; yet, though difference of taste gave his studies a different bent, his numerous writings, notwithstanding they were inferior to his father's and grandfather's, sufficiently prove his industry and learning, and

justify, to a certain point, the commendations bestowed on him by many to whom his merits were known.[1]

MAPES (WALTER), was a poet of some celebrity for his time, which was that of Henry II. of England, whose chaplain he was about 1190. After the death of that monarch he held the same office under prince John, and lived familiarly with him. He was then made a canon of Salisbury, afterwards precentor of Lincoln, and in the eighth year of Richard I. archdeacon of Oxford. He wrote in Latin; and some of his verses, which are in a light and satirical style, are still extant. There is in the Bodleian a work of his under the assumed name of Valerius, entitled "Valerius ad Rufinum de non ducenda uxore," with a large gloss. He perhaps adopted this name because one Valerius had written a treatise on the same subject in St. Jerom's works. Warton thinks it probable that he translated from Latin into French the popular romance of Saint Graal, at the instance of Henry II. He was also celebrated for his wit and facetiousness in conversation. When he heard a natural son of Henry II. swear by his father's royalty, he told him to remember also his mother's honesty. He wrote a "Compendium Topographiæ," and "Epitome Cambriæ;" and is thought to have written a "Descriptio Norfolciæ," which, says Mr. Gough, if we could find it, would be a valuable curiosity. Mapes was often confounded with a contemporary poet, Golias, of a similar genius; and some have supposed that Golias was a name assumed by Mapes. But according to Warton's information, they were different persons.[2]

MAPHAEUS. See VEGIUS.

MAPLET (JOHN), a physician and scholar, was the son of a father of both his names, whom Wood calls "a sufficient shoemaker," and was born in 1615 in St. Martin's-le-grand, London, and educated at Westminster-school. He was thence elected a student of Christ Church, Oxford, in 1630, where he took his degrees in arts. Wood gives it as a report that he was first admitted to holy orders, but it is more certain that he was made M. D. in 1647, and principal of Gloucester Hall. He then travelled on the continent with his pupil, Lucius, lord Falkland, for two

1 Renouard.—Dibdin's Classics.—and Bibl. Spenceriana passim, for notices of all the Aldi.

2 Leland.—Tanner.—Warton's Hist. of Poetry.—Cave, vol. II.—Fabricii Bibl. Lat. Med.

years, and wrote an account of his travels in Latin, which Guidot promised to publish. He then travelled with Henry, brother to Lucius lord Falkland, and on his return settled as a physician at Bath in summer, and at Bristol in winter, and had great practice. During the usurpation he had been ejected from his office of principal of Gloucester Hall, but was restored in 1660, and soon after resigned it. He died at Bath, Aug. 4, 1670, and was buried in the cathedral, with a monument and inscription celebrating his learning and skill as a physician. Wood speaks of his Consultations with certain physicians, his cosmetics, and his poems, and epitaphs, but does not say where these are to be found, or whether printed. He has not escaped the diligence of Eloy, who, however, merely copies from the Ath. Ox. The only publication printed appears to have been a collection of letters on the efficacy of the Bath waters, published by Guidot under the title "Epistolarum Medicarum specimen de Thermarum Bathoniensium effectis, ad clariss. medicos D. Bate Fraser, Wedderbourne, &c." Lond. 1694, 4to. He appears to have been a different person from the J. Maplet who wrote "A Discourse of metals, stones, herbs, &c." printed in 8vo. This is mentioned by Dr. Pulteney, who says the author was of Cambridge.[1]

MAPLETOFT (JOHN), a very learned Englishman, was descended from a good family in Huntingdonshire, and born at Margaret-Inge, in June 1631. He was educated under the famous Busby at Westminster-school, and being king's scholar, was elected thence to Trinity college, Cambridge, in 1648. He took his degrees in arts at the regular time, and was made fellow of his college in 1653. In 1658 he left the college in order to be tutor to Joscelin, son of Algernon, the last earl of Northumberland, with whom he continued till 1660, and then travelled at his own expence, to qualify himself for the profession of physic, into which he had resolved to enter some years before. He passed through France to Rome, where he lived near a year in the house of the hon. Algernon Sidney, to whom he was recommended by his uncle the earl of Northumberland. In 1663 he returned to England, and to that earl's family; and, taking his doctor of physic's degree at Cambridge in 1667, he practised in London. Here he con-

[1] Ath. Ox. vol. II.—Pulteney's Sketches.—Eloy Dict. Hist. de Medicine

tracted an acquaintance with many eminent persons in his own faculty, as Willis, Sydenham, Locke; and with several of the most distinguished divines, as Whichcote, Tillotson, Patrick, Sherlock, Stillingfleet, Sharp, and Clagget. In 1670 he attended lord Essex in his embassy to Denmark; and, in 1672, waited on the lady dowager Northumberland into France. In March 1675, he was chosen professor of physic in Gresham college, London; and, in 1676, attended the lord ambassador Montague, and lady Northumberland, to France. The same year Dr. Sydenham published his "Observationes medicæ circa morborum acutorum historiam et curationem," which he dedicated to Dr. Mapletoft; who, at the desire of the author, had translated them into Latin. He held his professorship at Gresham till October 1679, and married the month following.

Soon after his marriage he relinquished the practice of physic, and retired, in order to turn his studies to divinity. In March 1682, he took both deacon's and priest's orders, and was soon after presented to the rectory of Braybrooke in Northamptonshire, by lord Grifin. In 1684 he was chosen lecturer of Ipswich, and a year after, vicar of St Lawrence Jewry, and lecturer of St. Christopher's in London. In 1689 he accumulated his doctor's degree in divinity, while king William was at Cambridge. In 1707 he was chosen president of Sion college, having been a benefactor to their building and library. He continued to preach in his church of St. Lawrence Jewry till he was turned of eighty; and, when he was thinking of retiring, he printed a book entitled "The principles and duties of the Christian religion," &c. 1710, 8vo, a copy of which he sent to every house in his parish. He lived the last ten years of his life with his only daughter Elizabeth, the wife of Dr. Gastrell, bishop of Chester, sometimes at Oxford, and in the winter at Westminster, where he died in 1721, in his ninety-first year. He was a very polite scholar, wrote Latin elegantly, was a great master of the Greek, and understood well the French, Spanish, and Italian languages.

Besides his Latin translation of Sydenham's "Observationes medicæ," and "The principles and duties of the Christian religion," he published other tracts upon moral and theological subjects; and, in the appendix to "Ward's Lives of the professors of Gresham college," from which

this account is extracted, there are inserted three Latin lectures of his, read at Gresham in 1675, upon the origin of the art of medicine, and the history of its invention. [1]

MAPLETOFT (ROBERT), an English divine, was born at North Thoresby in the county of Lincoln, in the beginning of 1610, of which place his father, Henry Mapletoft, was many years rector. He was educated at the free grammar school of Louth, and admitted of Queen's college in Cambridge. When he had taken the degree of B. A. he removed to Pembroke hall, and was there made fellow January 6, 1630; and in or about 1633 was appointed chaplain to bishop Wren. He was one of the university preachers in 1641, and was some time after one of the proctors of the university. In 1644 (being then bachelor in divinity) he was ejected from his fellowship for not taking the covenant. After this he retired, and lived privately among his friends, and particularly with sir Robert Shirley in Leicestershire, where he became acquainted with Dr. Sheldon, who became archbishop of Canterbury. He had afterwards a private congregation in Lincoln, where he used to officiate according to the Liturgy of the church of England: this had like to have produced him much trouble; but it being found that he had refused a considerable sum of money offered him by his congregation, he escaped prosecution. On the restoration he returned to Cambridge, and was re-instated in his fellowship, and was presented by the Crown, August 1, 1660, on the death of Dr. Newell, to the prebend of Clifton in Lincoln cathedral, to which he was installed August 23, 1660: and then resigning it, he was also on the same day installed to the sub-deanery of the same church, which he resigned in 1671; and about the same time he became rector of Clayworth in Nottinghamshire, which living he afterwards exchanged for the vicarage of Soham, in Cambridgeshire. In 1661 he resigned his fellowship, and about that time was invited by archbishop Sheldon to be chaplain to the duchess of York, then supposed to be inclining to popery, and in want of a person of Dr. Mapletoft's primitive stamp to keep her steady to her religion; but he could not be prevailed upon to accept the appointment. In 1664 he was elected master of Pembroke hall, and became doctor in divinity, and was by the king, August 7, 1667, promoted to the deanery

[1] Ward's Gresham Professors.—Biog. Brit. Supplement, vol. VII.

of Ely. He served the office of vice-chancellor of the university of Cambridge in 1671, and died at Pembroke hall, August 20, 1677. His remains, according to his own desire, were deposited in a vault in the chapel of that college, near the body of bishop Wren, the founder of it, his honoured friend and patron, without any memorial.

Dr. Mapletoft lived very hospitably at Ely, and wherever he resided, and was esteemed for the many pious and charitable acts in his life-time; and, at his death, after many gifts, legacies, and charitable donations, he bequeathed to the university 100*l.* towards purchasing Golius's library of Oriental books for the university library; and in case that design was not executed, then to some permanent university use, at the discretion of the vice-chancellor and the two professors of divinity; 100*l.* to poor widows, chiefly clergymen's. His benefactions to the church of Ely were, to the dean and chapter for ever, all his close called hundred acres in the Wash in the town of Coveney, for the increase of the singing men's stipends, and on condition that they should frequent early prayers in the cathedral. He also bequeathed to the same church his library of books, and 100*l.* toward fitting up a place to receive them, and furnishing it with more books; to each of the prebendaries a ring of 20*s.* to each minor canon and schoolmaster 20*s.* to each singing-man and verger 10*s.* and to the choristers 5*s.* each.

In a codicil to his last will, signed 17th day of August, 1677, he gives to the use of the town of North Thoresby, in the county of Lincoln, his two cottages and one messuage, with all his lands in the same town and fields of the same for ever, to be settled upon trustees, for and towards the maintenance of one fit person to teach the scholars there to read, to learn them their catechism, and instruct them in it, to write, to cast accounts, and to teach them their accidence, and to make them fit for the grammar school, according to the rules and orders which he or his executors should prescribe; and also gives all those his lands, meadow, and pasture in Saltfleetby to the use of the town of Louth for ever, for and towards the maintenance of one fit person to teach the children there in like manner as in his gift to North Thoresby, per omnia. He gives likewise to the master, fellows, and scholars of Pembroke Hall, lands in Coveney for ever, on condition that they pay yearly for ever to two poor scholars to be called his exhi-

bitioners, 4*l.* each, and that they lay out yearly 40*s.* in good books for the library of the said college.[1]

MARACCI (LOUIS), a learned author, born at Lucca in 1612, became a member of the congregation of regular clerks, "de la Mère de Dieu." He obtained a name in the literary world by an edition of the Koran, published at Padua in 1698, in 2 vols. folio, and entitled "Alcorani Textus universus, Arabicè et Latinè," to which he subjoined notes, with a refutation, and a life of Mahomet. The argumentative part, however, is not always solid; the critics in Arabic have found several faults in the printing of that language; and the editor appears to be more versed in the Mussulman authors than in philosophy or theology. Maracci had a large share in the edition of the Arabic Bible printed at Rome in 1671, in 3 vols. folio; and was certainly very successful as a professor of Arabic, in the college della Sapienza. Innocent XI. respected his virtues and knowledge, chose him for his confessor, and would have raised him to the purple, had not his great modesty declined that honour. He died in 1700. Niceron recounts a long list of his works.[2]

MARALDI (JAMES PHILIP), a learned astronomer and mathematician, was born in 1665 at Perinaldo in the county of Nice, a place already honoured by the birth of his maternal uncle, the celebrated Cassini. Having made a considerable progress in mathematics, at the age of twenty-two his uncle, who had been a long time settled in France, invited him there, that he might himself cultivate the promising genius of his nephew. Maraldi no sooner applied himself to the contemplation of the heavens, than he conceived the design of forming a catalogue of the fixed stars, the foundation of the whole astronomical edifice. In consequence of this design, he applied himself to observe them with the most constant attention; and he became by this means so intimate with them, that on being shown any one of them, however small, he could immediately tell what constellation it belonged to, and its place in that constellation. He has been known to discover those small comets, which astronomers often take for the stars of the constellation in which they are seen, for want of knowing precisely what stars the constellation consists

[1] Ward's Gresham Professors;—but chiefly his life in the Gent. Mag. vol. LXXVII.

[2] Niceron, vol. XLI.—Dict. Hist.

of, when others, on the spot, and with eyes directed equally to the same part of the heavens, could not for a long time see any thing of them.

In 1700 he was employed under Cassini in prolonging the French meridian to the northern extremity of France, and had no small share in completing it. He next set out for Italy, where Clement the XIth invited him to assist at the assemblies of the congregation then sitting in Rome to reform the calendar. Bianchini also availed himself of his assistance to construct the great meridian of the Carthusian church in that city. In 1718 Maraldi, with three other academicians, prolonged the French meridian to the southern extremity of that country. He was admitted a member of the academy of sciences of Paris in 1699, in the department of astronomy, and communicated a great multitude of papers, which are printed in their memoirs, in almost every year from 1699 to 1729, and usually several papers in each of the years; for he was indefatigable in his observation of every thing that was curious and useful in the motions and phenomena of the heavenly bodies. As to the catalogue of the fixed stars, it was not quite completed: just as he had placed a mural quadrant on the terras of the observatory, to observe some stars towards the north and the zenith, he fell sick, and died the 1st of December 1729.[1]

MARANA (JOHN PAUL), the author of the Turkish Spy, a book cried up far beyond its merits, for a long time, both in France and England, was born about 1642, at or near Genoa. When he was only twenty-seven or twenty-eight, he was involved in the conspiracy of Raphaël de la Torre, who was desirous to give up Genoa to the duke of Savoy. After being imprisoned four years, he retired to Monaco, where he wrote the history of that plot, printed at Lyons, in 1682, in Italian. It contains some curious particulars.

Marana, who had always wished to visit Paris, in 1682 went to settle there; and his merit being distinguished, he found patronage from several people of consequence. He there wrote his "Turkish Spy," in 6 vols. duodecimo, to which a seventh was added in 1742, when the last edition appeared. Though the style of this work was neither

[1] Hutton's Dict.—Martin's Biog. Philos.—Fabroni Vitæ Italorum, vol. VIII. —Moreri.

precise, correct, nor elegant, it was greatly relished by the public. The author had the art to interest curiosity by an amusing mixture of adventures, half true and half fictitious, but all received at the time as authentic, by persons of confined information. Few supposed the author to be a real Turk, but credit was given to the unknown European, who, under a slight fiction, thus delivered opinions and anecdotes, which it might not have been safe to publish in a more open manner. The first three volumes were most approved; the next three, which are in reality much inferior, were received with a proportionable degree of attention. The whole are now the amusement of few except very idle readers. Many other spies of a similar kind have been formed upon this plan. Marana lived at Paris, rather in a retired manner, which suited his taste, to 1689, when the desire of solitude led him to retire into Italy, where he died in 1693.[1]

MARAT (JOHN-PAUL), a prominent actor in the French revolution, was born of protestant parents, in Neufchatel, in 1744. In early life he went to Paris to study physic, and appears to have made very great proficiency in it; but probably from not having patience to pursue the profession in a regular course, he became an empyric, selling his medicines at an éxtravagant price. On the breaking out of the revolution, he took the lead among the most violent and savage of all the factions that disgraced the capital; and had endeavoured to preach murder and robbery long before it appeared probable that such crimes could have been practised with impunity. His first publication was a periodical paper, entitled the "Publiciste Parisien," in which he, without scruple, and without any regard to decency and truth, attacked Neckar, and other men eminent for their integrity and public talents. His next paper was entitled "The Friend of the People," in which he more openly excited the troops to use their arms against their generals, the poor to plunder the rich, and the people at large to rise against the king. After the deposition of Louis XVI. he was named a deputy of the department of Paris to the convention, in which assembly he appeared armed with pistols. In April 1793, he publicly denounced the leaders of the Brissotine party, accusing them of treason against the state: he was supported by

[1] Moreri.—Dict. Hist.

Robespierre; a violent tumult ensued, but Marat and his friends were subdued, and himself impeached and prosecuted; in a few days, being brought to trial, he was acquitted. The triumph of his party was now unbounded, and they soon gained such an ascendancy over their enemies, that they murdered or banished all that attempted to obstruct the progress of their nefarious projects; till at length their leader Marat fell a victim to the enthusiastic rage of a female, Charlotte Cordé, who had travelled from Caen, in Normandy, with a determination of rescuing, as she hoped, her country from the hands of barbarians, by the assassination of one of the chief among them. He died unpitied by every human being who was not of the atrocious faction which he led, having, for some weeks, acted the most savage parts, and been the means of involving many of the most virtuous characters in France in almost indiscriminate slaughter. Previously to joining in revolutionary politics, he was known as an author, and published a work "On Man, or Principles of the reciprocal Influence of the Soul and Body," in two volumes, 12mo: also some tracts on Electricity and Light, in which he attacked the Newtonian System. These works had been forgot long before he began to make a figure in the political world; but it is remarkable that his death occasioned a fresh demand for them. They are now, however, again sunk into oblivion, and his name is never mentioned but with contempt and horror.[1]

MARATTI (CARLO), one of the most admired painters of the Italian school, was born in 1625, at Camerino in the march of Ancona. When quite a child he is said to have pressed out the juices of flowers, which he used for colours in drawing on the walls of his father's house. This propensity most probably induced his parents to send him to Rome at eleven years old; where, by his manner of copying the designs of Raphael in the Vatican, he obtained the favour of Andrea Sacchi, and became his pupil. From the grace and beauty of his ideas he was generally employed in painting Madonnas and female saints; on which account he was, by Salvator Rosa, satirically called *Carluccio della Madonna*. He was far from being ashamed of this name, and in the inscription placed by himself on his monument (nine years before his death), he calls it

[1] Biog. Moderne.—Dict. Hist.—Rees's Cyclopædia.

gloriosum cognomen, and professes his particular devotion to the Virgin Mary. The pope, Clement XI. gave him a pension, and the title of *Cavaliero di Cristo*; and he was appointed painter in ordinary to Louis XIV. He died at Rome, loaded with honours, in 1713, at the advanced age of eighty-eight. Extreme modesty and gentleness were the characteristics of his disposition; and his admiration of the great models he had studied was such, that not content with having contributed to preserve the works of Raphael and the Caraccis in the Farnese gallery, he erected monuments to them in the Pantheon, at his own expence. Several plates are extant, etched by him in aquafortis, in which he has displayed abundant taste and genius.

Of this artist Mr. Fuseli says, that although "he enjoyed in his life the reputation of one of the first painters of Europe, his talent seldom rose above mediocrity; he delighted in easel pictures or altar-pieces, though not unacquainted with fresco. He is celebrated for the lovely, modest, and yet dignified air of his Madonnas, the grace of his angels, the devout character of his saints, and their festive dresses. His best pictures are in the style of Sacchi: those of his second manner are more elaborate, more anxiously studied, but, with less freedom, have less grandeur. The masses of his draperies are too much intersected, shew the naked too little, and sometimes make his figures appear too heavy or too short. He certainly aimed at fixing his principal light to the most important spot of his picture; but, being unacquainted with the nature and the gradations of shade, involved its general tone in a certain mistiness, which was carried to excess by his pupils, and became a characteristic mark of his school. He studied in his youth the style and works of Raphael with the most sedulous attention, and strove to imitate him at every period of his practice; but it does not appear that he ever discriminated his principles of design or composition, notwithstanding the subsequent minute and laborious employment of restoring his frescoes.

"The churches and palaces of Rome, filled with the pictures of Maratti, bear witness of his popularity; but, perhaps, no work of his can impress us with a more advantageous opinion of his powers, than the Bathsheba viewed by David; a work, of which it is easier to feel than to describe the charms, which has no rival, and seems to preclude all hope of equal success in any future repetition

of the subject." Maratti had a daughter, Maria Maratti, whom he instructed himself in the art; her portrait, executed by herself, in a painting attitude, is in the gallery Corsini at Rome.[1]

MARCA (PETER DE), one of the greatest ornaments of the Gallican church, but a man of great inconsistency of character, was born in 1594, at Gant, in Bearn, of a very ancient family in that principality. He went through his course of philosophy among the Jesuits, and then studied the law for three years; after which he was received a counsellor in 1615, in the supreme council at Pau. In 1621 he was made president of the parliament of Bearn; and going to Paris in 1639, about the affairs of his province, was made a counsellor of state. In 1640 he published "The History of Bearn," which confirmed the good opinion that was conceived of his knowledge and parts. He was thought, therefore, a very proper person to undertake a delicate and important subject, which offered itself about that time. The court of France was then at variance with the court of Rome, and the book which Peter de Puy published, concerning the liberties of the Gallican church, greatly alarmed the partisans of the court of Rome; some of whom endeavoured to persuade the world that they were the preliminaries of a schism contrived by cardinal Richelieu; as if his eminency had it in his head to erect a patriarchate in that kingdom, in order to render the Gallican church independent of the pope. A French divine, M. Hersent (see HERSENT), who took the name of Optatus Gallus, addressed a book to the clergy upon the subject; and insinuated that the cardinal had brought over to his party a great personage, who was ready to defend this conduct of the cardinal; and this great personage was Peter de Marca. But an insinuation of this nature tending to make the cardinal odious, as it occasioned a rumour that he aspired to the patriarchate, the king laid his commands on de Marca to refute Hersent's work, and at the same time to preserve the liberties of the Gallican church on the one hand, and to make it appear on the other that those liberties did not in the least diminish the reverence due to the holy see. He accepted of this commission, and executed it by his book "De Concordia sacerdotii & imperii,

[1] Argenville, vol. I.—Pilkington by Fuseli.—Sir J. Reynolds's Works; see Index.

sive, de libertatibus ecclesiæ Gallicæ," which he published in 1641. He declared in his preface, that he did not enter upon the discussion of right, but confined himself to the settling of facts: that is, he only attempted to shew what deference the Western churches had always paid to the bishop of Rome on the one side; and on the other, what rights and privileges the Gallican church had always possessed. But though he had collected an infinite number of testimonies in favour of the pope's power, the work was of too liberal a cast not to give offence: perhaps even the very attempt to throw the subject open to discussion was not very agreeable; and accordingly, the court of Rome made a great many difficulties in dispatching the bulls which were demanded in favour of de Marca, who had, in the end of 1641, been presented to the bishopric of Conserans. That court gave him to understand that it was necessary he should soften some things he had advanced; and caused his book to pass a very strict examination. After the death of Urban VIII. cardinal Bichi warmly solicited Innocent X. to grant the bulls in favour of the bishop of Conserans; but the assessor of the holy office recalled the remembrance of the complaints which had been made against his book "De Concordia," which occasioned this pope to order the examination of it anew. De Marca, despairing of success unless he gave satisfaction to the court of Rome, published a book in 1646, in which he explained the design of his "De Concordia," &c. submitted himself to the censure of the apostolic see, and shewed that kings were not the authors, but the guardians of the canon laws. "I own," says he, "that I favoured the side of my prince too much, and acted the part of a president rather than that of a bishop I renounce my errors, and promise for the future to be a strenuous advocate for the authority of the holy see." Accordingly, in 1647, he wrote a book entitled "De singulari primatu Petri," in which he proved that St. Peter was the only head of the church; and this he sent to the pope, who was so pleased with it, that he immediately granted his bulls, and he was made bishop of Conserans in 1648. This conduct of de Marca has been noticed by lord Bolingbroke, in his posthumous works, with becoming indignation. He calls him "a time-serving priest, interested, and a great flatterer, if ever there was one;" and adds, that, "when he could not get his bulls dispatched, he made no scruple to explain away

all that he had said in favour of the state, and to limit the papal power."

In 1644, de Marca was sent into Catalonia, to perform the office of visitor-general, and counsellor of the viceroy, which he executed to the year 1651, and so gained the affections of the Catalonians, that in 1647, when he was dangerously ill, they put up public prayers, and vows for his recovery. The city of Barcelona, in particular, made a vow to our lady of Montserrat, and sent thither in their name twelve capuchins and twelve nuns, who performed their journey with their hair hanging loose, and bare-footed. De Marca was persuaded, or rather seemed to be persuaded, that his recovery was entirely owing to so many vows and prayers; and would not leave Catalonia without going to pay his devotions at Montserrat, in the beginning of 1651, and there wrote a small treatise, "De origine & progressu cultûs beatæ Mariæ Virginis in Monteserato," which he left in the archives of the monastery; so little did he really possess of that liberality and firmness of mind which is above vulgar prejudice and superstition. In August of the same year, he went to take possession of his bishopric; and the year after was nominated to the archbishopric of Toulouse, but did not take possession till 1655. In 1656 he assisted at the general assembly of the French clergy, and appeared in opposition to the Jansenists, that he might wipe off all suspicion of his not being an adherent of the court of Rome, for he knew that his being suspected of Jansenism had for a long time retarded the bull which was necessary to establish him in the archbishopric of Toulouse. He was made a minister of state in 1658, and went to Toulouse in 1659. In the following year he went to Roussillon, there to determine the marches with the commissaries of the king of Spain. In these conferences he had occasion to display his learning, as they involved points of criticism respecting the language of Pomponius Mela and Strabo. It was said in the Pyrenean treaty, that the limits of France and Spain were the same with those which anciently separated the Gauls from Spain. This obliged them to examine whereabouts, according to the ancient geographers, the Gauls terminated here; and de Marca's knowledge was of great use at this juncture. He took a journey to Paris the same year, and obtained the appointment of archbishop of Paris; but died there June 29, 1662, the very day that the bulls for his promo-

tion arrived. His sudden death, at this time, occasioned the following jocular epitaph:

"Ci git monseigneur de Marca,
Que le Roi sagement marqua,
Pour le prelat de son eglise;
Mais la mort qui le remarqua,
Et qui se plait à la surprise,
Tout aussitôt le demarqua."

He left the care of his manuscripts to Mr. Baluze, who had lived with him ever since June, 1656, and who has written his life, whence this account is taken. Baluze also published an edition of his work "De Concordia," in 1704, as originally written. The only other works he wrote of any note are his "Histoire de Bearn," Paris, 1640, fol. and his "Marca Hispanica, sive Limes Hispanicus," Paris, 1688, fol. edited by Baluze. Le Clerc very justly thinks Baluze's account of De Marca, a panegyric or an apology rather than a life. The most favourable trait in De Marca's character was his ambition to rise by learning, which certainly first brought him into notice. He is said to have renounced all the pleasures of youth, while he was at school, for the love of books; and to have foretold to his school-fellows, who spent their time in vain amusements, the difference which would one day appear between their glory and his. It was at Toulouse that he laid the groundwork of his great learning; and he did not neglect to make himself a complete master of the Greek tongue, which greatly distinguished him from other learned men. He was early married to a young lady of the ancient family of the viscounts of Lavedan, who bore him several children; but she dying in 1632, he went into orders.[1]

MARC-ANTONIO. See RAIMONDI.

MARCELLINUS. See AMMIANUS.

MARCELLO (BENEDETTO), a nobleman celebrated for musical knowledge, was born July 24, 1680, at Venice, and was the descendant of one of the most illustrious families of that republic. He had cultivated music so seriously and successfully under the guidance of the celebrated Gasparini, that no contemporary professor was more reverenced for musical science, or half so much praised for his abilities as a composer, as Marcello; and besides his musical productions, consisting of psalms, operas, madri-

[1] Dupin.—Gen. Dict.—Niceron, vol. XII.—Perrault's Les Hommes Illustres.

gals, songs, and cantatas, he was frequently his own poet, and sometimes assumed the character of lyric bard for other musicians. It is probable that Marcello had received some disgust in his early attempts at dramatic music; for, in 1720, he published a furious satire upon composers, singing-masters, and singers in general, under the title of "Teatro alla Moda," or "An easy and certain Method of composing and performing Italian Operas in the modern manner." But his great musical work, to which the late Mr. Avison's encomiums and Mr. Garth's publication to English words, have given celebrity in our own country, was first printed at Venice, in 8 vols. folio, under the following title: "Estro poetico-armonico, Parafrasi sopra i primi 50 Salmi, Poesia di Girolamo Ascanio Giustiniani, Musica di Benedetto Marcello, Patrizj Veneti, 1724 and 1725." Dr. Burney, after a careful examination of this elaborate work, is of opinion, that though it has considerable merit, the author has been over-praised; as the subjects of many of his fugues and airs are not only common and old-fashioned at present, but were far from new at the time these psalms were composed. But, adds Dr. Burney, Marcello was a Venetian nobleman, as Venosa was a Neapolitan prince; both did honour to music by cultivating it; and both expected and received a greater return in fame than the legal interest of the art would allow. Marcello died at Brescia, June 25, 1739, or, according to our principal authority, in 1741. He was author of a drama called "Arato in Sparta," which was set by Ruggieri, and performed at Venice in 1704; and in 1710 he produced both the words and the music of an oratorio called "Giuditta." He set the "Psyche" of Cassini about the same time; and in 1718 he published "Sonnets" of his own writing, without music.[1]

MARCHAND (Prosper), an author to whom the curious in literary history are greatly indebted, was probably a native of Paris, and born towards the conclusion of the seventeenth century. He was bred up as a bookseller in that city, a business which always requires some knowledge of books, but which he carried to an extent very unusual, and for forty years employed almost the whole of his time in inspecting the works of eminent authors, inquiring into their history, their editions, differences, and every species

[1] By Dr. Burney in Hist. of Music—and Rees's Cyclopædia.—Dict. Hist.

of information which forms the accurate bibliographer. During the time that Mr. Bernard published the "Nouvelles de la Republiques des Lettres," Marchand was his constant correspondent, and contributed all the literary anecdotes from Paris, which appeared in that journal. Being, however, a conscientious protestant, and suspecting that in consequence of the repeal of the edict of Nantz, he might be interrupted in the exercise of his religion, he went to reside in Holland, and carried on the bookselling trade there for some time, until meeting with some lack of honesty among his brethren (*peu de bonne-foi qu'il avoit trouvé*), he relinquished business, and devoted his time entirely to literary history and biography. In both his knowledge was so conspicuous, that the booksellers were always happy to avail themselves of his opinion respecting intended publications, and more happy when they could engage his assistance as an editor. In the latter character, we find that he superintended an edition, 1. of Bayle's "Dictionary," and "Letters," both which he illustrated with notes. 2. "Satyre Menippée," Ratisbonne (Brussels), 1714, 3 vols. 8vo. 3. "Cymbalum mundi," by Bonaventure de Perrieres, Amst 1732, 12mo. 4. Fenelon's "Direction pour la conscience d'un roi," Hague, 1747, 8vo and 12mo. 5. The abbé Brenner's "Histoire des Revolutions de Hongrie," ibid. 1739, 2 vols. 4to, and 6 vols. 12mo. 6. "Lettres, Memoires, et Negociations du comte d'Estrades," London (Hague), 1743, 9 vols. 12mo. 7. "Histoire de Fenelon," Hague, 1747, 12mo. 8. "Oeuvres de Brantome," ibid. 1740, 15 vols. 12mo. 9. "Oeuvres de Villon," ibid. 1742, 8vo, &c. &c.

Marchand was also one of the principal writers in the "Journal Litteraire," which was reckoned one of the best of the kind, and he contributed occasionally to other periodical works. He maintained at the same time a regular and extensive correspondence with the most learned men in different parts of Europe; to whom he communicated, and from whom he received communications, and often had it in his power to assist them from the stores of his own curious and well-chosen library.

Besides the "Anti-Cotton, ou Refutation de la lettre declaratoire du P. Cotton, avec un dissertation," printed at the Hague in 1738, at the end of the history of Don Inigo de Guipuscoa, and the "Chef-d'oeuvre d'un inconnu," often reprinted, he published in 1740 "Histoire de l'Im-

primerie," Hague, 4to, a work of great research, and often consulted by typographical antiquaries, but deficient in perspicuity of arrangement. A valuable supplement to it was published by Mercier, the abbé of St. Leger, 1775, 2 vols. 4to, which French bibliographers say is better executed than Marchand's work, and certainly is more correct. But the work which best preserves the name of Marchand, was one to which we have taken many opportunities to own our obligations, his "Dictionnaire Historique, ou Memoires Critiques et Litteraires, concernant la vie et les ouvrages de divers personnages distingués, particulierement dans la republique des lettres," 1758—9, 2 vols. folio. This has been by his editor and others called a Supplement to Bayle; but, although Marchand has touched upon a few of the authors in Bayle's series, and has made useful corrections and valuable additions to them, yet in general the materials are entirely his own, and the information of his own discovering. The articles are partly biographical, and partly historical; but his main object being the history of books, he sometimes enlarges to a degree of minuteness, which bibliographers only can pardon, and it must be owned sometimes brings forward inquiries into the history of authors and works which his utmost care can scarcely rescue from the oblivion in which he found them. With this objection, which by no means affects the totality of the work, we know few volumes that afford more satisfaction or information on the subjects introduced. His accuracy is in general precise, but there are many errors of the press, and the work laboured under the disadvantage of not being handed to the press by the author. He often intended this, and as often deferred it, because his materials increased so that he never could say when his design was accomplished; and at length, when he had nearly overcome all his scruples, and was about to print, a stroke of palsy deprived him of the use of his right hand, and unfitted him for every business but that of preparing to die, and the settlement of his affairs. This last took up little time. He was a man of frugal habits, content with the decent necessaries of life, and laid out what remained of his money in books. The items of his will, therefore, were few, but liberal. He left his personal property to a society established at the Hague for the education of the poor; and his library and MSS. to the university of Leyden. He died, at an advanced age, June 14, 1756.

His "Dictionnaire" he consigned to the care of a friend, who has given us only the initials of his name (J. N. S. A.) to whom he likewise intrusted a new edition of his "History of Printing," which has never appeared. This friend undertook to publish the Dictionary with the greater alacrity, as Marchand assured him that the manuscript was ready. Ready it certainly was, but in such a state as frightened the editor, being all written upon little pieces of paper of different sizes, some not bigger than one's thumb-nail, and written in a character so exceeding small, that it was not legible to the naked eye. The editor, therefore, said perhaps truly, that this was the first book ever printed by the help of a microscope. These circumstances, however, may afford a sufficient apology for the errors of the press, already noticed; and the editor certainly deserves praise for having so well accomplished his undertaking amidst so many difficulties.[1]

MARCHE (OLIVER DE LA), a French courtier and author, of the fifteenth century, was the son of a Burgundian gentleman. He was first page, and afterwards gentleman to Philip the Good, duke of Burgundy, who so highly esteemed his fidelity, that he refused to give him up at the demand of Louis XI. La Marche served afterwards with zeal under Charles the Rash, who was slain at the battle of Nancy, in 1477. After this, he had the office of grand maitre d'hotel to Maximilian of Austria, who had married the heiress of Burgundy; and, maintaining the same post under the archduke Philip, was sent on an embassy to France after the death of Louis XI. He died at Brussels Feb. 1, 1501. His works are, 1. "Memoirs, or Chronicles," printed at Lyons in 1562, and at Brussels in 1616, 4to. They are reckoned inferior to the Memoirs of Comines, as to their style, but perhaps superior as to their sincerity. The author relates several curious anecdotes in a manner which, though flat, is rendered pleasing by its frankness. 2. "A Treatise on Duels," &c. 8vo. 3. "Triomphe des Dames d'Honneur," 1520, 8vo; the Triumph of virtuous Women. This is a work of dull and trivial morality, full of quaint allusions and metaphors. Several other performances are said to be extant in print, and in manuscript, but from the account given of them there is

[1] Preface to the Dictionnaire.—Dict. Hist.

little motive for making them the object of any further inquiry.[1]

MARCHETTI (ALEXANDER), a physician, mathematician, and poet of Pisa, was born at Pontormo, between Pisa and Florence, March 17, 1633. His talents were early developed, and he became the pupil and intimate friend of the learned Borelli, whom he succeeded in 1679, as professor of mathematics at Pisa. He was a man above prejudices, free to declare his sentiments, preferring experiment to authority, and reason to Aristotle. He produced several excellent disciples, and died at Pontormo, Sept. 6, 1714, aged eighty-one. There are extant by him, 1. "Poems," 1704, in 4to. 2. Several treatises on philosophical subjects, among which that on the resistance of fluids, is particularly valued, 1669, 4to. After his death appeared, 3. A translation of Lucretius, in Italian verse, much esteemed for its fidelity, ease, and harmony; yet, says Baretti, "the versification, in my opinion, is but indifferent." It was not allowed to be published in Italy, but was published in London, 1717, in 4to, by Paulo Rolli, the translator of Milton into blank verse. 4. His free translation of Anacreon is less esteemed; it was published at Venice in 1736. There is an edition of his poems, printed at Venice in 1755, 4to, to which his life is prefixed.[2]

MARCHETTI, or MARCHETTIS (PETER DE), a physician, was professor of anatomy at Padua, where he was born, and where he continued to teach that art from 1652 until 1669, when he was allowed to resign his chair to his son Anthony. In 1661, he also obtained the appointment to the first professorship of surgery, which he held along with that of anatomy. His merit in both procured him the honour of knighthood of the order of St. Mark. At the age of eighty years, he retired altogether from the university; and, after having enjoyed a short period of repose, he died in April 1673. He left the following works: "Anatomia," Venice; 1654, 4to. "Sylloge Observationum Medico-chirurgicarum rariorum," Padua, 1664, several times reprinted, and translated into German. It contained fifty-three cases of some interest, and three tracts on ulcers, on fistulæ of the urethra, and on spina ventosa.

[1] Gen. Dict.—Moreri—Buliart's Academie des Sciences.—Du Verdier, vol. III.

[2] Fabroni Vitæ Italorum, vol. II.—Niceron, vol. VI.—Eloy Dict. Hist. de la Medicine.

His two sons, DOMINIC and ANTHONY DE MARCHETTI, were likewise both professors in their native university of Padua. The former was author of a good compendium of anatomy, according to the judgment of Haller, which passed through several editions, under the title of "Anatomia, cui Responsiones ad Riolanum, Anatomicum Parisiensem, in ipsius animadversionibus contra Veslingium, additæ sunt," Padua, 1652, &c.[1]

MARCHMONT (HUGH HUME, CAMPBELL, THIRD EARL OF), a nobleman of great learning and accomplishments, was born in 1708. He was the third in succession to, and the last inheritor of, that title; there being no male descendants of his grandfather, sir Patrick Hume, the first earl, and his lordship having survived his only son, Alexander lord Polwarth, who had been created an English peer, but died without issue of his marriage with the lady Isabella Grey, daughter of the earl of Hardwicke, and heiress of the last duke of Kent; a peeress in her own right, under a limitation by Charles II. of the barony of Lucas of Crudwell.

Sir Patrick Hume, the first earl, was raised to the peerage by king William III, for having taken a very leading and active part to counteract the arbitrary proceedings of Charles II.; and afterwards the more dangerous measures of James II. which threatened the annihilation of the liberties of the country, as well as the complete subversion of its religion; for which attempts he was long imprisoned in the former reign; and persecuted with a most unrelenting spirit in the latter, for having joined in the unsuccessful attempt of the earl of Argyle in 1685. King William's private regard for sir Patrick was marked by his majesty's granting an addition to his arms of an orange, ensigned with an imperial crown; and by giving him an original portrait of himself.

Concerning the danger to which sir Patrick was exposed in the last of the two reigns above-mentioned, we have the following very interesting narrative in a work recently published*, for extracting which it is needless to make any apology.

When a near relation, very dear to sir Patrick, was again imprisoned, he thought it adviseable to keep himself con-

* Mr. Rose's Observations on Mr. Fox's Historical Work, Appendix No. I. p. 4.

[1] Eloy Dict. Hist. de la Medicine.—Haller.—Rees's Cyclopædia.

cealed. The following account of his concealment is taken from the MS. preserved in the family by his grand-daughter. —" After persecution began afresh, and my grandfather Baillie again in prison, sir Patrick thought it necessary to keep concealed; and soon found he had too good reason for so doing, parties being continually sent out in search of him, and often to his own house, to the terror of all in it, though not from any fear for his safety, whom they imagined at a great distance from home, for no soul knew where he was but my grandmother, and my mother, except one man, a carpenter, called Jamie Winter, who used to work in the house, and lived a mile off, on whose fidelity they thought they could depend; and were not deceived. The frequent examinations and oaths put to servants in order to make discoveries were so strict, they durst not run the risk of trusting any of them. By the assistance of this man they got a bed and bed-clothes carried in the night to the burying-place, a vault under ground at Polwarth church, a mile from the house, where he was concealed a month; and had only for light an open slit at the one end, through which nobody could see what was below; she (his daughter) went every night by herself at midnight, to carry him victuals and drink, and staid with him as long as she could to get home before day. In all this time my grandfather shewed the same constant composure and cheerfulness of mind that he continued to possess to his death, which was at the age of eighty-four; all which good qualities she inherited from him in a high degree; often did they laugh heartily in that doleful habitation, at different accidents that happened. She at that time had a terror for a church-yard, especially in the dark, as it is not uncommon at her age, by idle nursery stories; but when engaged by concern for her father, she stumbled over the graves every night alone, without fear of any kind entering her thoughts, but for soldiers and parties in search of him, which the least noise or motion of a leaf put her in terror for. The minister's house was near the church; the first night she went, his dogs kept such a barking as put her in the utmost fear of a discovery; my grandmother sent for the minister next day, and upon pretence of a mad dog, got him to hang all his dogs. There was also difficulty of getting victuals to carry him without the servants suspecting; the only way it was done, was by stealing it off her plate at dinner into her lap; many a diverting story she has told about this,

and other things of a like nature. Her father liked sheep's head, and while the children were eating their broth, she had conveyed most of one into her lap; when her brother Sandy (the second lord Marchmont) had done, he looked up with astonishment, and said, "Mother, will ye look at Grizzel; while we have been eating our broth, she has eat up the whole sheep's head." This occasioned so much mirth among them, that her father at night was greatly entertained by it; and desired Sandy might have a share in the next. I need not multiply stories of this kind, of which I know many. His great comfort and constant entertainment (for he had no light to read by) was repeating Buchanan's Psalms, which he had by heart from beginning to end; and retained them to his dying-day; two years before he died, which was in 1724, I was witness to his desiring my mother to take up that work, which, amongst others, always lay upon his table, and bid her try if he had forgot his psalms, by naming any one she would have him repeat; and by casting her eye over it she would know if he was right, though she did not understand it; and he missed not a word in any place she named to him, and said they had been the great comfort of his life, by night and day, on all occasions. As the gloomy habitation my father was in, was not to be long endured but from necessity, they were contriving other places of safety for him; amongst others, particularly one under a bed which drew out, on a ground floor, in a room of which my mother kept the key; she and the same man worked in the night, making a hole in the earth after lifting the boards, which they did by scratching it up with their hands not to make any noise, till she left not a nail upon her fingers, she helping the man to carry the earth as they dug it, in a sheet, on his back, out at the window into the garden; he then made a box at his own house, large enough for her father to lie in, with bed and bed-clothes, and bored holes in the boards for air; when all this was finished, for it was long about, she thought herself the most secure happy creature alive. When it had stood the trial for a month of no water coming into it, which was feared from being so low, and every day examined by my mother, and the holes for air made clear, and kept clean-picked, her father ventured home, having that to trust to. After being at home a week or two, the bed daily examined as usual, one day in lifting the boards, the bed bounced to the top, the box being

full of water: in her life she was never so struck, and had near dropped down, it being at that time their only refuge; her father, with great composure, said to his wife and her, he saw they must tempt Providence no longer, and that it was now fit and necessary for him to go off, and leave them; in which he was confirmed by the carrier telling for news he had brought from Edinburgh, that the day before, Mr. Baillie of Jerviswoode had his life taken from him at the Cross, and that every body was sorry, though they durst not shew it; as all intercourse by letters was dangerous, it was the first notice they had of it; and the more shocking, that it was not expected. They immediately set about preparing for my grandfather's going away. My mother worked night and day in making some alterations in his clothes for disguise; they were then obliged to trust John Allen, their grieve, who fainted away when he was told his master was in the house, and that he was to set out with him on horseback before day, and pretend to the rest of the servants that he had orders to sell some horses at Morpeth fair. Accordingly, my grandfather getting out at a window in the stables, they set out in the dark; though with good reason it was a sorrowful parting, yet after he was fairly gone they rejoiced, and thought themselves happy that he was in a way of being safe, though they were deprived of him, and little knew what was to be either his fate or their own."

Sir Patrick having by such means eluded all the exertions of government to have him seized, after the failure of the duke of Argyle's attempt, escaped to France, and travelled through that country, as a physician, to Bourdeaux, from whence he embarked for Holland, where he attached himself to the prince of Orange, looking up to him, as many others both at home and in Holland did, as the best resource against the threatened destruction of every thing most dear to British subjects.

When his serene highness came over, and happily effected the bloodless revolution, sir Patrick Hume was one of those who accompanied him, and was by him created lord Polwarth of Polwarth, and afterwards earl of Marchmont. He was also made lord high chancellor of Scotland by king William; an office in that country, before the Union, of the highest rank, as it is here.

Alexander, the second earl, second son of the preceding, was ambassador to Denmark and Prussia in 1715;

in 1716 was appointed lord register of Scotland; and in 1721 was named first ambassador in the congress at Cambray *.

Hugh, of whom we now speak, the third earl, was the third son of the above-mentioned Alexander, and twin-brother † of Mr. Hume Campbell, who was in the first practice at the English bar, but retired from it on being appointed lord register of Scotland. The subject of our present article having finished his studies in the learned languages, in which at an early period of his life he was a most distinguished scholar, he was sent to Utrecht to complete his education. Here, under the instruction of one of the most eminent civilians of modern times, he succeeded in the attainment of a knowledge of the civil law to an extent seldom acquired, even by those who were to follow it as a profession; and at the same time became master of several modern languages, which he read and wrote with great facility.

These qualifications, with an unwearied industry to reach the bottom of every subject of discussion, and a habit of speaking, attracted great attention to him, very soon after his coming into parliament for the town of Berwick, in 1734. He was one of the most active members of the opposition of that period; and on the secession of Mr. Pulteney, afterwards earl of Bath, in 1739, he took the decided lead in it; but his career in the House of Commons was stopped by his succession to the peerage, on the death of his father, in 1740. On which occasion sir Robert Walpole said to an intimate and confidential friend, that an event had occurred which had rid him of the opponent by far the most troublesome to him in the House.

When the circumstances here alluded to are considered,

* In the Gent. Mag. for 1741 are some lines addressed by lord Chesterfield to the late earl of Marchmont on the death of his father the preceding year.

† The resemblance between these brothers was so strong that they were frequently mistaken for each other by intimate friends: a remarkable instance of this occurred when the chevalier Ramsay was soliciting subscriptions for his Travels of Cyrus; he had sent a certain number of proposals to both brothers to get off for him. Lord Marchmont disposed of all his very soon. Mr. Hume Campbell, in the midst of business, forgot those sent to him; and walking one day in the court of requests with a gentleman who was talking with him on a cause in which Mr. Hume Campbell was employed, the chevalier came to him with expressions of warm gratitude for his attention, in so immediately getting off his subscriptions; on which the gentleman who had been talking with him made apologies to him for having troubled him about his cause, assuring him that he took him for his brother, Mr. Hume Campbell.

it will not be thought surprising that the society of his lordship, and his correspondence, should have been sought by some of the most distinguished characters of the time: he lived in close intimacy with lord Cobham, who placed his bust among the worthies at Stowe; lord Cornbury, sir William Wyndham, lord Chesterfield, and Mr. Pope *; and notwithstanding an essential difference of opinion from lord Bolingbroke on some very important points, he was so attracted by his most extraordinary talents, as to form an intimate friendship with him, which continued to the death of the viscount, although with a short temporary interruption to it, owing to the part which lord Marchmont took in vindicating, rather or extenuating, the conduct of Pope, respecting the printing of lord Bolingbroke's "Patriot King." Of this affair we have taken some notice in our account of Mallet; and shall be able to throw additional light on it when we come to the article of Pope, from lord Marchmont's account, with which we have been favoured.

The points on which lord Marchmont and lord Bolingbroke differed, were occasionally the subject of conversation between them; respecting which there was certainly some change in the mind of lord Bolingbroke, towards the close of his life. This is proved beyond the possibility of contradiction by the author of a recent publication, of which we have already availed ourselves †. The evidence

* The earl was one of the executors of Pope, who left his MSS. to lord Bolingbrok, and lord Marchmont, and the survivor of them. The opinion Pope entertained of his lordship's merits may be judged of by the following lines in the inscription on his grotto at Twickenham:

"Approach: But awful! Lo! the Ægerian grot,
Where, nobly-pensive, St. John sate and thought:
Where British sighs from dying Wyndham stole,
And the bright flame was shot through Marchmont's soul.
Let such, such only, tread this sacred floor,
Who dare to love their country and be poor."

To lord Marchmont also he bequeathed the picture of lord Bolingbroke by Richardson, and his large paper edition of Thuanus. Among his lordship's papers found at his death, are a great number of Mr. Pope's letters, in many of which he expresses the highest esteem and regard for him. These are now in the possession of his lordship's sole executor, the right hon. George Rose.

† "Having" (says Mr. Rose, Introduction, p. xxxi, note C.) "been led by Mr. Fox's observation to mention this nobleman, I cannot resist expressing my deep regret, that some essays written by him in the latter end of his life are not to be found among his works: because they would have illustrated many interesting occurrences in his own time, and would have shown his mind in a different state from that to which it has been sometimes supposed to be subject. How it happened that they were not published by Mr. Mallet, it is not necessary to state here; they were certainly written; for in a letter to lord Marchmont from Argeville, August 8, 1740, (in my possession) on the occasion of the death

is clear as to the "Essays" having been written and addressed to lord Marchmont; and it is equally certain, they are not among the works of his lordship, as edited by Mr. Mallet, to whose care the whole was intrusted, in consequence of a decided influence he acquired over his lordship, not long previous to his death. How little either of fame or fortune accrued to Mallet from this advantage, we have already noticed in our account of him.

Lord Marchmont was also distinguished by Sarah duchess of Marlborough, in a very remarkable manner*, with whom he lived in the most friendly habits, and was appointed by her grace one of her executors, with a large legacy, and named in the succession to a part of her great estate, on failure of certain heirs of her body (excluding the duke of Marlborough) on whom she entailed the whole; the discharge of which trust fell principally on the earl.

After his lordship's accession to the peerage in 1740, he did not mix in public business till 1747, when he was appointed first lord commissioner of police in Scotland; and had no opportunity of rendering himself conspicuous in political life until 1750, when he was elected one of the sixteen peers, in the room of the earl of Crawford. From this time he took a very active share in most of the important debates that occurred, which led to his being appointed keeper of the great seal of Scotland in 1764 (on the death of the

of sir William Wyndham, lord Bolingbroke says, after mentioning some essays he was writing, 'This puts me in mind of some miscellaneous writings that I shall leave behind me, if I live a little longer and enjoy a little health; the principal parts of them will be historical; and *these* I intended to address to Wyndham; permit me to address *the whole* to you. I shall finish them up with more spirit, and with greater pleasure, when I think that if they carry to posterity any memorial of my weakness, as an actor or a writer, they will carry thither a character of me, that I prefer to both, the character of Wyndham's and Marchmont's friend.' His lordship certainly fulfilled his intentions, which is proved not only by what he said to lord Marchmont, but in a subsequent letter of October 1742 (also in my possession), he alludes to closer retirement in France, and says to the earl, 'it is there I propose to discharge my promise to your lordship, and to put together many memorials, anecdotes, and other miscellaneous pieces which I have in my power, or the materials of which are so; they shall be addressed to your lordship most certainly; the subject of a great part will probably carry the whole down to posterity; and there is nothing can flatter me more agreeably than to have future generations know, that I lived and died your lordship's friend.' In which letter, lord B. says he has sent one of these productions to Pope, 'that may not only stay, but stop his longing for the rest'."

* The duchess in her life-time gave the earl a remarkably fine portrait of herself, when in the prime of her beauty, by sir Godfrey Kneller, intended by her grace for the duke, her grandson, till she quarrelled with him decidedly, for his political conduct. Pope also gave lord Marchmont the original portrait of himself by Richardson.

duke of Athol), the office substituted for that of lord chancellor. The last political act of his life, was the vote he gave on Mr. Fox's India bill; on which occasion he was the first peer who went below the bar as a non-content.

In the new parliament which met in the spring of 1784, after the dissolution subsequent to the rejection of that famous measure, he was not included in the list of the sixteen representative peers of Scotland. He then sold his house in London, and retired to a small place in Hertfordshire, that had belonged to the father of the countess, where he continued to reside during the remainder of his life, never having quitted it for a single day. He read incessantly in the library which he built for the reception of his books from London, and for the most valuable of those from Marchmont house in Berwickshire, except during a few hours that he allotted for his daily exercise on horseback, and for making improvements that were constantly going on in his small domain near Hemel Hempstead. The visits he made were almost exclusively in a morning, and to his nearest neighbours only.

It may be truly said, that there have been few men in any age, who read more deeply than this distinguished nobleman. The notes he left behind him on almost every eminent author of antiquity, and on the most useful publications in modern times, afford an unequivocal proof of this. He was never himself an author; but it is to him the public are indebted for the publication of the records of parliament, from very nearly the earliest period of that assembly meeting, which have thrown most useful light on our constitutional history. The famous survey of all the counties in England made under the authority of William the Conqueror, called Domesday Book *, was printed at the same time. The earl died at his house in Hertfordshire, January 10, 1794.[1]

* This book, which is perhaps the oldest authentic record in Europe, is as perfectly legible now as it was in 1086, when it was written: it was in the custody of the chamberlains of the exchequer, till early in the last century, when, with a great variety of other records, it was (on the report of a Committee of the House of Lords) transferred to a separate custody.

The publishing these valuable muniments has been followed by a very extensive publication of the records of our courts of law, some as early as the reigns of king John and Henry the 3d, under the authority and direction of commissioners appointed by his Majesty for that purpose; for the execution of which trust, in a manner deserving the highest commendation, THE PRESENT SPEAKER of the House of Commons (the right honourable Charles Abbot) has a very large share of the merit; in truth, it has been executed, in a great degree, under his immediate inspection.

[1] From private communication, the source of which is perfectly authentic.

MARCILIUS (THEODORE), a learned German critic, was born at Arnheim, a town of Gueldres, in 1548. His father, who was a man of rank and learning, observing in him a more than ordinary inclination for books, took particular care of his education. He had him taught at home the elements of the Latin tongue, and then sent him to school at Deventer, where he learned the Greek under Noviomagus. Marcilius, having made a great progress in both languages, was removed thence to the university of Louvain, where he applied himself to philosophy and civil law; and, having finished his studies, went to Paris, and thence to Toulouse, where he taught polite literature many years. Returning to Paris, he taught rhetoric in 1578, in the college of Grassins, and afterwards read lectures in several other colleges successively. In 1602, he was made royal professor of the Latin tongue, and the belles lettres: and died March 15, 1617. Though he was not a critic of the first rank, yet he did not deserve the contemptuous treatment which Scaliger has given him. He published an edition in Greek and Latin of "Pythagoras's Golden Verses," at Paris, 1585, with commentaries, which John Albert Fabricius has called learned; and notes upon many of the ancient authors, Persius, Horace, Martial, Catullus, Suetonius, Aulus Gellius, &c. which are to be found in several editions of their works. He was also the author of some Latin works, as, "Historia Strenarum," 1596, 8vo; "Lusus de Nemine," &c. and some poems and orations.[1]

MARCION, a heretic, who lived in the second century of the church, was born at Sinope, a city of Paphlagonia, upon the Euxine sea, and had for his father the bishop of that city. Eusebius calls him ὁ ναύτης, the mariner; and Tertullian, more than once, Ponticus Nauclerus. Whether he acquired this name from having learned the art of sailing in his youth, or from being born in a sea-port town, ecclesiastical antiquity has not told us. At first he professed continency, and betook himself to an ascetic life; but, having so far forgotten himself as to debauch a young lady, he was excommunicated by his father, who was so rigid an observer of the discipline of the church, that he could never be induced, by all his prayers and vows of repentance, to re-admit him into the communion of the faithful. This exposed him so much to the scoffs and

[1] Niceron, vol. XXVII.—Moreri.—Dict. Hist.

insults of his countrymen, that he privily withdrew himself, and went to Rome, hoping to gain admittance there. But his case being known, he was again unsuccessful, which so irritated him, that he became a disciple of Cerdo, and espoused the opinions of that famous heretic. The most accurate chronologers have not agreed as to the precise time when Marcion went to Rome; but the learned Cave, after considering their reasons, determines it, and with the greatest appearance of probability, to the year 127; and supposes further, that he began to appear at the head of his sect, and to propagate his doctrines publicly, about the year 130. Indeed it could not well be later, because his opinions were dispersed far and wide in the reign of Adrian; and Clemens Alexandrinus, speaking of the heretics who lived under that emperor, mentions Basilides, Valentinus, and Marcion, who, he says, "conversed along with them, as a junior among seniors:" and Basilides died in the year 134.

The doctrines of this heretic were, many of them, the same with those which were afterwards adopted by Manes and his followers; that, for instance, of two co-eternal, and independent principles, one the author of all good, the other of all evil. In other to support and propagate this principle more successfully, he is said to have applied himself to the study of philosophy, that of the stoics especially. Marcion likewise taught, as Manes did after him, that the God of the Old Testament was the evil principle; that he was an imperious tyrannical being, who imposed the hardest laws upon the Jews, and injuriously restrained Adam from touching the best tree in Paradise; and that the serpent was a nobler being than he, for encouraging him to eat of its fruit: on which account, as Theodoret tells us upon his own knowledge, the Marcionites worshipped a brazen serpent, which they always kept shut up in an ark. He taught, that Christ came down from heaven to free us from the yoke, which this being had put upon us; that Christ, however, was not clothed with real flesh and blood, but only appeared to the senses to be so, and that his sufferings were nothing more than appearance; that when Christ descended into hell, and preached the Gospel there, he brought the followers of Cain, the inhabitants of Sodom, and other wicked people, who were converted from the error of their ways, back with him to heaven; but that he left Noah, Abraham, and the other

patriarchs, who would not listen to his preaching, but trusted too much to their own righteousness, fast bound in that horrible dungeon; that there would be no resurrection of the body, but only of the soul, &c. &c. He rejected the law and the prophets, as being written under the inspiration of the evil god. He rejected also four epistles of St. Paul, together with all the gospels, except that of St. Luke; out of which, and the rest of St. Paul's epistles, he composed, for the use of his followers, two books, which he persuaded them were of divine authority; calling one "Evangelium," and the other "Apostolicon." Such is the account given in Irenæus, in Tertullian's five books against Marcion, and in Epiphanius.

While Marcion was at Rome, he happened to meet Polycarp of Smyrna: and upon asking that bishop, "whether he acknowledged him for a brother?" "I acknowledge you," says Polycarp, "for the first-born of Satan." Tertullian relates that Marcion at length repented of all his errors, and would have testified his repentance in public, provided they would have admitted him again into the church. This was agreed to, upon condition that he would bring back all those whom he had seduced from it; which before he could effect, he died. The precise time of his death cannot be collected from antiquity, any more than that of his going to Rome. It is certain, that he lived after Antoninus Pius began to reign; for, although his heresy had spread a great way under Adrian, yet, by his extraordinary vigilance and activity, it spread much further under Antoninus Pius. His first apology for the Christians was presented to Antoninus Pius about the year 140; and Justin Martyr tells us there, in express terms, that "Marcion of Pontus was then living, and taught his disciples at Rome."[1]

MARCK, or MARCKIUS (JOHN DE), an eminent protestant divine, was born at Sneck in Friesland, in 1655, and became professor of divinity at Franeker, and professor of divinity and ecclesiastical history at Groningen, whence in 1689 he was removed to the same office at Leyden, and died there, Jan. 30, 1731. His first publication was an inaugural dissertation in 1676, "De augmento scientiæ theologicæ." He afterwards derived great reputation from his "Disputationes duodecim de Sibyllinis carminibus,"

[1] Cave, vol. I.—Mosheim and Milner's Ch. Hist.—Lardner.

Franeker, 1682, 8vo, written in opposition to the sentiments of Crasset. 2. "Compendium theologiæ," Amst. 1712, 4to. 3. "Exercitationes Biblicæ," published at different times, amounting to eight volumes. 4. "Exercitationes miscellaneæ." These turn on various disputed passages in the holy Scriptures, concerning which he combats the opinions of the Roman catholics, Socinians, &c. A selection from his works was published at Groningen in 1748, 2 vols. 4to. In the Museum library are two of his orations, one on the agreement between the old and new errors of popery, Groningen, 1683; the other on the reverence due to the sacred Scriptures, Leyden, 1689, both in 4to.[1]

MARE (NICOLAS DE LA), was a principal magistrate of the Châtelet under Louis XIV. who reposed great confidence in him, and gave him a considerable pension. He was employed in several important affairs, particularly during the scarcity of corn in 1693, 1700, 1709, and 1710. He received a free gift of 300,000 livres, arising from the ninth part of the increased prices of admission to the public amusements, exhibited at the Hotel Dieu in Paris; but this sum did not increase his fortune, for he liberally employed it all in the expences attendant on the gratuitous functions of his office, the commissions with which he was entrusted, and the completion of his great work. He died April 15, 1723, aged near 82. This worthy magistrate established his fame by a most laborious treatise on the police, in 3 vols. folio, to which another author, M. le Clerc du Brillet, has since added a fourth. They contain a history of the French police, the privileges of the magistrates, the laws on that subject, &c. The two first volumes had supplements, which, in the edition of 1722, were thrown into the body of the work. The third volume was printed in 1719, and the fourth in 1738, and not reprinted. There is a valuable plate of the water-conduits of Paris, which is wanting in some copies.[2]

MARE (PHILIBERT DE LA), was a counsellor in the parliament of Dijon, deeply versed in literature and history, and esteemed almost as elegant a writer in Latin as the president de Thou, whom he had made his model. He died May 16, 1687, after having published several works, of which the most known is, his "Commentarius de Bello

[1] Dict. Hist.—Saxii Onomast.

[2] Moreri.—Dict. Hist.

Burgundico." This makes a part of his "Historicorum Burgundiæ conspectus," published in 4to, in 1689. He wrote also "Huberti Langueti vita," published by J. P. Ludwig, at Halle, 1700, 12mo.[1]

MARECHAL (PETER SYLVANUS), a miscellaneous French writer, was born at Paris, Aug. 15, 1750, and was bred up to the bar, which he quitted for the more general pursuits of literature. He became librarian to the Mazarine college, and from time to time published a great many works, on various subjects of polite literature, criticism, manners, poetry, &c. most of which shew considerable genius and learning, and all were well received by the public. His very amiable private character appears to have procured him many friends and much respect, although his principles were not always sound, his person had little to recommend it, and an impediment in his speech rendered his conversation somewhat painful. He retired to the country about the close of his life, as he said, "that he might enjoy the sun more at his ease." He died at Montrouge, Jan. 18, 1805. His principal works are: 1. "De Bergeries," 1770, 12mo. 2. "Le Temple de Hymen," 1771, 12mo. 3. "Bibliotheque des Amans," 1777, 16mo. 4. "Tombeau de J. J. Rousseau," 1779, 8vo. 5. "Le Livre de tous les ages," 1779, 12mo. 6. "Fragmens d'un poeme moral sur Dieu, ou, Nouvelle Lucrece," 1781, a poem which the Dict. Hist. says is neither moral nor religious. 7. "L'age d'or," 1782, 12mo, an agreeable collection of anecdotes. 8. "Prophetie d'Arlamek," 12mo. 9. "Livre echappé au deluge," 1784, 12mo, a collection of psalms in the oriental style, of which the moral is pure; but we are told it afforded his enemies a pretence to get him dismissed from his office of librarian to the Mazarine college. 10. "Recueil des poetes moralistes Français," 1784, 2 vols. 18mo. 11. "Costumes civils actuels de tous les peuples," 1784, 4to. 12. "Tableau de la fable," 1787. 13. "Paris et la Province, ou Choix des plus beaux monumens d'architecture en France," 1787. 14. "Catechisme de curé Meslier," 1789, 8vo. 15. "Dictionnaire d'amour," 1789, 16mo. 16. "Le Pantheon, ou lés figures de la fable, avec leurs histoires," 1791, 8vo. 17. "Almanec des honnetes gens," 1788, a publication containing some impieties, for which he suffered imprisonment. 18.

[1] Moreri.—Dict. Hist.

"Decades du cultivateur," 2 vols. 18mo. 19. "Voyage de Pythagore," 1798, 16 vols. 8vo, in imitation of the Anacharsis of Barthelemi, but greatly inferior. 20. "Dictionnaire des athées," 1800. He was also the author of prefaces and introductions to various collections of engravings, as the history of Greece, 1795, 5 vols. 4to, the Florence Museum, 6 vols. 4to, &c.[1]

MARETS (JOHN DES), de Saint Sorlin, was a man of genius, and a favourite of cardinal Richelieu, who used to receive him at his retired hours, and unbend his mind by conversing with him upon gay and delicate subjects. On this account, and because he assisted the cardinal in the tragedies he composed, Bayle used to say, that "he possessed an employment of genius under his eminence;" which in French is a pun, as *genie* means *genius* and *engineership*. He was born at Paris in 1595. He has left us himself a picture of his morals, which is by no means advantageous; for he owns that, in order to triumph over the virtue of such women as objected to him the interest of their salvation, he made no scruple to lead them into atheistical principles. "I ought," says he, "to weep tears of blood, considering the bad use I have made of my address among the ladies; for I have used nothing but specious falsehoods, malicious subtleties, and infamous treacheries, endeavouring to ruin the souls of those I pretended to love. I studied artful speeches to shake, blind, and seduce them; and strove to persuade them, that vice was virtue, or at least a thing natural and indifferent." Marets at length became a visionary and fanatic; dealt in nothing but inward lights and revelations; and promised the king of France, upon the strength of some prophecies, whose meaning he tells us was imparted to him from above, that he should have the honour of overthrowing the Mahometan empire. "This valiant prince," says he, "shall destroy and expel from their dominions impiety and heresy, and reform the ecclesiastics, the courts of justice, and the finances. After this, in common agreement with the king of Spain, he shall summon together all the princes of Europe, with the pope, in order to re-unite all the Christians to the true and only catholic religion. After all the heretics are re-united to the holy see, the king, as eldest son of the church, shall be declared generalissimo of all

[1] Dict. Hist.

the Christians, and, with the joint forces of Christendom, shall destroy by sea and land the Turkish empire, and law of Mahomet, and propagate the faith and dominion of Jesus Christ over the whole earth :" that is to say, over Persia, the empire of the great mogul, Tartary, and China.

These absurdities do not appear to have lessened his reputation among his countrymen, as the charge of inquisitor was bestowed upon him : and he showed himself very active in bringing about the extirpation of Jansenism. He had been a member of the French academy from its first establishment, and was always esteemed one of its principal ornaments. He wrote several dramatic pieces, which were received with great applause, especially that entitled "Les Visionaires." He attempted an epic poem, entitled "Clovis," which cost him several years' labour; and he was of opinion, that it would have cost him a good many more to have finished it, if Providence had not destined his pen for works of devotion, and on that account afforded him supernatural assistance. This we learn from the preface of his "Delices de l'Esprit," in which he professes that he dare not say in how short a time he had finished the nine remaining books of that poem, and retouched the rest. He also very seriously boasts, that "God, in his infinite goodness, had sent him the key of the treasure, contained in the Apocalypse, which was known but to few before him ;" and that, "by the command of God, he was to levy an army of 144,000 men, part of which he had already enlisted, to make war upon the impious and the Jansenists." He died in 1676, aged eighty-one.

His works are thus enumerated : 1. "A Paraphrase of the Psalms of David." 2. "The Tomb of Card. Richelieu," an ode. 3. "The Service to the Virgin," turned into verse. 4. "The Christian Virtues," a poem in eight cantos. 5. The four books, "On the Imitation of Jesus Christ," 1654, 12mo, very badly translated into French verse. 6. "Clovis," or France converted, an epic poem in twenty-six books, 1657. This poem, though the author thought so highly of it, as we have already seen, is wholly destitute of genius, and its memory is preserved more by a severe epigram of Boileau against it, than by any other circumstance. He wrote also, 7. "The Conquest of Franche Comtè," and some other poems not worth enumerating. Besides these works in verse, he published in prose, 8. "Les Delices de l'Esprit," a fanatical and incom-

prehensible work above-mentioned, which was best criticized by a person who said, that at the head of the *Errata*, should be put, "for Delices, read Delires;" instead of delights of the mind, ravings of it. 9. "Avis du St. Esprit au Roi," still more extravagant if possible than the former. 10. "Several Romances, and among them one entitled "Ariane," or Ariadne, at once dull and indecent. 11. "La Verité des Fables," 1648, 2 vols. 8vo. 12. A dissertation on Poets, in which the author ventures to attack the maxims of Aristotle and Horace. Some writings against the satires of Boileau, and several against the Jansenists, complete the list. His countrymen now consider the verses of Des Marets as low, drawling, and incorrect; his prose, as disgraced by a species of bombast which renders it more intolerable than his poetry.

His niece, MARY DUPRE', was born at Paris, and educated by her uncle. She was endowed with a happy genius and a retentive memory. After reading most of the principal French authors, she learnt Latin, and went through Cicero, Ovid, Quintus Curtius, and Justin. With these books she made herself so familiarly acquainted, that her uncle proceeded to teach her the Greek language, the arts of rhetoric and versification, and philosophy; not that scholastic philosophy which is made up of sophistry and ridiculous subtleties, but a system drawn from the purer sources of sense and nature. She studied Descartes with such application, that she got the surname of la Cartésienne. She likewise made very agreeable verses in her own language, and acquired a thorough knowledge of the Italian. She held a friendly and literary correspondence with several of the learned her contemporaries, as also with the mademoiselles de Scuderi and de la Vigne. The answers of Isis to Climene, that is to mademoiselle de la Vigne, in the select pieces of poetry published by father Bouhours, are by this ingenious and learned lady.[1]

MARETS (SAMUEL DES), a celebrated divine of the reformed church, was born at Oisemond in Picardy, in 1599. At thirteen he was sent to Paris, where he made great advances in the belles lettres and philosophy; and three years after to Saumur, where he studied divinity under Gomarus, and Hebrew under Ludovicus Capellus. He returned to his father in 1618, and afterwards went to

[1] Gen. Dict.—Niceron, vol. XXXV.—Moreri.

Geneva, to finish his course of divinity. The year following he went to Paris, and, by the advice of M. Durand, applied immediately for admission to the holy ministry, to the synod of Charenton, in March 1620, who received him, and settled him in the church of Laon. But his ministerial functions here were soon disturbed; for, the governor of La Fere's wife having changed her religion, wrote him a letter in vindication of her conduct, and sent him a pamphlet containing the history of her conversion. His answer to this lady's letter provoked his adversaries to such a degree, that a Jesuit was supposed to have suborned an assassin, who stabbed him deeply, but, as it happened, not mortally, with a knife into his breast. This induced Des Marets to leave Laon, and go to Falaise in 1624. He afterwards accepted a call to the church of Sedan; and soon after took the degree of doctor in divinity at Leyden, in July 1625. Having made a short visit to England, he returned to Sedan. In 1640, he had an invitation to a professorship at Franeker; and to another at Groningen, in 1642. This last he accepted; and from that time to his death, rendered such services to that university, that it was reckoned one of the most flourishing in the Netherlands. The magistrates of Berne, well informed of his abilities and learning, offered him, in 1661, the professor of divinity's chair at Lausanne; and, in 1663, the university of Leyden invited him to a like professorship there. He accepted of this last, but died before he could take possession of it, at Groningen, May 18, the same year.

A chronological table of the works of this celebrated divine may be found at the end of his "System of Divinity." They are mostly of the controversial kind, and now seldom inquired after. He designed to collect all his works into a body, as well those which had been already published, as those which were in manuscript. He revised and augmented them for that purpose, and had materials for four volumes in folio; but his death prevented the execution of that project. The first volume was to have contained all those works which he had published before his being settled at Groningen. The second, his "Opera theologica didactica." The third, his "Opera theologica polemica." The title of the fourth was to have been "Impietas triumphata." Its contents were to have been the "Hydra Socinianismi expugnata," the "Biga fanaticorum eversa," and the "Fabula Præadamitarum refutata;" three

works which had been printed at different times. Marets's system of divinity was found to be so methodical, that they made use of it at other academies; and indeed this author's reputation procured him so much authority in foreign countries as well as his own, that a person in Germany, who published some reflections on him, received orders to suppress his book.[1]

MARGARET, Countess of Richmond, &c. See BEAUFORT.

MARGARET, Duchess of Newcastle. See CAVENDISH.

MARGARET of Valois, queen of Navarre, and sister to Francis I. of France, celebrated as an author yet more than for her rank, was born at Angoulême, April 11, 1492; being the daughter of Charles of Orleans, duke of Angoulême, and Louisa of Savoy. In 1509 she married Charles the last duke of Alençon, who died at Lyons, after the battle of Pavia, in 1525. The widow, inconsolable at once for the loss of her husband, and the captivity of her beloved brother, removed to Madrid, to attend the latter during his illness. She was there of the greatest service to her brother, by her firmness obliging Charles and his ministers to treat him as his rank demanded. His love and gratitude were equal to her merits, and he warmly promoted her marriage with Henry d'Albret, king of Navarre. The offspring of this marriage was Joan d'Albret, mother of Henry IV. Margaret filled the character of a queen with exemplary goodness; encouraging arts, agriculture, and learning, and advancing by every means the prosperity of the kingdom. She died at the castle of Odos, in Bigorre, Dec. 2, 1549. She had conversed with protestant ministers, and had the sagacity to perceive the justness of their reasonings; and their opinions were countenanced by her in a little work entitled "Le Miroir de l'Ame pecheresse," published in 1533, and condemned by the Sorbonne as heretical; but on her complaining to the king, these pliant doctors withdrew their censure. The Roman catholic writers say, that she was completely re-converted before she died. The positive absolution of the Romish priests is certainly a great temptation to pious minds in the hour of weakness and decline. Margaret is described as an assemblage of virtues and perfections, among which,

[1] Gen. Dict.—Niceron, vol. XXVIII.—Moreri.—Saxii Onomast.

that of chastity was by no means the least complete, notwithstanding the freedom, and, to our ideas, licence of some of her tales. Such is the difference of manners. She wrote well both in verse and prose, and was celebrated in both. She was called the tenth muse; and the Margaret, or pearl, surpassing all the pearls of the east Of her works, we have now extant, 1. her "Heptameron," or, Novels of the queen of Navarre, 1559, and 1560, in 4to, and several times re-published. They are tales in the style of Boccace, and are told with a spirit, genius, and simplicity, which have been often serviceable to Fontaine in his tales. Several editions have been printed with cuts, of which the most valued are that of Amsterdam, in 1698, in 2 vols. 8vo, with cuts by Romain de Hooge; the reprints of this edition in 1700 and 1708, are not quite so much valued, yet are expensive, as are the editions with Chodoviechi's cuts, Berne, 1780—1, 3 vols. 8vo; Paris, 1784, and 1790. 2. "Les Marguerites de la Marguerite des Princesses;" a collection of her productions, formed by John de la Haye, her valet de chambre, and published at Lyons, in 1547, 8vo; a very rare edition, as is that of 1554. In this collection there are four mysteries, or sacred comedies, and two farces, according to the taste of the times. A long poem entitled "The Triumph of the Lamb," and "The Complaints of a Prisoner," apparently intended for Francis I.[1]

MARGON (William Plantavit de la Pause, de), a French author and journalist, was born in Languedoc, in the diocese of Bezieres. He appeared at Paris about 1715, and espoused the cause of the Jesuits against the Jansenists; in which business he wrote with so much acrimony, that the court thought themselves obliged to banish him. He was sent to the isles of Larins, in the Mediterranean, and when these were taken by the Austrians in 1746, his liberty was granted on condition that he would retire into some religious house. He chose a monastery of Bernardines, where he died in 1760. His caustic and satirical disposition rendered him unpleasing in society as well as in his writings; and it is thought that his banishment and solitude much increased the acrimony of his character. He was concerned in several works, as, 1. "Memoirs of Marshal Villars," 3 vols. 12mo, the two first of which

[1] Gen. Dict.—Dict. Hist.

are written by Villars himself. 2. "The Memoirs of the Duke of Berwick," 2 vols. 12mo. 3. "Memoirs of Tourville," 3 vols. 12mo, not much esteemed. 4. "Letters of Fitz-Moritz." 5. Several small tracts, and some pieces of poetry of no great value.[1]

MARGRAF (ANDREW SIGISMOND), a celebrated chemist, was born at Berlin, March 3, 1709. His father was apothecary to the court, and assessor of the college of medicine, and under his care his attention was naturally turned to the pursuits of chemistry and pharmacy. To pursue these, his father sent him to study under the celebrated professor Neumann, for five years, and subsequently under professor Spielmann, at Strasburg. In 1733 he went to the university of Halle, where he became a pupil of Hoffmann in the study of medicine, and continued his chemical pursuits under the direction of Juncker, to which last science he ultimately devoted his sole attention. He also studied mineralogy, under Henckel, and the art of assaying under Susmilch. In the following year he visited the Hartz mines, and then returned to Berlin, where his incessant application to chemical labours so materially injured his health, that it was never afterwards vigorous. In 1738 he was received into the society of sciences, and furnished some memoirs for the "Miscellanea Berolinensia;" and when this society was renovated in 1744, as the royal academy of sciences and belles lettres, he was placed in the class of experimental philosophy, of which he was chosen director in 1760. He had also the high gratification of being entrusted with the laboratory of the academy in 1754, in which he almost lived, absorbed in the study or practice of his favourite art. He was, nevertheless, a man of great amenity of temper, and considerable conviviality, when mixing in the society of his friends. He had been for some years liable to spasmodic affections, and in 1774, was attacked with apoplexy, which left a paralysis behind it. He continued, however, to attend the meetings of the academy till the autumn of 1776; after which his mental and bodily powers gradually declined, and he died in August, 1782.

Margraf was held in considerable estimation as a chemist, throughout Europe, and had the honour of being elected a member of several learned bodies. All the writings

[1] Dict. Hist.

which he produced were published in the Memoirs of the Literary Society of Berlin, before and after its renovation; but they have been collected and published both in German and French. They contain the details of a great number of processes and analyses, described in clear and simple language. Some of the most important of his discoveries relate to phosphorus and its acid; to the reduction of zinc from calamine; to the fixed and volatile alkalies; to manganese, the Bolognian stone, platina, and the acid of sugar. In short, he is entitled to rank among the more accurate experimentalists who contributed to the advancement of the science of chemistry, before the recent luminous improvements which it has gained.[1]

MARIALES (XANTES), a laborious Dominican, was born about 1580, at Venice, of the noble family of Pinardi. He taught philosophy and theology for some time, but afterwards refused all offices in his order, that he might be more at liberty to study. He died 1660, at Venice, aged eighty, leaving several large theological works, the most curious among which is entitled "Bibliotheca Interpretum ad universam summam D. Thomæ," 1669, 4 vols. folio; and several "Declamations," in Italian, against the liberties of the Gallican church, which involved the writer in great troubles, and occasioned him to be twice driven from Venice.[2]

MARIANA (JOHN), a Spanish historian, was born at Talavera, in Castille, in 1537; and entered into the order of Jesuits when he was seventeen. He was one of the most learned men of his age, an able divine, a considerable master of polite literature, admirably skilled in sacred and profane history, and a good linguist. In 1561 he was sent by his superiors to Rome, where he taught divinity, and received the order of priesthood; and at the end of four years went to Sicily, where he continued the same profession two years more. He came to Paris in 1569, and read lectures publicly upon Thomas Aquinas for five years; then returned into Spain, and passed the remainder of his life at Toledo. He wrote many books in Latin. His piece "De monetæ mutatione," gave great offence to the court of Spain; for Philip III. having altered and embased the coin by the advice of the duke of Lerma, Mari-

[1] Eloges des Academiciens, vol. III.—Rees's Cyclopædia.
[2] Moreri.—Dict. Hist.

ana shewed, with great freedom, the injustice and disadvantage of this project; for which he was put into prison, and kept there about a year by that minister. But what made more noise still, was his tract "De rege & regis institutione," consisting of three books, which he published to justify James Clement, a young monk, for assassinating Henry III. of France. In this he argues against passive obedience and non-resistance; asserts the lawfulness of resisting "the powers that be," where the administration is tyrannical; and founds his whole argument upon this principle, "that the authority of the people is superior to that of kings." This book of Mariana, though it passed without censure in Spain and Italy, was burnt at Paris, by an arrêt of parliament.

But the most considerable by far of all his performances, is his "History of Spain," divided into thirty books. This he wrote at first in Latin; but, fearing lest some unskilful pen should sully the reputation of his work by a bad translation of it into Spanish, he undertook that task himself, not as a translator, but as an author, who might assume the liberty of adding and altering, as he found it requisite, upon further inquiry into records and ancient writers. Yet neither the Latin nor the Spanish came lower down than the end of the reign of king Ferdinand, grandfather to the emperor Charles V. where Mariana concluded his thirty books; not caring to venture nearer his own times, because he could not speak with the freedom and impartiality of a just historian, of persons who were either alive themselves, or whose immediate descendants were. At the instigation of friends, however, he afterwards drew up a short supplement, in which he brought his history down to 1621, when king Philip III. died, and Philip IV. came to the crown. After his death, F. Ferdinand Camargory Salcedo, of the order of St. Augustin, carried on another supplement from 1621, where Mariana left off, to 1649, inclusive; where F. Basil Voren de Soto, of the regular clergy took it up, and went on to 1669, being the fifth year of the reign of Charles II. king of Spain. Gibbon says that in this work he almost forgets that he is a Jesuit, to assume the style and spirit of a Roman classic. It is a work of great research and spirit, although not free from the prejudices which may be supposed to arise from his education and profession. The first edition was entitled "Historiæ de rebus Hispaniæ, lib. viginti," Toleti, 1592,

folio. To some copies were afterwards added five more books, and a new title, with the date 1595, or in some 1592. The remaining five books were printed as "Historiæ Hispanicæ Appendix, libri scilicet XXI—XXX, cum indice," Francfort, 1616, fol. There is an edition printed at the Hague, with the continuations, 1733, 4 vols. in 2, fol. The best editions in the Spanish are, that of Madrid, 1780, 2 vols. folio, and that with Mariana's continuation, ibid. 1794, 10 vols. 8vo. The French have various translations, and the English an indifferent one by capt. Stevens, 1699, fol.

Mariana's history did not pass without animadversions in his own time. A secretary of the constable of Castile, who calls himself Pedro Mantuana, published "Critical Remarks" upon it at Milan, in 1611, which were answered by Thomas Tamaius de Vorgas. The latter informs us, "that Mariana would never cast his eyes upon the work of his censurer, or on that of his apologist; though this latter offered him his manuscript before he gave it to the printer, and desired him to correct it."

Besides those already mentioned, he published several other pieces in Latin, theological and historical; among the rest, one entitled "Notes upon the Old Testament;" which father Simon, in his "Critical History," says, and Dupin agrees with him, are very useful for understanding the literal sense of the Scripture, because he chiefly applies himself to find out the proper signification of the Hebrew words. It is, however, as the historian of Spain only that he now deserves to be remembered. He died at Toledo, in 1624, aged eighty-seven. After his death, was published in Italian, Latin, and French, another treatise of his, wherein he discovers the faults in the government of his society; but the Jesuits have thrown doubts on the authenticity of this work, which have not been altogether removed.[1]

MARIN (MICHAEL ANGELO), a writer of several romances or novels much esteemed in France, was born at Marseilles in 1697, his family having been originally of Genoa. He was early in orders, and settled at Avignon, where, as a minim, he was much employed in all the offices of his order, and preached against the Jews with no little success. He published some works on pious discipline,

[1] Antonio Bibl. Hisp.—Gen. Dict.—Dupin.—Marchand Dict. Hist.—Brunet Manuel du Libraire.

which were much esteemed, and gained him the favour of pope Clement XIII. From this pontiff he received several marks of honour, and was employed by him to collect the "Acts of the Martyrs." He had composed only two volumes in 12mo of this work, when he was seized with a dropsy in the heart, and died April 3, 1767, in his seventieth year. He was much esteemed by all worthy men; and his novels, as well as his other writings, were calculated to serve the cause of virtue and religion. The principal of his works are: 1. "Conduct of Sister Violet, who died in odour of sanctity, at Avignon," 12mo. 2. "Adelaide de Vitzburg, or the pious pensioner," 12mo. 3. "The perfect Nun," 12mo. 4. "Virginia, or the Christian Virgin," 2 vols. 12mo. 5. "The Lives of the Solitaries of the East," 9 vols. 12mo. 6. "Baron Van-Hesden, or the Republic of Unbelievers," 5 vols. 12mo. 7. "Theodule, or the Child of Blessing," 16mo. 8. "Farfalla, or the converted Actress," 12mo. 9. "Retreat for a Day in each Month," 2 vols. 12mo. 10. "Spiritual Letters," 1769, 2 vols. 12mo; and a few more of less consequence [1]

MARINI (JOHN BAPTIST), a once celebrated Italian poet, was born at Naples in 1569; and made so great a progress in his juvenile studies, that he was thought qualified for that of the civil law at thirteen. His father, who was a lawyer, intended him for that profession, as the properest means of advancing him; but Marini had already contracted a taste for poetry, and was so far from relishing the science to which he was put, that he sold his law-books, in order to purchase books of polite literature. This so much irritated his father, that he turned him out of doors, and obliged him to seek for protectors and supporters abroad. Having acquired a reputation for poetry, he happily found in Inico de Guevara, duke of Bovino, a friend who conceived an affection for him, and supported him for three years in his house. The prince of Conca, grand admiral of the kingdom of Naples, next took him into his service, in quality of secretary; and in this situation he continued five or six years; but having assisted a friend in a very delicate intrigue, he was thrown into prison, and very hardly escaped with his life. Thence he retired to Rome, where, after some time spent in suspense and poverty, he became known to Melchior Crescentio, a pre-

[1] Dict. Hist.

late of great distinction, who patronized him, and provided him with every thing he wanted.

In 1601, he went to Venice, to print some poems which he dedicated to Crescentio; and after making the tour of that part of Italy, returned to Rome. His reputation increased greatly, so as to engage the attention of the cardinal Peter Aldobrandini, who made him his gentleman, and settled on him a considerable pension. After the election of pope Paul V. which was in 1605, he accompanied this cardinal to Ravenna, his archbishopric, and lived with him several years. He then attended him to Turin, at which court he ingratiated himself by a panegyric upon the duke Charles Emmanuel; for which this prince recompensed him with honours, and retained him, when his patron the cardinal left Piedmont. During his residence here he had a violent dispute, both poetical and personal, with Gasper Murtola, the duke's secretary. Murtola was, or fancied himself, as good a poet as Marini, and was jealous of Marini's high favour with the duke, and therefore took every opportunity to speak ill of him. Marini, by way of revenge, published a sharp sonnet upon him at Venice, in 1608, under the title of "Il nuovo mondo;" to which Murtola opposed a satire, containing an abridged life of Marini. Marini answered in eighty-one sonnets, named the "Murtoleide:" to which Murtola replied in a "Marineide," consisting of thirty sonnets. But the latter, perceiving that his poems were inferior in force as well as number to those of his adversary, resolved to put an end to the quarrel, by destroying him; and accordingly fired a pistol, the ball of which luckily missed him. Murtola was cast into prison, but saved from punishment at the intercession of Marini, who, nevertheless, soon found it expedient to quit his present station.

He went afterwards to France, where he found a patroness in Mary de Medicis, who settled a handsome pension upon him. In 1621 he sent a nephew whom he had with him at Paris, to Rome, about business, and conveyed by him his compliments to cardinal Louis Ludovisio, nephew to Gregory XV. then the reigning pope; which compliments were so well received by the cardinal, that he wrote to him immediately to return to Rome. Marini complied, and quitted France about the end of 1622; and on his arrival at Rome, was made president of the academy of the Umoristi. Upon the advancement of Urban VIII. to

the pontificate, in 1623, he went to Naples, and was chosen president of one of the academies in that city, but soon after conceived an inclination to return to Rome, which he was about to indulge, when he was seized with a complaint which carried him off, in 1625.

Marini had a very lively imagination, but little judgment, and abandoned himself to the way of writing fashionable in those times, which consisted in points and conceits; so that he may be justly reckoned among the corruptors of taste in Italy, as his name and fame, which were very considerable, produced a number of imitators. His works are numerous, and have been often printed. The principal of them are, 1. "Strage degli Innocenti," a poem on the slaughter of the Innocents, Venice, 1633. 2. "Rime," or miscellaneous poems, in three parts. 3. "La Sampogna," or the flageolet; 1620. 4. "La Murtoleide," 1626, 4to, the occasion of which has been already noticed. 5. "Letters," 1627, 8vo. 6. "Adone;" an heroic poem. This was one of the most popular poems in the Italian language, little less so than the Aminta of Tasso, and the Pastor Fido of Guarini; and, says Baretti, "would cope with any one in our Italian, if Marini had not run away with his overflowing imagination, and if his language was more correct." It has been frequently printed in Italy, France, and other parts of Europe. One of the most valued editions is the Elzevir, printed at Amsterdam, in 1678, in 4 vols. 16mo.[1]

MARIOTTE (EDMUND), an eminent French philosopher and mathematician, was born at Dijon, and admitted a member of the academy of sciences of Paris in 1666. His works, however, are better known than his life. He was a good mathematician, and the first French philosopher who applied much to experimental physics. The law of the shock or collision of bodies, the theory of the pressure and motion of fluids, the nature of vision, and of the air, particularly engaged his attention. He carried into his philosophical researches that spirit of scrutiny and investigation so necessary to those who would make any considerable progress in it. He died May 12, 1684. He communicated a number of curious and valuable papers to the academy of sciences, which were printed in the collection of their Memoirs dated 1666, viz. from volume 1 to volume

[1] Niceron, vol. XXXII.—Tiraboschi.—Moreri.

10. And all his works were collected into 2 volumes in 4to, and printed at Leyden in 1717.[1]

MARIVAUX (PETER CARLET DE CHAMBLAIN DE), a celebrated French writer of the drama and of romance, was born at Paris in 1688. His father was of a good family in Normandy; his fortune was considerable, and he spared nothing in the education of his son, who discovered uncommon talents, and a most amiable disposition. His first object was the theatre, where he met with the highest success in comic productions; and these, with the merit of his other works, procured him a place in the French academy. The great object of both his comedies and romances was, to convey an useful moral under the veil of wit and sentiment: "my only object," says he, "is to make men more just and more humane;" and he was as amiable in his life and conversation as in his writings. He was compassionate and humane, and a strenuous advocate for morality and religion. To relieve the indigent, to console the unfortunate, and to succour the oppressed, were duties which he not only recommended by his writings, but by his own practice and example. He would frequently ridicule the excessive credulity of infidels in matters of trivial importance; and once said to lord Bolingbroke, who was of that character, "If you cannot believe, it is not for want of faith."

Marivaux had the misfortune, or rather the imprudence, to join the party of M. de la Motte, in the famous dispute concerning the superiority of the ancients to the moderns. His attachment to the latter produced his travesty of Homer, which contributed but little to his literary fame. His prose works, while they display great fertility of invention, and a happy disposition of incidents to excite attention, and to interest the affections, have been censured for affectation of style, and a refinement that is sometimes too metaphysical. His "Vie de Marianne," and his "Paysan Parvenu," hold the first rank among French romances; yet, by a fickleness which was natural to him, he left one of them incomplete to begin the other, and finished neither. He died at Paris, Feb. 11, 1763, aged seventy-five. His works consist of, 1. "Pièces de Théâtre," 5 vols. 12mo. 2. "Homere travesti," 12mo. 3. "Le Spectateur François," 2 vols. 12mo; rather affected in style, but containing many

[1] Eloge des Academiciens, vol. I.—Dict. Hist.—Hutton's Dictionary.

fine thoughts. 4. "Le Philosophe indigent," 12mo, lively and instructive. 5. "Vie de Marianne," 4 vols. 12mo; one of the best romances in the French language. 6. "Le Paysan Parvenu," 12mo; more ingenious, perhaps, than Marianne, but less instructive, and containing some scenes that ought to have been omitted. 7. "Pharsamon; ou les nouvelles follies romanesques;" inferior to the former. This was republished under the name of "Nouveau Dom Quichotte." The chief objection made to this, and indeed many other writings of Marivaux, is a mixture of metaphysical style, sometimes too refined to be intelligible; but amends are generally made for this fault, by correct pictures of the human heart, and sentiments of great truth and beauty.[1]

MARK, or MARCUS, the founder of the sect of the Marcosians, is said to have appeared about the year 160, or, according to some, about the year 127. Many learned moderns are of opinion that Mark belonged to the Valentinian school, but Rhenford and Beausobre say that the Marcosians were Jews, or judaïzing Christians; and Grabe likewise owns that they were of Jewish extract. Irenæus leads us to imagine that Mark, who was an Asiatic, had come into Gaul and made many converts there. Nevertheless, learned moderns think that they were only disciples of Mark, who came into that country, where Irenæus resided, of whom, in one place, he makes particular mention. Irenæus represents him as exceedingly skilful in all magical arts, by means of which he had great success. Tertullian and Theodoret concur in calling Mark a magician. Irenæus, after giving an account of the magical arts of Mark, adds, that he had, probably, an assisting dæmon, by which he himself appears to prophesy, and which enabled others, especially women, to prophesy likewise: this practice favoured his seduction of many females, both in body and mind, which gained him much wealth. He is also said to have made use of philters and love-potions, in order to gain the affections of women; and his disciples are charged with doing the same. Dr. Lardner suggests some doubts as to the justice of these accusations; and indeed there is considerable obscurity in every particular of his personal history. His followers, called Marcosians,

[1] D'Alembert's Eloges.—Necrologie.—L'Esprit de Marivaux, 1769, 8vo.—Dict. Hist.

are said to have placed a great deal of mystery in the letters of the alphabet, and thought that they were very useful in finding out the truth. They are charged unjustly with holding two principles, and as if they were Docetæ, and denied the resurrection of the dead; for which there is no sufficient evidence. They persisted in the practice of baptism and the eucharist. As to their opinion concerning Jesus Christ, they seem to have had a notion of the great dignity and excellence of his person, or his ineffable generation: and, according to them, he was born of Mary, a virgin, and the word was in him. When he came to the water, the supreme power descended upon him; and he had in him all fulness; for in him was the word, the father, truth, the church, and life. They said that the Christ, or the Spirit, came down upon the man Jesus. He made known the Father, and destroyed death, and called himself the Son of Man; for it was the good pleasure of the Father of all that he should banish ignorance and destroy death: and the acknowledgment of him is the overthrow of ignorance. From the account of Irenæus, we may infer that the Marcosians believed the facts recorded in the gospels; and that they received most, or all the Scriptures of the Old and New Testament. Irenæus also says that they had an innumerable multitude of apocryphal and spurious writings, which they had forged: and that they made use of that fiction concerning the child Jesus, that when his master bade him say, alpha, the Lord did so; but when the master called him to say beta, he answered, "Do you first tell me what is alpha, and then I will tell you what beta is." As this story concerning alpha and beta is found in the gospel of the infancy of Jesus Christ, still in being, some are of opinion that this gospel was composed by the Marcosians.[1]

MARKHAM (GERVASE), an English author, who lived in the reigns of James I. and Charles I. but whose private history is involved in much obscurity, was son of Robert Markham, esq. of Gotham, in the county of Nottingham. He bore a captain's commission under Charles I. in the civil wars, and was accounted a good soldier, as well as a good scholar. One piece of dramatic poetry which he has published will shew, says Langbaine, that he sacrificed to Apollo and the muses, as well as to Mars and Pallas. This

[1] Lardner's Works.—Rees's Cyclopædia.

play is extant under under the title of "Herod and Antipater," a tragedy, printed in 1622. Markham published a great many volumes upon husbandry and horsemanship: one upon the latter, printed in quarto, without date, he dedicated to prince Henry, eldest son to James I. In husbandry he published "Liebault's La Maison rustique, or the country-farm," in 1616. This treatise, which was at first translated by Mr. Richard Surfleit, a physician, Markham enlarged, with several additions from the French books of Serris and Vinet, the Spanish of Albiterio, and the Italian of Grilli. He published other books of husbandry, particularly "The English Husbandman, in two parts," Lond. 1613—1635, with the "Pleasures of Princes in the Art of Angling." Granger mentions "The whole Art of Angling," 1656, 4to, in which he says Markham very gravely tells us that an angler should "be a general scholar, and seen in all the liberal sciences; as a grammarian, to know how to write or discourse of his art in true and fitting terms. He should have sweetness in speech to entice others to delight in an exercise so much laudable. He should have strength of argument to defend and maintain his profession against envy and slander," &c. Markham also wrote a tract entitled "Hunger's prevention, or the whole Art of Fowling," 1621, 8vo. In military discipline he published "The Soldier's Accidence and Grammar," in 1635. But he appears to have been earliest distinguished by his talents for poetry. In 1597 he published "Devereux Vertues tears for the loss of the most Christian king Henry, third of that name king of France, and the untimely death of the most noble and heroical Walter Devereux, who was slain before Roan, in Fraunce," a translation from the French, 4to. He was the author also of "England's Arcadia, alluding his beginning from sir Philip Sydney's ending," 1607, 4to. The extracts from Markham in "England's Parnassus," are more numerous than from any other minor poet. The most remarkable of his poetical attempts appears to have been entitled "The Poem of Poems, or Sion's Muse, contaynyng the diuine Song of king Salomon, deuided into eight eclogues," 1596, 16mo. This is dedicated to "the sacred virgin, divine mistress Elizabeth Sydney, sole daughter of the ever-admired sir Philip Sydney." Bishop Hall, who was justly dissatisfied with much of the spiritual poetry with which his age was overwhelmed, alludes to this piece in his "Satires"

(B. I. Sat. VIII.); and says that in Markham's verses Solomon assumes the character of a modern sonneteer, and celebrates the sacred spouse of Christ with the levities and in the language of a lover singing the praises of his mistress. For this censure, Marston in his "Certayne Satires" (Sat. IV.) endeavours to retort upon Hall.

Langbaine is very lavish of his praise of Markham; but he does not appear to have known much of his poetry, or of his real character. In the works referred to below are some conjectures, and some information respecting Markham, which place his character rather in an equivocal light. It appears, however, that his works on husbandry, agriculture, &c. were once held in great esteem, and often reprinted. On the records of the stationers' company is a very extraordinary agreement signed by this author, which probably arose from the booksellers' knowledge of the value of Markham's work, and their apprehensions that a new performance on the same subject might be hurtful to the treatises then circulating. It is as follows:

"Md. That I Gervase Markham, of London, gent. do promise hereafter never to write any more book or books to be printed of the diseases or cures of any cattle, as horse, oxe, cowe, sheepe, swine, and goates, &c. In witnes whereof I have hereunto sett my hand the 24th day of Julie, 1617. GERVIS MARKHAM."

This likewise seems to confirm the opinion of some that he was an author by profession, and one of the earliest on record. Numerous, however, as were this writer's works, his memory has not had the fate of being transmitted with any clearness to posterity. The time of his birth, death, and all other particulars regarding him, are utterly unknown.[1]

MARKLAND (JEREMIAH), M. A. one of the most learned critics of the eighteenth century, was descended from an ancient family of that name, seated near Wigan, in Lancashire. He was one of the twelve children of the rev. Ralph Markland, M. A. vicar of Childwall, in that county, whose unblemished life and character gave efficacy to the doctrines he preached, and rendered him an ornament to the church of which he was a member. He was not, however, the author of a poem, frequently attributed to his

[1] Langbaine.—Biog. Dram.—Warton's Hist. of Poetry.—Phillips's Theatrum by sir Edward Brydges.—Censura Literaria, vols. II and III.—Granger, vol. II.

pen, entitled "Pteryplegia, or the art of Shooting Flying," as it was one of the juvenile productions of his relative, Dr. Abraham Markland, fellow of St. John's college, Oxford, and above thirty years master of St. Cross, near Winchester, of whose life and more important writings Wood has made some mention.

Jeremiah was born Oct. 29, 1693, and in 1704 was admitted upon the foundation of Christ's Hospital, London, whence, in 1710, he was sent to the university of Cambridge, with the usual exhibition of 30*l.* per annum for seven years, and admitted of St. Peter's college. Here he took the degree of B. A. in 1713, and the following year appears among the poetical contributors to the "Cambridge Gratulations." In 1717 he took his master's degree, and about the same time ably vindicated the character of Addison against the satire of Pope, in some verses addressed to the countess of Warwick. He was the author also of a translation of "The Friar's Tale," from Chaucer, which is printed in Ogle's edition of 1741. Curll, the bookseller, in some of his publications, includes poems by a Mr. *John* Markland of St. Peter's college. If this is not a blunder for Jeremiah, these might be the production of Mr. Markland's brother John, who was also educated at Christ's Hospital; but this is doubtful, and not very important.

In 1717 Mr. Markland was chosen fellow of his college, and probably intended to have taken orders; but it soon appeared that from extreme weakness of lungs he could never have performed the duties of a clergyman, and even at this time reading a lecture for only one hour in a day disordered him greatly. He continued, however, for several years as a tutor in St. Peter's college. He became first distinguished in the learned world by his "Epistola Critica ad eruditissimum virum Franciscum Hare, S. T. P. decanum Vigorniensem, in qua Horatii loca aliquot et aliorum veterum emendantur, Camb. 1723, 8vo. In this, which at once decided the course of his studies, he gave many proofs of extensive erudition and critical sagacity. He appears to have been also at this time employed on notes and emendations on Propertius, and promised a new edition of the Thebaid and Achillaid of Statius, but he published only an edition of the "Sylvæ," in 1728, 4to, printed by Mr. Bowyer. In this, probably his first connexion with that learned printer, he gave a proof of the

scrupulous integrity which was conspicuous throughout his whole life; for, it not being convenient for him to pay Mr. Bowyer as soon as he wished and intended, he insisted on adding the interest.

Mr. Markland found the "Sylvæ" of Statius in a very corrupt state, obscure in itself, and mangled by its editors; yet, notwithstanding the want of MS copies, of which there were none in England, he appears to have accomplished his task by uncommon felicity of judgment and conjecture. It is not very easy to comprehend Ernesti's objection, that he "sometimes rather indulged his ingenuity and exquisite learning against the expressed authority of books," since his object was to prove how much those books had failed in exhibiting a pure text. Of the ancient editions, Mr. Markland owns his obligations to that of Venice, 1472, which he found in the duke of Devonshire's library, and which is also in lord Spencer's; and that of Parma, 1473, belonging to the earl of Sunderland. The "Statius," as well as the "Epistola Critica," was dedicated to his friend bishop Hare.

It appears that he had begun an edition of "Apuleius" at Cambridge, of which seven sheets were printed off, from Morell's French edition; but on Dr. Bentley's sending him a rude message concerning his having left out a line that was extant in one of the MSS. he went no farther. Bowyer, who knew the value of Mr. Markland's labours, would have carried on this work, but never could obtain a copy of the printed sheets, which remained for many years in Mr. Bentham's warehouse at Cambridge.

After several years residence at St. Peter's college, he undertook in 1728 the education of William Strode, esq. of Punsborn in Herts, with whom he continued above two years at his house, and as long abroad in France, Flanders, and Holland. Some time after their return, Mr. Strode married, and when his eldest son was about six years old, Mr. Markland undertook the care of his education, and was with him seven years. This pupil, who was afterwards a gentleman of the bed-chamber to his majesty, a man of extensive benevolence and generosity, and always very attentive to Mr. Markland, died in 1809.

After his return from France, Mr. Markland again took up his residence at college, and resumed his learned labours. In 1739 we find Mr. Taylor acknowledging his obligations to Mr. Markland for the "Conjecturæ" an-

nexed to his "Orationes et Fragmenta Lysiæ," an incomparable edition, on which Taylor's fame may securely rest. In 1740 Mr. Markland contributed annotations to Dr. Davies's second edition of Maximus Tyrius. This volume was printed by Mr. Bowyer, under the sanction of the society for the encouragement of learning; and such was Mr. Markland's care, that this society, although on their part not very consistently, complained of the expence which Mr. Markland occasioned by his extreme nicety in correcting the proof-sheets. In an address to the reader, prefixed to his annotations, Mr. Markland brought forward a very singular discovery, that Maximus had himself published two editions of his work. It is very surprizing, therefore, that at this time, when Markland was receiving the thanks and praises of his learned contemporaries, Warburton only should under-rate his labours, and say in a letter to Dr. Birch, "I have a poor opinion both of Markland's and Taylor's critical abilities." Whether this "poor opinion" proceeded from temper or taste, we find that it was afterwards adopted by Warburton's friend Dr. Hurd, who went a little farther in compliment to his correspondent, and, somewhat luckily for Mr. Markland, involves himself in a direct contradiction, calling Mr. Markland, in the same sentence, a "learned man," and a man of "slender parts and sense." It cannot be too much regretted that bishop Hurd should have left his Warburtonian correspondence to be printed, after he had, in the republication of his own works, professed to recant many of the harsh opinions of his early days.

In 1743, we find Mr. Markland residing at Twyford, where, in June of that year, he talks of the gout as an old companion: and at this period of life, it appears that he was twice encouraged to offer himself a candidate for the Greek professorship; but had either not ambition enough to aspire to this honour, or had some dislike to the office, to which, however, abilities like his must have done credit. From 1744 to 1752, his residence was at Uckfield in Sussex, where he boarded in the house of the schoolmaster under whose care young Mr. Strode had been placed, and where he first formed an intimacy with the rev. William Clarke, whose son Edward was placed under his private tuition. In 1745, he published "Remarks on the Epistles of Cicero to Brutus, and of Brutus to Cicero, in a letter to a friend. With a dissertation upon four ora-

tions ascribed to Cicero; viz. 1. Ad Quirites post reditum: 2. Post reditum in senatu: 3. Pro domo sua, ad pontifices: 4. De haruspicum responsis: To which are added, some extracts out of the notes of learned men upon those orations, and observations on them, attempting to prove them all spurious, and the works of some sophist," 8vo. These remarks, which were addressed to Mr. Bowyer, although very ingenious, brought on the first controversy in which Mr. Markland was concerned; but in which he was unwilling to exert himself. He seems to have contented himself with his own conviction upon the subject, and with shewing only some contempt of what was offered. "I believe," says he, in a letter to Mr. Bowyer, "I shall drop the affair of these spurious letters, and the orations I mentioned; for, though I am as certain that Cicero was not the author of them, as I am that you were not, yet I consider that it must be judged of by those who are already prejudiced on the other side. And how far prejudice will go, is evident from the subject itself; for nothing else could have suffered such silly and barbarous stuff as these Epistles and Orations to pass so long, and through so many learned men's hands, for the writings of Cicero; in which view, I confess, I cannot read them without astonishment and indignation."

A little farther account, however, of this controversy, and its rise, may yet be interesting. In 1741, Mr. Tunstall, public orator of Cambridge, published his doubts on the authenticity of the letters between Cicero and Brutus (which Middleton, in his Life of Cicero, had considered as genuine), in a Latin dissertation. This Middleton called "a frivolous, captious, disingenuous piece of criticism," answered it in English, and published the disputed epistles with a translation. On this, Tunstall, in 1744, published his "Observations on the Epistles, representing several evident marks of forgery in them, in answer to the late pretences of the Rev. Dr. Conyers Middleton." Markland, the following year, published his arguments on the same side of the question, which called forth a pamphlet, written by Mr. Ross, afterwards bishop of Exeter, entitled "A Dissertation in which the defence of P. Sylla, ascribed to M. Tullius Cicero, is clearly proved to be spurious, after the manner of Mr. Markland; with some introductory Remarks on other writings of the Ancients, never before suspected." It is written in a sarcastic style,

but with a display of learning very inferior to that of the excellent scholar against whom it was directed, and in a disposition very dissimilar to the candour and fairness which accompanied the writings of Markland. It has lately been discovered that Gray, the celebrated poet, assisted Ross in his pamphlet, but at the same time does not seem to have entertained a very high opinion of Ross's wit. In a manuscript note in the first leaf of his copy of Markland, he writes: "This book is answered in an ingenious way, but the irony is not quite transparent." Gray's copy of Markland is now in the possession of his late excellent biographer, the rev. John Mitford, to whom we are indebted for these particulars. Mr. Mitford adds, that the notes which Gray has written in this copy "display a familiar knowledge of the structure of the Latin language, and answer some of the objections of Markland, "who had not then learnt the caution, in verbal criticism and conjectural emendation, which he well knew how to value when an editor of Euripides."—The only other pamphlet which this controversy produced was entitled "A Dissertation in which the observations of a late pamphlet on the writings of the Ancients, after the manner of Mr. Markland, are clearly answered; those passages in Tully corrected, on which some of the objections are founded: with amendments of a few pieces of criticism in Mr. Markland's Epistola Critica," Lond. 1746, 8vo. At length Gesner defended the genuineness of the orations in question, and they were reprinted by Ernest, and are still believed to be part of Cicero's works.

In 1748, Mr. Markland contributed some notes to Arnald's "Commentary on the book of Wisdom," which are noticed at the end of the author's preface, in the second edition, 1760. In 1750, he communicated some very judicious remarks on an edition, then printing by Bowyer, of "Kuster de Verbo medio." He was also at this time employed on his Euripides. In 1752, having completed the education of his amiable pupil Mr. Strode, he first began to seclude himself from the world. "By this time," he says, "being grown old, and having moreover long and painful annual fits of the gout, he was glad to find, what his inclination and infirmities, which made him unfit for the world and for company, had for a long time led him to, a very private place of retirement near Dorking in Surrey." In this pleasant and sequestered spot, in the hamlet of Milton, he saw little company: his walks were almost con-

fined to the narrow limits of his garden: and he described himself, in 1755, to be as much out of the way of hearing, as of getting. "Of this last," he adds, "I have now no desire: the other I should be glad of." What first induced him to retire from the world is not known. It has been supposed to have proceeded from disappointment: but of what nature is matter of conjecture. There is a traditionary report, that he once received a munificent proposal from Dr. Mead, to enable him to travel, on a most liberal plan, in pursuit of such literary matters as should appear eligible to himself; and that his retirement arose from a disgust his extreme delicacy occasioned him to take during the negociation. He was certainly disinterested to an extreme: and money was never considered by him as a good, any farther than it enabled him to relieve the necessitous.

In 1756 appeared an edition by Musgrave of the Hippolytus of Euripides, under the title of "Euripidis Hippolytus, ex MSS. Bibliothecæ regiæ Parisiensis emendatus. Variis lectionibus et notis editoris accessere viri clarissimi Jeremiæ Markland emendationes," a title which was printed without Mr. Markland's knowledge, and very contrary to his inclination, as he has written on the margin of his own copy, now in Dr. Burney's possession; and it is said that his notes were obtained by a friend, and did not pass directly from Mr. Markland to Mr. Musgrave. In 1758, he contributed some notes to an edition of seven plays of Sophocles printed by Mr. Bowyer.

In 1760, Mr. Markland printed in quarto, at the expence of his friend William Hall, esq. of the Temple, an excellent little treatise, under the title of "De Græcorum quintâ declinatione imparisyllabicâ, et inde formatâ Latinorum tertiâ, quæstio Grammatica," 4to. No more than forty copies having been printed, which were all given away, it was annexed, in 1763, to an edition of Euripides's "Supplices Mulieres," 4to. This book was published without the editor's name; perhaps owing to the discouragement shewn to critical learning, as appears from a memorandum of his own hand-writing in a copy of it, in which he says, "There were only 250 copies printed, this kind of study being at that time greatly neglected in England. The writer of the notes was then old and infirm; and, having by him several things of the same sort, written many years before, he did not think it worth while to

revise them; and was unwilling to leave them behind him as they were, in many places not legible to any body but himself; for which reason he destroyed them. Probably it will be a long time, if ever, before this sort of learning will revive in England; in which it is easy to foresee, that there must be a disturbance in a few years, and all public disorders are enemies to this sort of literature." In the same dejected tone he speaks, in 1772, of the edition of Euripides lately published: "The Oxonians, I hear, are about to publish Euripides in quarto; two volumes, I suppose. Dr. Musgrave helps them with his collections, and perhaps conjectures. In my opinion, this is no time for such works; I mean for the undertakers."

These melancholy views of literary patronage and support did not hinder Mr. Markland from hazarding his little property on the more uncertain issue of a law-suit, into which he was drawn by the benevolence of his disposition. His primary object in this affair, which occurred in 1765, was to support the widow with whom he lodged against the injustice and oppression of her son, who, taking advantage of maternal weakness, persuaded her to assign over to him the whole of her property. The consequence was a law-suit *, which, after an enormous expence to Mr. Markland, was decided against the widow; and his whole fortune, after this event, was expended in relieving the distresses of the family. Some assistance he appears to have derived from his friends; but such was his dislike of this kind of aid, that he could rarely be prevailed upon to accept it. Yet at this time his whole property, exclusive of his fellowship (about seventy pounds a-year), consisted of

* "My engaging in a law-matter was much contrary to my nature and inclination, and owing to nothing but *compassion* (you give it a suspicious name when you call it *tenderness*, she being in her 63d year, and I in my 74th) to see a very worthy woman oppressed and deprived by her own son of every farthing she had in the world, and nothing left to subsist herself and two children, but what she received from me for board and lodging; and this too endeavoured by several bad and ridiculous methods to be taken from her, and myself forced hence, that they might compel her into their unjust measures; not to mention the lesser injuries, indignities, and insolences, which were used towards her. Could I run away, and leave an afflicted good woman and her children to starve, without the greatest baseness, dishonour, and inhumanity? Poor as I am, I would rather have pawned the coat on my back than have done it. I speak this in the presence of God: and I appeal to Him, before whom I must soon appear, that this is the true and only reason of my acting in this matter; and though I know that the consequences of it will incommode me greatly, and almost ruin me, yet I am sure I shall never repent of it."

Letter from Mr. Markland, in Nichols's Bowyer.

five hundred pounds three per cent. reduced annuities; and part of the latter we find him cheerfully selling out for the support of his poor friends, rather than accept any loan or gift from his friends. He appears indeed about this time to have been weaning himself from friendly connections, as well as his customary pursuits. In October of this year he even declined entering into a correspondence with his old acquaintance bishop Law, who wished to serve him, and desires Mr. Bowyer to write to the bishop, that "Mr. Markland is very old, being within a few days of seventy-three, with weak eyes and a shaking hand, so that he can neither read nor write without trouble: that he has scarce looked into a Greek or Latin book for above these three years, having given over all literary concerns; and therefore it is your (Mr. Bowyer's) opinion that he (the bishop) had much better not write to Mr. Markland, which will only distress him; but that you are very sure that he will not now enter into any correspondence of learning." At length, in 1768, after much negotiation, and every delicate attention to his feelings, his pupil, Mr. Strode, prevailed on him to accept an annuity of one hundred pounds, which, with the dividends arising from his fellowship, was, from that time, the whole of his income.

Fortunately for the world of letters, the notes on the two "Iphigenias," which Mr. Markland at one time intended to destroy, from despair of public encouragement, were preserved and given by him to Dr. Heberden, with permission to burn or print them as he pleased: but if the latter, then they should be introduced by a short Latin dedication to Dr. Heberden, as a testimony of his gratitude for the many favours he had received from that gentleman. Dr. Heberden, whose generosity was unbounded, readily accepted the gift on Mr. Markland's own conditions, paid the whole expence of printing, as he had before done that of the "Supplices Mulieres," and in 1770 had secured a copy of it corrected for a *second* edition, though at that time it was intended that the *first* should not be published till after Mr. Markland's death. He had then burnt all his notes, except those on the New Testament; and the disposal of his books became now to him a matter of serious concern. He wished them to be in the hands of Dr. Heberden, to whom he presented the greater part of them in his life-time, and the remainder at his death. These notes

on the New Testament had often made part of Mr. Markland's study, and many of them have since appeared in Bowyer's "Conjectures on the New Testament." They were written in Kuster's edition.

Contrary to the original intention, his edition of the "Two Iphigeniæ," which had been printed in 1768, 8vo, with a view to posthumous publication, was given to the world in 1771, under the title of "Euripidis Dramata, Iphigenia in Aulide, et Iphigenia in Tauris; ad codd. MSS. recensuit, et notulas adjecit, Jer. Markland, Coll. D. Petri Cant. Socius." Of this, the "Supplices Mulieres," and the "Quæstio grammatica de Græcorum quinta declinatione imparisyllabica," &c. an elegant and correct edition has just been published at Oxford, in 8vo and 4to, under the superintendance of one of the most profound Greek scholars of the age, Mr. Gaisford of Christ-church.

Repeated attacks of the gout, and an accumulation of infirmities, at length put an end to Mr. Markland's life, at Milton-court, July 7, 1776, in the eighty-third year of his age. His will was short. He bequeathed his books and papers to Dr. Heberden, and every thing else to Mrs. Martha Rose, the widow with whom he lived, and whom he made sole executrix, although he had a sister, Catherine, then living, and not in good circumstances. This is the more remarkable, as we find in his letters, expressions of affectionate anxiety for this sister; but he delayed making his will until the year before his death, when his memory and faculties were probably in some degree impaired. He had formerly entertained hopes of being able to make some acknowledgment to Christ's-hospital for his education, and to Peterhouse, from which he had for so many years received the chief part of his maintenance; but, to use his own words, "as the providence of God saw fit that it should be otherwise, he was perfectly satisfied that it was better it should be as it was." Immediately on his death, his friend Mr. Strode and Mr. Nichols went to Milton-court, to give directions for the funeral, which was performed, strictly agreeable to his own request, in the church of Dorking, where a brass plate commemorates his learning and virtues. Several of his books, with a few MS notes in them, after the death of Dr. Heberden, were sold to Mr. Payne; and some of them were purchased by Mr. Gough, and others are now in the possession of Dr. Burney, Mr. Heber, Mr. Hibbert, &c. &c.

Such are the outlines of the history of this excellent scholar and critic, concerning whom many additional particulars may be found in our authority. The most conspicuous trait in his character was his singular and unwearied industry. The scholar, who secludes himself from the world for the purposes of study, frequently abandons himself to desultory reading, or at least is occupied at intervals only, in deep and laborious research. This, however, was not the case with Markland. The years that successively rolled over his head, in the course of a long life, constantly found him engaged in his favourite pursuits, collating the classic authors of antiquity, or illustrating the book of Revelation. Of the truth of this remark, which we borrow from his amiable relative, his correspondence affords sufficient testimony; and the proofs which he there displays, even after he had passed his eighty-first year, of vigour and clearness of intellect, are perfectly astonishing. To this we may add what has recently been said of Mr. Markland, that "for modesty, candour, literary honesty, and courteousness to other scholars, he has been considered as the model which ought to be proposed for the imitation of every critic." With exception to the opinions of Warburton and Hurd, which were concealed when they might have been answered, and published when they were not worth answering, his deep and extensive learning appears, from the concurrent testimony of his contemporaries and survivors, to have been at all times most justly appreciated; and a tribute, of great value, has lately been paid to his memory by Dr. Burney in the preface to his "Tentamen de Metris ab Æschylo in Choricis Cantibus adhibitis," where he places him among the "magnanimi heroes" of the eighteenth century, Bentley, Dawes, Taylor, Toup, Tyrwhitt, and Porson.

It is to be regretted, however, that the splendour of his abilities was obscured by the extreme privacy of his life, and the many peculiarities of his disposition. The latter indeed seem to have been produced by the former, and that by some circumstances in his early life, which prevented him from making a choice among the learned professions. It is well known that bishop Hare would have provided for him, if he would have taken orders; but what his reasons were for declining them, we are not told. It may be inferred from his correspondence that in maturer age he had some scruples of the religious kind, but these

do not appear inconsistent with the liberty which many great and good men have thought consistent with subscription to the formularies of the church. By whatever means he was prevented from taking orders, it appears to have been a misfortune to him, as the patrons who were the best judges of his merit had no means of providing for him in any other direction. If he ever fancied that he could make his way through the world by the talents of a mere scholar employed in writing, we have evidence in his letters that he soon found his mistake, and that in his time classical criticism was not an article in great demand. Another reason for his frequent despondency, and love of retirement, appears to have been his interesting himself too much in the politics of the time, which he always viewed through a gloomy medium. We may, however, conclude this article with the striking and just observation made by his pupil Mr. Strode, in a letter to Mr. Nichols, that "no friend of Mr. Markland can reflect on his life without great satisfaction, although, for the further benefit of society, one might be led to wish some few circumstances of it had been otherwise."[1]

MARLOE, or MARLOW (Christopher), whom Phillips calls "a kind of second Shakspeare," was born, as Mr. Ellis conjectures with great probability, about 1562. There is no account extant of his family, but it is well known, says Baker, that he was of Benc't college, in the university of Cambridge, where he took the degree of B. A. 1583, and M. A. 1587; he, however, quitted the academic life, and went on the stage, where he became one of the most distinguished tragic poets of the age. Thomas Heywood styles him the "best of poets;" and Drayton also has bestowed a high panegyric on him, in the "Censure of the Poets," in these lines:

"Next Marloe bathed in Thespian springs,
Had in him those brave translunary things,
That your first poets had; his raptures were
All air and fire, which made his verses clear:
For that fine madness still he did retain,
Which rightly should possess a poet's brain."

[1] Nichols's Bowyer—with the addition of some MS particulars and judicious remarks by James H. Markland, esq. F.S.A. of the Temple, a relation of the Critic, obligingly communicated to the Editor. A large proportion of the original letters of Mr. Markland is in this gentleman's possession, and Dr. Burney has likewise a considerable number.

In 1587 he translated Coluthus's "Rape of Helen" into English rhyme. He also translated the elegies of Ovid, which book was ordered to be burnt at Stationers'-hall, 1599, by command of the archbishop of Canterbury and the bishop of London. Before 1598 appeared his translation of the "Loves of Hero and Leander," the elegant prolusion of an unknown sophist of Alexandria, but commonly ascribed to the ancient Musæus. It was left unfinished by Marlow's death; but what was called a second part, which is nothing more than a continuation from the Italian, appeared by one Henry Petowe, in 1598. Another edition was published, with the first book of Lucan, translated also by Marlow, and in blank verse, in 1600. At length Chapman, the translator of Homer, completed, but with a striking inequality, Marlow's unfinished version, and printed it at London in 1606, 4to. His plays were, 1. "Tamerlane the great Scythian emperor, two parts," ascribed by Phillips erroneously to Newton. 2. "The rich Jew of Maltha." 3. "The Tragical History of the Life and Death of Dr. John Faustus." 4. "Lust's Dominion," Lond. 1661, 8vo, from which was stolen the greater part of Aphra Behn's "Abdelazer, or the More's Revenge," Lond. 1677. 5. "The Tragedy of King Edward II." 6. "The Tragedy of Dido, queen of Carthage," in the composition of which he was assisted by Thomas Nash, who published it in 1594.

His tragedies, says Warton, manifest traces of a just dramatic conception, but they abound with tedious and uninteresting scenes, or with such extravagancies as proceeded from a want of judgment, and those barbarous ideas of the times, over which it was the peculiar gift of Shakspeare's genius alone to triumph and predominate. As a poet, there is one composition preserved in the collection called "England's Helicon," and often reprinted, which entitles him to the highest praise. It is that entitled "The Passionate Shepherd to his Love," beginning "Come live with me, and be my love." We can remember the revival of this beautiful pastoral about forty years ago, with some pleasing music, which made it the fashion of every theatre, concert, and private party. Sir Walter Raleigh wrote a reply to this piece.

Marloe's tragical death is thus related by Wood: "This Marloe, we are told, presuming upon his own little wit, thought proper to practise the most Epicurean indulgence,

and openly professed Atheism. He denied God our Saviour; he blasphemed the adorable Trinity; and, as it was reported, wrote several discourses against it, affirming our Saviour to be a deceiver, the sacred Scriptures to contain nothing but idle stories, and all religion to be a device of policy and priestcraft. But Marloe came to a very untimely end, as some have remarked, in consequence of his execrable blasphemies. It happened, that he fell deeply in love with a low girl, and had for his rival a fellow in livery, who looked more like a pimp than a lover. Marloe, fired with jealousy, and having some reason to believe that his mistress granted the fellow favours, rushed upon him to stab him with his dagger: but the footman being quick, avoided the stroke, and catching hold of Marloe's wrist, stabbed him with his own weapon; and notwithstanding all the assistance of the surgery, he soon after died of the wound, before the year 1593."

Marloe has found an apologist in Warton *, who can seldom conceal his abhorrence of the puritans. "Marlowe's wit and sprightliness of conversation had often the unhappy effect of tempting him to sport with sacred subjects; more perhaps from the preposterous ambition of courting the casual applause of profligate and unprincipled companions, than from any systematic disbelief of religion. His scepticism, whatever it might be, was construed by the prejudiced and peevish puritans into absolute atheism, and they took pains to represent the unfortunate catastrophe of his untimely death, as an immediate judgment from heaven upon his execrable impiety." The story was certainly current at the time. It occurs not only in Beard's "Theatre of God's Judgments," but in a work which if we mistake not preceded it, Vaughan's "Golden Grove." Vaughan gives the place where the catastrophe happened, Deptford, and his antagonist's name, Ingram †, and adds,

* Warton is often led to remarks of the above kind from his dislike of the puritans; but Marloe has found an apologist in Dr. Berkenhout of a more congenial kind. "Marloe," says this *unprejudiced* biographer, "seems to have dared to reason on matters of religion; than which nothing could be a greater crime, in the opinion of those who did not dare to think for themselves. Posterity will hardly believe that there ever was a time when *freethinking* was deemed criminal. His blaspheming the Trinity, and calling Moses a conjuror, were dreadful crimes in the eyes of Anthony Wood, who was himself no conjuror, and on whose authority bishop Tanner calls poor Marloe *atheista et blasphemus horrendus*." Berkenhout's "Biographia Literaria," which is disgraced by many such sentiments as these.

† Aubrey says that his antagonist was Ben Jonson. Surely more authority is necessary for such an assertion. See, however, our account of Jonson, vol. XIX. p. 112.

that Marloe "wrote a book against the Trinitie." There is also in the British Museum (MSS. Harl. 6853, 8vo. fol. 320) "An Account of the blasphemous and damnable opinions of Christ. Marley and three others who came to a sudden and fearful end of this life"[1]

MARLORAT (AUGUSTINE), an eminent protestant divine of the sixteenth century, and classed among the reformers, was born in the dukedom of Lorrain in 1506. He was educated in a monastery of the Augustine friars, where he made great proficiency in his studies, and appears to have conceived, from the licentious morals of the friars, a dislike to their religion, which he afterwards abandoned. Leaving the monastery he pursued his studies in France, and afterwards at Lausanne, where he made open profession of the protestant religion, and was admitted into orders. He was chosen pastor at Vevey, and then at Rouen in Normandy, where he contributed to the diffusion of the principles of the reformation. In 1561 he was present at the memorable conference held at Poissy between Beza and the cardinal of Lorrain, in which he distinguished himself by his ability and zeal in defence of the protestant cause. The year following the civil wars broke out in France, and Rouen being besieged and taken, Montmorency, constable of France, threw Marlorat into prison, as a seducer of the people. On this charge, of which no proofs were brought, he was condemned to be hanged, his head then to be set on a pole on the bridge of the city, and his goods and inheritance to be confiscated. He accordingly suffered this punishment Oct. 30, 1562, in the fifty-sixth year of his age. His works were chiefly commentaries on the Holy Scriptures: 1. "Genesis, cum catholica expositione," 1562, fol. 2. "Liber Psalmorum, et Cantica, &c." 1562, fol. 3. "Jesaiæ Prophetia," 1564, folio. 4. "Novum Testamentum," 1605, 2 vols. folio, and a book of Common Places. Translations from most of these were published in England during the Elizabethan period.[2]

MARMION (SHAKERLEY), a dramatic writer, was born of an ancient family at Aynhoe in Northamptonshire, about the beginning of January, 1602. He went to school at Thame in Oxfordshire, and was thence removed to Wad-

[1] Warton's Hist. of Poetry.—Biog. Dram.—Phillips's Theatrum, by sir E. Brydges.—Bibliographer, vols. II. and III.—Ellis's Specimens.

[2] Melchior Adam.—Croix du Maine & du Verdier.—Bezæ Icones.

ham-college, Oxford, as a gentleman-commoner, and took his master of arts' degree in 1624. Wood says, that "he was a goodly proper gentleman, and had once in his possession seven hundred pounds per annum at least." The whole of this he dissipated, and afterwards went to serve in the Low Countries. Not being promoted there, after three campaigns, he returned to England, and was admitted in 1639, by sir John Suckling, into a troop raised for Charles I. in his expedition against Scotland, but at York he fell sick, and was obliged to return to London, where he died the same year. Marmion, although not a voluminous writer, for he produced only four dramas, is considered by the author of the Biographia Dramatica as one of the best among the dramatic writers of his time. "His plots are ingenious," says that author, "his characters well drawn, and his language not only easy and dramatic, but full of lively wit and solid understanding." His plays are, 1. "Holland's Leaguer, an excellent comedy, as it hath bin lately and often acted with great applause, by the high and mighty prince Charles his servants, at the private house in Salisbury court," 1632, 4to. According to Oldys, in his MS notes on Langbaine, there was a tract in prose, published under the same title of "Holland's Leaguer," in the same year, from which this drama might possibly be taken. 2. "A fine Companion, acted before the King and Queen at Whitehall, and sundrie times with great applause at the private house in Salisbury-court, by the Prince his servants," 1633, 4to. 3. "The Antiquary, a comedy, acted by her Majesty's servants at the Cockpit," 1641, 4to. This is also printed in Dodsley's Collection of Old Plays, vol. X. second edition. The Biographia Dramatica, and other books, add to these, 4. "The Crafty Merchant, or the Souldier'd Citizen;" which, as well as the rest, was a comedy; but they all state that it was never printed, and neglect to tell where it is extant in manuscript. He also published, 5. "Cupid and Psiche; or an epic poem of Cupid and his Mistress, as it was lately presented to the Prince Elector." Prefixed to this are complimentary verses, by Richard Brome, Francis Tuckyr, Thomas Nabbes, and Thomas Heywood. He wrote, besides these, several poems, which are scattered in different publications; and Wood says that he left some things in MS. ready for the press, but what became of them is not known.[1]

[1] Biog. Dram.—Ath. Ox. I. and II.

MARMONTEL (JOHN FRANCIS), one of the most distinguished French writers of the eighteenth century, was born in 1723, at Bort, a small town in Limosin. His father, who was in very moderate circumstances, and had a very large family, bestowed great pains on this, his eldest son, and was ably assisted in the cultivation of his talents, by his wife, who appears to have been a woman of superior sense and information. Young Marmontel first studied the classics and rhetoric in the Jesuits' college of Mauriac, and at fifteen was placed by his father with a merchant at Clermont. As this, however, was very little to his taste, he applied for admission into the college of Clermont, and having been received into the philosophical class, maintained himself by teaching some of the junior scholars. He afterwards went to Toulouse, and became teacher of philosophy in a seminary of the Bernardines, where his abilities acquired considerable distinction.

Encouraged by this, he was a candidate for one of the prizes given by the academy of Floreal games at Toulouse; but the ode which he wrote on this occasion being rejected, he sent a copy of it to Voltaire, who not only returned it with high praise, but sent him a copy of his works. To a young man like Marmontel, nothing could be more gratifying than the praise and kindness of a man of such high rank in the literary world; and eager to justify Voltaire's good opinion, he applied more closely to his studies, and obtained the prizes of several succeeding years. It is much to his honour, that while his reputation increased, and his income became considerable, he devoted the latter to the maintenance of his father's family.

By Voltaire's advice, he repaired to Paris in 1745 to try his fortune as a man of letters. His first attempts were of the dramatic kind, which had various success, but never enough to render him independent of other employment. His first tragedy, "Denys le Tiran," indeed, succeeded so well, as to give him a name, and introduce him into the higher circles, but this led him at the same time into a course of dissipation of which he afterwards repented, and which he relinquished, upon being promoted to the place of secretary to the royal buildings, by the interest of madame Pompadour.

We find him afterwards connected with D'Alembert and Diderot, in the compilation of the Encyclopedie, which is supposed to have had no small share in producing the

French revolution. Of this, too, however, he lived to repent, as his attachments were to the royal cause, although he held that changes to a certain degree were necessary. He afterwards became a contributor to the "Mercure Francois," and it was in this publication that he wrote his "Tales." In 1758 he became sole editor of the "Mercure," which he very greatly improved; but having in a gay party repeated a satire on the duke D'Aumont, which was not his own writing, and having refused to give up the author, he was sent to the Bastille, and lost his situation in the Mercure. His confinement, however, was short, and the reputation his "Tales" acquired in every part of Europe, procured him riches and distinction. After gaining the prize of the French academy, by his "Epitre aux Poetes," though Thomas and Delille were his competitors, he was admitted into that academy in 1763, as successor to Marivaux, and his fame was afterwards completely established by his "Belisarius," and his "Les Incas," both which acquired an uncommon degree of popularity.

After the death of D'Alembert in 1783, he was elected perpetual secretary to the French academy, where his employment was to compose eloges on the deceased members, and other pieces to be read in the academy, both in prose and verse. Under the ministry of Lamoignon, keeper of the seals, he was solicited to draw up a memoir on national education, which was a very elaborate composition; but the commencement of the revolution prevented the progress of this undertaking.

As the revolution advanced, he withdrew himself from all share in those proceedings which ended in scenes of blood and violence, and retired to a distant part, where he employed his time in the education of his children, and in the composition of some works which have added considerably to his reputation. In 1797 he was once more called into public life, by being elected a representative in the national assembly; but, after this assembly was dissolved, he again retired to his cottage, where he died of an apoplexy, Dec. 1799, in the seventy-seventh year of his age.

He was fifty-four before he married; but this step, there is every reason to think, added much to his felicity, and secured the regular habits of his life. His reputation as a writer, although it was gradually augmented by his various publications, his plays, operas, poems, eloges, and other compositions on miscellaneous subjects, rests now

principally on his "Tales," in this country, and on his Belisarius and Incas on the continent. His "Tales" have never been surpassed for lively and characteristic dialogue and sentiment, and have been such universal favourites, that there is no European language into which they have not been translated. They speak, indeed, to the passions of general nature, but the author's imagination is not always under the strictest guidance of his judgment, and they are not among the books which we should recommend to young readers. Of this the French themselves appear sensible, and they are of opinion that the "New Tales," which he wrote at a more advanced period of life, better deserve the epithet "Moral." So valuable, however, have they appeared to dramatic writers, that they have formed not only the plot, but much of the dialogue of some very favourite pieces, both on the English and French stage. Since his decease, his "Life" written by himself has been published and translated into English. Of his former works, the best French edition is that of 1787, 32 vols. 8vo.[1]

MARNIX (PHILIP DE), seigneur du Mont, sainte Aldegonde, by which last name he is recorded by some biographers, was born in 1538, at Brussels, of noble parents, who were originally of Savoy. He was Calvin's disciple at Geneva, and appointed ecclesiastical counsellor to Charles Louis, elector palatine; but William, prince of Orange, invited him back again some time after, and employed him usefully in affairs of the utmost importance. Sainte Aldegonde was afterwards consul at Antwerp, which city he defended against the duke of Parma, in 1584, and died at Leyden, December 15, 1598, aged sixty, while he was employed in a Flemish version of the Bible. He left "Controversial Theses," Antwerp, 1580, 8vo; "Circular Epistles to the Protestants;" "Apologies;" a "Portrait of different Religions," in which he ridicules the church of Rome, Leyden, 1603, and 1605, 2 vols. 8vo; and other works. Sainte Aldegonde drew up the form of the celebrated confederacy, by which several lords of the Netherlands engaged to oppose the odious tribunal of the inquisition, in 1566.[2]

MAROLLES (MICHEL DE), an industrious French translator, was born in 1600. He was the son of Claude de

[1] Life as above.—Dict. Hist.—Biographie Moderne.
[2] Gen. Dict. in art. Aldegonde.—Moreri.

Marolles, a military hero, but entered early into the ecclesiastical state, and by the interest of his father, obtained two abbeys. He early conceived an extreme ardour for study, which never abated; for from 1610, when he published a translation of Lucan, to 1681, the year of his death, he was constantly employed in writing and printing. He attached himself, unfortunately, to the translating of ancient Latin writers; but, being devoid of all classical taste and spirit, they sunk miserably under his hands, and especially the poets. If, however, he was not the most elegant, or even the most faithful of translators, he appears to have been a man of considerable learning, and discovered all his life a love for the arts. He was one of the first who paid any attention to the collection of prints, and formed a series amounting to about an hundred thousand, which made afterwards one of the ornaments of the king's cabinet. There are by him translations of "Plautus," "Terence," "Lucretius," "Catullus," "Virgil," "Horace," "Juvenal," "Persius," "Martial" (at the head of which Menage wrote "Epigrammes contre Martial"); also "Statius," "Aurelius Victor," "Ammianus Marcellinus," "Athenæus," &c. He composed "Memoirs of his own Life," which were published by the abbé Goujet, in 1775, in 3 vols. 12mo. They contain, like such publications in general, some interesting facts, but many more which are trifling. His poetry was never much esteemed. He said once to Liniere, "My verses cost me very little," meaning little trouble. "They cost you quite as much as they are worth," replied Liniere.[1]

MAROT (JOHN), a French poet, was born near Caen, in Normandy, in 1463, with a strong inclination to the belles lettres and poetry, which he happily cultivated, although his education was much neglected. He was but in low circumstances, when his abilities and good behaviour recommended him to Anne of Bretagne, afterwards queen of France; a princess who greatly encouraged and patronized letters. She shewed a particular regard to Marot, by making him her poet; and by commanding him to attend Louis XII. to Genoa and Venice, that he might draw up a relation of those travels. He was afterwards in the service of Francis I. and died in 1523. He was a tolerable poet, but infinitely exceeded by his son Clement. His

[1] Niceron, vol. XXXIII.—Moreri.—Biog. Gallica.—Dict. Hist.

poems are to be found in the later editions of the works of Clement Marot.[1]

MAROT (CLEMENT), son of the preceding, was born at Cahors, in Querci, about 1496. In his youth he was page to seigneur Nicholas de Neusville, secretary of state; and afterwards to princess Margaret, the king's sister, and the duke of Alençon's wife. He followed the duke to the army in 1521, and was wounded and taken prisoner at the battle of Pavia. While Francis I. was Charles the Fifth's prisoner in Spain, Marot was imprisoned at the instigation of Dr. Bouchard, who accused him of being a protestant; but in an epistle to that doctor, he assured him that he was orthodox, and a very good catholic. After his release he retired to his old mistress, the duchess of Alençon, who was then become queen of Navarre, by her marriage with John d'Albret. In 1536 he obtained leave of Francis I. to return; but, being suspected for a follower of the new opinions, he was obliged to make his escape to Geneva, where, whatever his religious principles might be, his moral conduct was highly exceptionable. After remaining here some years, he went into Piedmont, where he died at Turin, in 1544, in his forty-ninth year; and as some say, very poor.

Marot, according to an expression of the sieur de Vauprivas, was the poet of the princes, and the prince of poets, during his time in France. It is agreed on all hands, not only that the French poetry had never before appeared with the charms and beauties with which he adorned it, but that, even during the sixteenth century, there appeared nothing that could be compared with the happy turn, the native graces, and the wit, that was every-where scattered through his works, and which compose what is called the Marotic style. This has had many imitators, particularly La Fontaine and Rousseau. We find, by the judgments which have been collected upon Marot, that the French poets are obliged to him for the rondeau; and that to him they likewise owe, in some measure, the modern form of the sonnet and madrigal, and of some other of the smaller forms of poetry. His works, however, are highly censureable on the score of indecency. The wonder is, that, with such libertine propensities, he should employ his genius on a translation of the Psalms. Of these he first translated thirty, which he obtained a privilege to publish,

[1] Niceron, vol. XVI.—Moreri.

about 1540, and dedicated them to Francis I. His translation was censured by the faculty of divinity at Paris, who carried matters so far as to make remonstrances and complaints to that monarch. The king, who had a great value for Marot on account of his genius, put them off with delays, testifying how acceptable this specimen was to him, and desiring to see the whole finished. However, after several remonstrances had been made to the king, the publication of them was prohibited; which, as usually happens in such cases, made them sell faster than the printers could work them off. After he had retired to Geneva, he translated twenty more Psalms, which in 1543 were printed there with the other thirty; together with a preface written by Calvin. Marot's works have been collected and printed several times, and in various beautiful forms. Two of the best editions are those of the Hague, 1700, 2 vols. 12mo; and 1731, 4 vols. 4to.[1]

MARSAIS (CÆSAR CHESNEAU DU), a French grammarian of high reputation, was born at Marseilles, July 17, 1676, and entered into the congregation of the oratory, but disgusted at the too great confinement of that institution, soon quitted it, and went to Paris. There he married in 1704, and practised for a time with some success as an advocate. Ere long, however, we find him quitting that profession, as not continuing to be advantageous, and separated from his wife, on finding her temper intolerable. He then undertook the care of educating pupils in several great families; among others, that of the president des Maisons, of the Scottish adventurer Law, and the marquis de Beaufremont. Some of these pupils did great honour to his care of their principles and learning. Still he was not fortunate enough to obtain any permanent provision; and undertook a kind of academy, which did not succeed; and he was for a considerable time reduced to go about giving lessons at private houses, and subsisting in a very straitened and precarious manner. At length, the persons who conducted the Encyclopedia, engaged him to bear a part in that great work, to which the articles on the subject of grammar, furnished by him, proved a most important accession. They are distinguished by a sound and luminous philosophy, an extent of learning by no means common, great precision in the rules, and no less accuracy in the application of them.

[1] Niceron, vol. XVI.—Gen. Dict.—Moreri.

He had now struggled for the chief part of his life with adverse circumstances; when the count de Lauragais, struck with his merit, and affected by his situation, settled upon him an annuity of a thousand livres. He died June 11, 1756, at the age of eighty. Du Marsais had been considered during his life as sceptical, but is said to have returned to a sense of religion before his death. Several anecdotes were circulated respecting his indifference to religion, which materially injured his fortune. It was even said, that being called upon to educate three brothers in a great family, he asked the parents in what religion they would have them brought up? A story of little probability, but which passed sufficiently current to injure him in the minds of many respectable persons. His disposition was mild and equal, his understanding clear and precise; and his manners had a kind of simplicity which occasioned him to be called the Fontaine of philosophers. Fontenelle said of him, "C'est le nigaud le plus spirituel, & l'homme d'esprit le plus nigaud que je connoisse," that is, "He is for a simpleton the most ingenious, and for a man of genius the most of a simpleton of any one I know." As his own character was so natural, so also was he an ardent admirer of nature, and an enemy to all affectation; and his precepts are said to have had great effect in teaching the celebrated actress le Couvreur, that simple and natural style of declamation which made her performance so pathetic, and raised her reputation to so great a height.

The principal works of du Marsais are, 1. "An Explanation of the Doctrine of the Gallican church, with respect to the pretensions of the court of Rome," 12mo. This esteemed work was undertaken by the desire of the president des Maisons, and was not published till after the death of the author. 2. "Explanation of a reasonable Method of learning the Latin language," 1722, 12mo. This work, which was most highly commended by d'Alembert and others, was long very scarce, even in France. 3. "A treatise on Tropes," 1730, 8vo, and 1731, 12mo; a tract much and justly admired for its original conceptions and logical precision. 4. "Les veritables Principes de la Grammaire," &c. 1729, 4to; only the preface to an intended Latin grammar. 5. "The Abridgment of Father Jouvenci's Mythology," disposed according to his method, 1731, 12mo. 6. "Logic," or reflections on the operations of the mind; a very short work, in which is com-

pressed almost the whole art of reasoning. It was reprinted at Paris, in 1762, in 12mo, with the articles which he furnished for the Encyclopedia. At length, his whole works were collected by Duchosal and Millon, and published at Paris, 1797, 7 vols. 8vo. In 1804 the institute of France proposed his eloge as a prize essay, and the prize was gained by Degerando, who published it in 1805. That prefixed to his works was by D'Alembert, with whom, as well as with Voltaire, he was at one time too much connected for his reputation.[1]

MARSH (NARCISSUS), an exemplary Irish prelate, was descended from a Saxon family, formerly seated in Kent, whence his great-grandfather removed; and was born at Hannington, in Wiltshire, Dec. 20, 1638. He received the first rudiments of learning in his native place; and being there well fitted for the university, was admitted of Magdalen-hall, in Oxford, in 1654. He became B. A. in 1657, master in 1660, bachelor of divinity in 1667, and doctor in 1671. In the mean time he was made fellow of Exeter-college, in 1658; afterwards chaplain to Dr. Seth Ward, bishop of Exeter, and then to chancellor Hyde, earl of Clarendon. In 1673, he was appointed principal of Alban-hall, Oxford, by the duke of Ormond, chancellor of that university; and executed the duties of his office with such zeal and judgment, that, according to Wood, "he made it flourish more than it had done many years before, or hath since his departure." In 1678 he was removed by the interest of Dr. John Fell, together with that of the duke of Ormond, then lord-lieutenant of Ireland, to the dignity of provost of Dublin-college. He was promoted to the bishopric of Leighlin and Ferns in 1683, translated to the archbishopric of Cashell in 1690, thence to Dublin in 1699, and then to Armagh in 1703. After having lived with honour and reputation to himself, and benefit to mankind in general, he died Nov. 2, 1713, aged seventy-five, and was buried in a vault in St. Patrick's church-yard.

Dr. Marsh appears to have employed the greater part of his life and income in acts of benevolence and utility. While he presided over the see of Dublin, he built a noble library, and filled it with a choice collection of books; having for that purpose bought the library of Dr. Stilling-

[1] Dict. Hist.—Biog. Universelle in Dumarsais.—Moreri.

fleet, late bishop of Worcester, to which he added his own collection; and to make it the more useful to the public, he settled a handsome provision on a librarian and sub-librarian, to attend it at certain hours. This prelate also endowed an alms-house at Drogheda, for the reception of twelve poor clergymen's widows, to each of whom he assigned a lodging, and 20*l.* per annum. He likewise repaired, at his own expence, many decayed churches within his diocese, and bought-in several impropriations, which he restored to the church. Nor did he confine his good actions to Ireland only; for he gave a great number of manuscripts in the oriental languages, chiefly purchased out of Golius's collection, to the Bodleian library. He was a very learned and accomplished man. Besides sacred and profane literature, he had applied himself to mathematics and natural philosophy: he was deep in the knowledge of languages, especially the oriental; he was also skilled in music, the theory as well as the practice; and he frequently, in the earlier part of his life, had concerts of vocal and instrumental music for his own amusement, both at Exeter-college and Alban-hall. Dean Swift must have been under the influence of the most virulent spleen, when he wrote of such a man as Dr. Marsh, the gross caricature published in his works. As an antidote, we would recommend a letter from this excellent prelate, published in "Letters written by eminent persons," &c. 1813, 3 vols. 8vo.

The few things he published were, 1. "Manuductio ad Logicam," written by Philip de Trieu: to which he added the Greek text of Aristotle, and some tables and schemes. With it he printed Gassendus's small tract "De demonstratione," and illustrated with notes, Oxon. 1678. 2. "Institutiones logicæ, in usum juventutis academicæ, Dublin, 1681." 3. "An introductory essay to the doctrine of sounds, containing some proposals for the improvement of acoustics." Presented to the royal society in Dublin, March 12, 1683, and published in the Philosophical Transactions of the royal society of London. 4. "A Charge to his clergy of the diocese of Dublin, 1694, 4to.[1]

MARSHAL (Andrew), a late eminent anatomist and physician, was born in Fifeshire, in 1742, at Park-hill, a large farm on the side of the Tay, near Newburgh, held

[1] Biog. Brit.—Ware's Ireland, by Harris.

by his father, Mr. John Marshal, of the earl of Rothes. His father had received a classical education himself; and being desirous that his son should enjoy a similar advantage, sent him first to the grammar-school at Newburgh, and afterwards to that of Abernethy, then the most celebrated place of education among the Seceders, of which religious sect he was a most zealous member. Here he was regarded as a quick and apt scholar. From his childhood he had taken great delight in rural scenery. One day, while under the influence of feelings of this kind, being then about fourteen years old, he told his father that he wished to leave school, and be a farmer, but he soon shewed that it had not arisen from any fondness for ordinary country labours. In the following harvest-time, for instance, having been appointed to follow the reapers, and bind up the cut corn into sheaves, he would frequently lay himself down in some shady part of the field, and taking a book from his pocket, begin to read, utterly forgetful of his task. About two years after, however, he resumed his studies, with the intention of becoming a minister; and soon after, he was admitted a student of philosophy at Abernethy; and next became a student of divinity. In his nineteenth year he went to Glasgow, and divided his time between teaching a school, and attending lectures in the university. The branches of learning which he chiefly cultivated were Greek and morals. At the end of two years passed in this way, he became (through the interest of the celebrated Dr. Reid, to whom his talents and diligence had recommended him), tutor in a gentleman's family, of the name of Campbell, in the Island of Islay. He remained here four years, and removed to the university of Edinburgh, with Mr. Campbell's son, whom the following year he carried back to his father. Having surrendered his charge, he returned to Edinburgh, where he subsisted himself by reading Greek and Latin privately with students of the university; in the mean time taking no recreation, but giving up all his leisure to the acquisition of knowledge. He still considered himself a student of divinity, in which capacity he delivered two discourses in the divinity-hall; and from motives of curiosity began in 1769 to attend lectures on medicine. While thus employed, he was chosen a member of the Speculative society, where, in the beginning of 1772, he became acquainted with lord Balgonie, who was so much pleased with the dis-

play which he made of genius and learning in that society, that he requested they should read together; and in the autumn of the following year made a proposal for their going to the Continent, which was readily accepted. They travelled slowly through Flanders to Paris, where they stayed a month, and then proceeded to Tours, where they resided eight months, in the house of a man of letters, under whose tuition they strove to acquire a correct knowledge of the French language and government. They became acquainted here with several persons of rank, among whom were a prince of Rohan, and the dukes of Choiseul and Aguilon, at whose seats in the neighbourhood they were sometimes received as guests. An acquaintance with such people would make Marshal feel pain on account of his want of external accomplishments; and this, probably, was the reason of his labouring to learn to dance and to fence while he was at Tours, though he was then more than thirty years old. He returned to England in the summer of 1774; and proceeded soon after to Edinburgh, where he resumed the employment of reading Latin and Greek with young men. Hitherto he seems to have formed no settled plan of life, but to have bounded his views almost entirely to the acquisition of knowledge, and a present subsistence. His friends, however, had been induced to hope that he would at some time be advanced to a professor's chair; and it is possible that he entertained the same hope himself. In the spring of 1775, this hope appeared to be strengthened by his being requested by Mr. Stewart, the professor of humanity at Edinburgh, to officiate for him, as he was then unwell: Marshal complied, but soon after appears to have given up all hopes of a professorship, and studied medicine with a determination to practise it. In the spring of 1777, he was enabled by the assistance of a friend, Mr. John Campbell of Edinburgh, to come to London for professional improvement; and studied anatomy under Dr. W. Hunter, and surgery under Mr. J. Hunter. After he had been here a twelvemonth, he was appointed surgeon to the 83rd, or Glasgow regiment, through the interest of the earl of Leven, the father of his late pupil, lord Balgonie. The first year after was passed with his regiment, in Scotland. In the following he accompanied it to Jersey, where he remained with it almost constantly till the conclusion of the war in the beginning of 1783, when it was disbanded. In this situation he

enjoyed, almost for the first time, the pleasures best suited to a man of independent mind. His income was more than sufficient for his support; his industry and knowledge rendered him useful; and his character for integrity and honour procured him general esteem. From Jersey he came to London, seeking for a settlement, and was advised by Dr. D. Pitcairn (with whom he had formed a friendship while a student at Glasgow) to practise surgery here, though he had taken the degree of doctor of physic the preceding year at Edinburgh; and to teach anatomy at St. Bartholomew's hospital, it being at the same time proposed, that the physicians to that hospital (of whom Dr. Pitcairn was one) should lecture on other branches of medical learning. He took a house, in consequence, in the neighbourhood of the hospital; and proceeded to prepare for the execution of his part of the scheme. This proving abortive, he began to teach anatomy, the following year, at his own house; and at length succeeded in procuring annually a considerable number of pupils, attracted to him solely by the reputation of his being a most diligent and able teacher. In 1788 he quitted the practice of surgery, and commenced that of medicine, having previously become a member of the London college of physicians. In the ensuing year a dispute arose between John Hunter and him, which it is proper to relate, as it had influence on his after-life. When Marshal returned to London, he renewed his acquaintance with Mr. Hunter, who thought so well of him, that he requested his attendance at a committee of his friends, to whose correction he submitted his work on the venereal disease, before it was published. He became also a member of a small society, instituted by Dr. Fordyce and Mr. Hunter, for the improvement of medical and surgical knowledge. Having mentioned at a meeting of this society, that, in the dissection of those who had died insane, he had always found marks of disease in the head, Mr. Hunter denied the truth of this in very coarse language. The other members interfering, Mr. Hunter agreed to say, that his expressions did not refer to Dr. Marshal's veracity, but to the accuracy of his observation. Marshal, not being satisfied with this declaration, at the next meeting of the society demanded an ample apology; but Mr. Hunter, instead of making one, repeated the offensive expressions; on which Marshal poured some water over his head out of a bottle which had stood near them.

A scuffle ensued, which was immediately stopped by the other members, and no father personal contention between them ever occurred. But Marshal, conceiving that their common friends in the society had, from the superior rank of Mr. Hunter, favoured him more in this matter than justice permitted, soon after estranged himself from them. He continued the teaching of anatomy till 1800, in which year, during a tedious illness, the favourable termination of which appeared doubtful to him, he resolved, rather suddenly, to give it up. While he taught anatomy, almost the whole of the fore-part of the day, during eight months in the year, was spent by him in his dissecting and lecture rooms. He had, therefore, but little time for seeing sick persons, except at hours frequently inconvenient to them; and was by this means prevented from enjoying much medical practice; but as soon as he had recovered his health, after ceasing to lecture, his practice began to increase. The following year it was so far increased as to render it proper that he should keep a carriage. From this time to within a few months of his death, an interval of twelve years, his life flowed on in nearly an equable stream. He had business enough in the way he conducted it to give him employment during the greater part of the day; and his professional profits were sufficient to enable him to live in the manner he chose, and provide for the wants of sickness and old age. After having appeared somewhat feeble for two or three years, he made known, for the first time, in the beginning of last November, that he laboured under a disease of his bladder, though he must then have been several years affected with it. His ailment was incurable, and scarcely admitted of palliation. For several months he was almost constantly in great pain, which he bore manfully. At length, exhausted by his sufferings, he died on the 2nd of April, 1813, at his house in Bartlett's-buildings, Holborn, being then in the seventy-first year of his age. Agreeably to his own desire, his body was interred in the church-yard of the parish of St. Pancras. His fortune, amounting to about 8000*l.* was, for the most part, bequeathed to sisters and nephews.

Though Dr. Marshal's genius, with the assistance of great industry, enabled him to attain a very considerable proficiency in many different parts of learning, it was not equally well adapted for every purpose of a literary

man. It was better fitted to acquire than digest, to heap up than arrange, to make a scholar than render its possessor a philosopher; and hence he often appeared to less advantage in conversation than other persons of much inferior possessions. The successful exertion of his talents had given him a confidence in them, which otherwise would have been justly regarded as presumptuous. At the age of forty-one, with little previous knowledge of the subject, he began to prepare for being a teacher of anatomy in London, and, in the following year, actually gave a course of lectures upon it. These lectures were not superficial: they were, on the contrary, remarkable for minuteness of description and copiousness of illustration. When he could derive assistance from his other studies, as while speaking of the uses of the bones and muscles, he was particularly full and instructive. In his lectures, however, his want of a methodical mind would not unfrequently appear; for he often seemed to be seeking for a thought which was not readily to be found, and sometimes confessed that what he said was not so clear, from want of proper words, as he wished it to be. Though he began thus late to cultivate anatomy, it was ever after a favourite pursuit with him, particularly that part which relates to the ascertaining the seats of diseases. He kept in his house, for many years after ceasing to lecture, at no inconsiderable expense, a person for the purpose of assisting him in anatomical inquiries.

He had probably never, without aid, conducted a patient through an acute and dangerous disorder, before he was appointed surgeon to the Glasgow regiment, at which time he was nearly thirty-six years of age. He must, therefore, have less readily acquired the faculty of distinguishing diseases as they occur in nature, than if he had entered upon the exercise of medicine at an earlier period of life; and it was probably, in part, owing to this circumstance, that, even in his later years, he was slower in the examination of the sick, and more distrustful of his opinion respecting their ailments, than many physicians of much less talent and experience. A strong conscientiousness, however, contributed greatly to the production of these effects. That he might be the less liable to err, he took upon the spot short notes of the states of his patients; these formed the bases of entries which he afterwards made in his Case Book, an employment which for many years oc-

cupied nearly three hours every evening. His practice in the army is said to have been bold; that it was successful, is evident from a fact related in his inaugural dissertation, but modestly ascribed by him to the excellent regulations established by his colonel, that, in the regiment in which he served, consisting of about 1000 men, and, from being hastily formed, containing more than the usual proportion of persons unfit for a military life, only sixteen died of disease in the course of nearly four years, and of these, four were not under the management of their own officers at the time of their decease. In London, from having patients to operate upon for the most part originally less strong than soldiers, and afterwards rendered still weaker by long residence in impure air, his mode of treating diseases was necessarily different, and during the last eight years of his life, it was somewhat too inert.

Dr. Marshal's many amiable qualities placed him high in the estimation of those who knew him well; but unfortunately the alloy mixed with them was considerable. His temper was extremely irritable; and, when he had once taken offence, he seldom returned to his former state with respect to the person who had given it, if an equal or superior, though he might afterwards discover that his resentment was without sufficient cause. He seemed to be afraid, in this case, that a confession of error would be attributed to some base motive; for when he found that he had taken offence improperly with persons beneath him, with his servants for instance, he was very ready to avow his fault, and atone for it. He was, besides, of a melancholy disposition; and, like other men of this temperament, frequently believed, that persons of the most honourable conduct were conspiring to betray and to ruin him. From the nature of his early pursuits, these parts of his character seem not to have exhibited themselves very strongly before he returned to London in 1783; but when he came to mix and jostle in this great city with a crowd of persons intent on their own concerns, and little regardful of those of others, when he found himself neglected by some on whom he fancied he had claims for assistance, and experienced unexpected opposition from others, they became very conspicuous, and often rendered him miserable. The causes of irritation, indeed, ceased in a great measure with his lecturing, and the remainder of his life was passed with comparative tranquillity; but he was now

almost without a friend to whom he could freely communicate his thoughts, and, from long disuse, with little relish or fitness for the pleasures of society. In this desolate state his chief amusement consisted in reading the ancient classics, after he had closed his professional labours for the day. He generally carried one of these to bed, and read it there till he composed himself for sleep. The Greek authors were more frequently used by him in this way than the Latin; and of the former, Plato more frequently than any other.

It is not known that he ever published any literary works besides an "Essay on Composition," when at Edinburgh; an "Essay on Ambition," written also very early in life; a translation of the three first books of Simson's "Conic Sections," apparently undertaken at the suggestion of a bookseller; and a treatise on the "Preservation of the Health of Soldiers." He had, indeed, meditated a variety of other publications, principally on physiology and pathology; but, having pursued a subject with great keenness till he had gained what he wanted, he could not bring himself to be at the trouble of preparing for the eye of the world what he had acquired, more especially as new objects of research presented themselves in quick succession. A paper upon Hernia, illustrated by drawings taken nearly 20 years ago, and another upon the appearances of the brain in mania, drawn up from dissections made more than 20 years ago, were left in a state fit for publication; and the latter has just been published under the title of "The Morbid Anatomy of the Brain, in Mania and Hydrophobia," by Mr. Sawrey, formerly assistant-lecturer to Dr. Marshal. To this volume, in 8vo, is prefixed a life of Dr. Marshal, from which the above particulars are taken, but to which we may refer as containing many more of considerable interest.[1]

MARSHALL (NATHANAEL), a celebrated preacher at the beginning of the last century, was of Emanuel college, Cambridge, where he took his degree of D. D. in 1717. He was lecturer at Aldermanbury church, and curate of Kentish-town, in Jan. 1715, when, at the recommendation of the princess of Wales, who was pleased with his manner of preaching, he was appointed one of the king's chap-

[1] Life as above, the substance of which was originally published in the Gent. Mag. vol. LXXXIII.

lains; in 1717, he was rector of the united parishes of St. Vedast and St. Michael-le-Querne, London; and, in Feb. 1731, rector of St. Vedast, lecturer of St. Lawrence Jewry, and St. Martin Ironmonger-lane, prebendary of Windsor, and king's chaplain. These dates and preferments are collected from his title-pages. He died Feb. 4, 1729. His principal publications are, "The genuine Works of St. Cyprian," 1717, folio; "A Defence of our Constitution in Church and State," &c. 1717, 8vo, (on which Dr. Sykes published some "Remarks;" and which was also replied to by Matt. Earbury in a tract added to his "Serious Admonition to Dr. Kennett." Dr. Marshall's "Sermons on several occasions" appeared in 1730, 3 vols. 8vo, to which another was added in 1750. These were posthumous, and inscribed to queen Caroline by the author's widow, who was left with eight children, the eldest of whom was preacher at St. John's chapel, Bedford-row, which he opened Feb. 10, 1722. He died Aug. 23, 1731. Bishop Clayton, in his "Letters to his Nephew," recommends Dr. Marshall's Sermons, as preferable to Sherlock's and Atterbury's for pathos, and for lively and warm applications.[1]

MARSHALL (THOMAS), an English divine, was born at Barkby in Leicestershire, about 1621, and educated there in grammar learning, under the vicar of that town. He was entered of Lincoln college, Oxford, in 1640; and, about the same time, being a constant hearer of archbishop Usher's sermons in All-hallows church in that university, he conceived such a high opinion of that prelate, as to wish to make him the pattern of his life. Soon after, Oxford being garrisoned upon the breaking out of the civil wars, he bore arms for the king at his own charge; and therefore, in 1645, when he was a candidate for the degree of bachelor of arts, he was admitted to it without paying fees. Upon the approach of the parliamentary visitors, who usurped the whole power of the university, he went abroad, and became preacher to the company of English merchants at Rotterdam and Dort. In 1661, he was created bachelor of divinity; and, in 1668, chosen fellow of his college, without his solicitation or knowledge. In 1669, while he was at Dort in Holland, he was made doctor of divinity at Oxford; and, in 1672, elected rector of his college, in

[1] Nichols's Bowyer.—Cole's MS Athenæ in Brit. Mus.

the room of Dr. Crew, promoted to the bishopric of Oxford. He was afterwards appointed chaplain in ordinary to his majesty, rector of Bladon near Woodstock in Oxfordshire, in May 1680, and was installed dean of Gloucester on April 30, 1681. He resigned Bladon in the year 1682. He died at Lincoln-college in 1685. By his will he gave to the public library at Oxford all such of his books, whether manuscript or printed, as were not then in the library, excepting such only as he had not otherwise disposed of, and the remaining part to Lincoln-college library; in which college also he fitted up the common room, and built the garden-wall.

He produced some writings; as, 1. "Observationes in Evangeliorum versiones perantiquas duas, Gothicas scilicet & Anglo-Saxonicas," &c. Dordrecht, 1665. 2. "The Catechism set forth in the book of Common Prayer, briefly explained by short notes, grounded upon Holy Scripture," Oxf. 1679. These short notes were drawn up by him at the desire of Dr. John Fell, bishop of Oxford, to be used by the ministers of his diocese in catechising their children. 3. "An Epistle for the English reader, prefixed to Dr. Thomas Hyde's translation into the Malayan language of the four Gospels, and the Acts of the Apostles," Oxf. 1677. 4. He took a great deal of pains in completing "The Life of Archbishop Usher," published by Dr. Richard Parr, sometime fellow of Exeter college, Lond. 1686. Wood tells us, "that he was a person very well versed in books, a noted critic, especially in the Gothic and English-Saxon tongues, a painful preacher, a good man and governor, and one every way worthy of his station in the church; and that he was always taken to be an honest and conscientious puritan." Dr. Hickes, in "The Life of Mr. John Kettlewell," p. 3, styles him "a very eminent person in the learned world; and observes, that what he has published shewed him to be a great man." Dr. Thomas Smith styles him also a most excellent man, "vir præstantissimus," and adds, that he was extremely well skilled in the Saxon, and in the Eastern tongues, especially the Coptic; and eminent for his strict piety, profound learning, and other valuable qualifications.[1]

MARSHAM (Sir JOHN), a very learned English writer, was the second son of Thomas Marsham, esq. alderman of

[1] Ath. Ox. vol. II.—Gen. Dict.—Biog Brit. vol. VI. p. 4076, note N. N.

London, and born in the parish of St. Bartholomew's, Aug. 23, 1602. He was brought up at Westminster school, and sent thence, in 1619, to St. John's college in Oxford, where he took, in due time, his degrees in arts. In 1625, he went to France, and spent the winter at Paris; in 1626 and 1627, he visited most parts of that kingdom, and of Italy, and some parts of Germany, and then returned to London. In 1629, he went through Holland and Guelderland, to the siege of Boisleduc; and thence by Flushing to Boulogne and Paris, in the retinue of sir Thomas Edmondes, ambassador extraordinary, who was sent to take the oath of Louis XIII. to the peace newly concluded between England and France. During his residence in London, he studied the law in the Middle Temple; and, in 1638, was sworn one of the six clerks in chancery. Upon the breaking out of the civil wars, he followed the king and the great seal to Oxford; for which he was deprived of his place by the parliamentarians, and suffered a vast loss by the plundering of his estate. After the surrender of the garrison at Oxford, and the ruin of the king's affairs, he returned to London; and, having compounded for his estate, he betook himself wholly to retirement and study. In the beginning of 1660, he served as a burgess for the city of Rochester, in the parliament which recalled Charles the Second; about which time, being restored to his place in chancery, he had the honour of knighthood conferred upon him, and three years after was created a baronet. He died at Bushy-hall in Hertfordshire, in May 1685; and his body was interred at Cuckstone near Rochester, where he had an estate. By Elizabeth his wife, daughter of sir William Hammond of St. Alban's, in East Kent, he left two sons; sir John Marsham, of Cuckstone, bart. and sir Robert Marsham, of Bushy-hall, knt. both of them studious and learned men, and the ancestors of the Romney family.

Sir John Marsham was a very accomplished gentleman, and had acquired a critical knowledge of history, chronology, and languages. He published in 1649, 4to, "Diatriba chronologica;" in which he examines succinctly the principal difficulties which occur in the chronology of the Old Testament. The greatest part of this was afterwards inserted in another work, entitled "Canon chronicus, Ægyptiacus, Ebraicus, Græcus, & disquisitiones," Lond. 1672, folio. The principal object of this is to reconcile

the Egyptian dynasties. The Egyptians, as is well known, pretended to excessive antiquity, and had framed a list of thirty successive dynasties, which amounted to a number of years (36,525) greatly exceeding the age of the world. These were rejected as fabulous by some of the ablest chronologers; but sir John Marsham first conjectured that these dynasties were not successive, but collateral; and therefore without rejecting any, he endeavoured to reconcile the entire series in this manner, to the scripture chronology. The attempt, which was highly ingenious, gained him great reputation, and many contemporary as well as succeeding authors, have been liberal in their praises. Mr. Wotton represents him as the first "who has made the Egyptian antiquities intelligible: that most learned gentleman," says he, "has reduced the wild heap of Egyptian dynasties into as narrow a compass as the history of Moses according to the Hebrew account, by the help of a table of the Theban kings, which he found under Eratosthenes's name in the Chronography of Syncellus. For, by that table, he, 1. Distinguished the fabulous and mystical part of the Egyptian history, from that which seems to look like matter of fact. 2. He reduced the dynasties into collateral families, reigning at the same time in several parts of the country; which, as some learned men saw before, was the only way to make those antiquities consistent with themselves, which, till then, were confused and incoherent." Dr. Shuckford, after having represented the foundation of sir John Marsham's Canon with regard to Egypt, says that, "upon these hints and observations, he has opened to us a prospect of coming at an history of the succession of the kings of Egypt, and that in a method so natural and easy, that it must approve itself to any person who enters truly into the design and conduct of it." Afterwards, having given a view of sir John's scheme, from the beginning of the reigns of the Egyptian kings down to his Sesostris, or Sesac, he observes, that, "if the reader will take the pains thoroughly to examine it, if he will take it in pieces into all its parts, review the materials of which it is formed, consider how they lie in the authors from whom they are taken, and what manner of collecting and disposing them is made use of, he will find that however in some lesser points a variation from our very learned author may be defensible, yet no tolerable scheme can be formed of the

ancient Egyptian history, that is not in the main agreeing with him. Sir John Marsham has led us to a clear and natural place for the name of every Egyptian king, and time of his reign," &c. But although sir John Marsham's system has been followed by some, it has been strenuously opposed by other writers, who have represented it as not only false, but even prejudicial to revelation.

The "Canon Chronicus" was reprinted at Leipsic, in 1676, in 4to, and at Franeker, 1696, in 4to, with a preface before each edition, in which the editor, Menckenius, endeavours to confute his author; who thought, as Spencer and others have done, that the Jews derived part of their ceremonies from the Egyptians. The edition of Leipsic pretends, in the title-page, to be much more correct than that of London, which is infinitely more beautiful; but its only merit is, that it is more correct than that of Franeker. Sir John Marsham wrote the preface to the first volume of Dugdale's "Monasticon Anglicanum," which was printed at London, 1655, in folio. He left behind him at his death unfinished, 1. "Canonis chronici liber quintus: sive, Imperium Persicum." 2. "De provinciis & legionibus Romanis." 3. "De re numeraria," &c. We are likewise in some measure obliged to him for the "History of Philosophy," by his very learned nephew, Thomas Stanley, esq. which excellent work was undertaken chiefly at his instigation, as we are told by Mr. Stanley himself, in the dedication of it, "to his honoured uncle sir John Marsham."[1]

MARSIGLI (LEWIS FERDINAND), an Italian, famous for letters as well as arms, was descended from an ancient and noble family, and born at Bologna in 1658. He was educated with great care, and instructed in all the arts and sciences by the best masters in Italy; learning mathematics of Borelli, anatomy of Malpighi, &c. He went to Constantinople in 1679; and, as he had destined himself for the military profession, he contrived to take a view of the Ottoman forces, and made other observations of a like nature. He examined at the same time, as a philosopher, the Thracian Bosphorus, and its currents. He returned to Italy in 1680; and, the Turks soon after threatening an

[1] Gen. Dict.—Biog. Brit—Ath. Ox. vol. II.—Wotton's Reflections upon ancient and modern Learning, chap. IX.—Shuckford's Sacred and Profane Hist. vol. III. Book 2.

irruption into Hungary, he went to Vienna, to offer his service to the emperor Leopold II. which was readily accepted. Discovering great knowledge in fortifications and in the science of war, he had the command of a company conferred on him in 1683; and the same year, after a very sharp action, fell unfortunately into the hands of the Tartars. He was sold by them to two Turks, with whom he suffered great hardships; but at length, conveying intelligence of his situation to his friends, who had believed him dead, he was redeemed, and returned to Bologna towards the latter end of 1684. He went again into Germany, was employed by the emperor in several military expeditions, and made a colonel in 1689. A reverse of fortune afterwards overtook him. In the general war which broke out in 1701, on account of the Spanish succession, the important fortress of Brisac surrendered to the duke of Burgundy, Sept. 6, 1703, thirteen days after the trenches were open: and it being judged that the place was capable of holding out much longer, the consequence was, that count d'Arco, who commanded, lost his head; and Marsigli, who was then advanced to be a marshal, was stripped of all his honours and commissions, and had his sword broken over him. This sentence was executed on Feb. 18 following. He afterwards attempted to justify the surrender before the emperor; but, not being able to get admittance, he published a memorial, the purport of which was to shew, that long before the siege of Brisac, it had been represented and proved, that the place could not be defended for any long time. It was in fact the general opinion that d'Arco and he had been sacrificed, to exculpate the prince of Baden, who had posted a numerous artillery in a bad situation, and with a very weak garrison. When Marsigli went afterwards into France, and appeared at court without a sword, the king presented him with that which he himself wore, and assured him of his favour.

Released now from public concerns, he returned to his studies; and it was his peculiar good fortune, that amidst the hurry, and noise, and fatigue of war, he had made all the advantages which the most philosophic man could have made, who had travelled purely in quest of knowledge; had determined the situation of places by astronomical methods, measured the course and swiftness of rivers,

studied the fossils, the vegetables, the animals of each country, made anatomical and chemical experiments, and done, in short, every thing which a man of science could do, and with such a fund of knowledge, knew how to fill up his time in the most agreeable as well as honourable manner. While at Marseilles, he was called by pope Clement XI. in 1709, and invested with a military commission. Returning soon after to Bologna, he began to execute a design which he had long been meditating. He had a rich collection of every thing that might contribute to the advancement of natural knowledge: instruments proper for astronomical and chemical experiments, plans for fortifications, models of machines, &c. &c. All these he presented to the senate of Bologna, by an authentic act, dated Jan. 11, 1712; forming, at the same time, a body out of them, which he called "The institute of the arts and sciences at Bologna." He afterwards founded a printing-house, and furnished it with the best types for Latin, Greek, Hebrew, and Arabic. He presented this to the Dominicans at Bologna, in 1728, on condition that all the writings of the "Institute, &c." should be printed there at prime cost. It was called "The printing-house of St. Thomas of Aquinas."

Having executed these munificent designs, he returned to Marseilles in 1728, for the sake of finishing some philosophical observations upon the sea, which he had formerly begun there: but was interrupted by the stroke of an apoplexy in 1729, which occasioned the physicians to send him back to his native air, where he died Nov. 1, 1730. He was a member of the academy of sciences at Paris, of the royal society at London, and of that of Montpelier. His writings are numerous and valuable, in French, Italian, and Latin, and upon philosophical subjects. The principal are, 1. "Observations concerning the Thracian Bosphorus," Rome, 1681, 4to. 2. "Histoire Physique de la Mer," Amst. 1725, fol. 3. "Danubius Pannonico-mysicus," a description of the Danube in its Hungarian and Turkish course, 1726, 6 vols. atlas folio. It commences with geographical and hydrographical observations; from thence it proceeds to the history and antiquities of all the places washed by its stream; to the mineralogy, zoology, and botany of its borders, and concludes with meteorological and physical remarks. He published also "A Dissertation on the Bolognian Phosphorus;" "Memoir concerning the

Flowers of Coral;" "Dissertation on the Generation of Fungi;" "On Trajan's Bridge."[1]

MARSOLLIER (James), a French historian of some credit, was born at Paris in 1647. He took the habit of a canon regular of St. Géneviéve, and was sent to regulate the chapter of Usez, where he was made provost. This office he resigned in favour of the abbé Poncet, who was afterwards bishop of Angers. Some time after, he was made archdeacon of Usez, and died in that city Aug. 30, 1724, at the age of 78. Marsollier published several histories, which are still read by his countrymen with some pleasure: the style, though occasionally debased by low and familiar expressions, being in general rather lively and flowing. There are extant by him, 1. "A History of Cardinal Ximenes," in 1693, 2 vols. 12mo, and since frequently reprinted. The only fault found with this work is, that the author gives up his attention to the public man so much, as almost to forget his private character. 2. "A History of Henry VII. King of England," reprinted in 1727, in 2 vols. 12mo. Some consider this as the master-piece of the author. 3. "The History of the Inquisition and its origin," 1693, 12mo. A curious work, and in some respects a bold one. 4. "Life of St. Francis de Sales," 2 vols. 12mo. 5. "The Life of Madame de Chantal," 2 vols. 12mo. 6. "The Life of Dom Rancé, abbé and reformer of La Trappe," 1703, 2 vols. 12mo. Some objections have been made to the veracity of this history, but the journalists de Trevoux seem disposed to prefer it upon the whole to Maupeou's life of Rancé. 7. "Dialogues on many Duties of Life," 1715, 12mo. This is rather verbose than instructive, and is copied in a great degree from Erasmus. 8. "The History of Henry de la Tour d'Auvergne, duke of Bouillon," 3 vols. 12mo. Not much esteemed. 9. "An Apology for Erasmus," 12mo; whose catholic orthodoxy the author undertakes to prove from passages in his works. 10. "A History of Tenths, and other temporal Goods of the Church," Paris, 1689, 12mo. This is the most scarce, and at the same time the most curious, of all the works of Marsollier.[2]

MARSTON (John), an English dramatic author, who lived in the time of James I. and wrote eight plays. Wood

[1] Fabroni Vitæ Italorum, vol. V.—Eloge by Fontenelle.—Moreri.—Niceron, vol. XXVI.—Memoirs of Literature, vols. VII. and IX.—Republic of Letters, vols. IV. and X.

[2] Niceron, vol. VII.—Dict. Hist.—Moreri.

says, "that he was a student in Corpus-Christi college, Oxford; but where he was born, or from what family descended, is not known." When he left Oxford, he was entered of the Middle Temple, of which society he was chosen lecturer in the 34th of Elizabeth; but much more of his personal history is not known. He lived in friendship with Ben Jonson, as appears by his addressing to him his "Malecontent," a tragi-comedy, in 1604; yet we find him afterwards glancing with some severity at Jonson, on account of his "Catiline and Sejanus," in his "Epistle" prefixed to "Sophonisba," another tragedy. "Know," says he, "that I have not laboured in this poem, to relate any thing as an historian, but to enlarge every thing as a poet. To transcribe authors, quote authorities, and to translate Latin prose orations into English blank verse, hath in this subject been the least aim of my studies." Langbaine observes, and with good reason, "that none, who are acquainted with the works of Ben Jonson, can doubt that he is meant here, if they will compare the orations in Sallust with those in his Cataline." Jonson appears to have quarrelled with him and Decker, and is supposed to have ridiculed both in his "Poetaster."

Marston contributed eight plays to the stage, which were all acted at the Black-Friars with applause; and one of them, called "The Dutch Courtezan," was once revived since the restoration, under the title of "The Revenge, or a Match in Newgate." In 1633, six of this author's plays were collected, and published in one volume, dedicated to the lady viscountess Falkland. Besides his dramatic poetry, he wrote three books of satires, entitled, "The Scourge of Villainy," which were printed at London in 1599, and reprinted in 1764, by the rev. John Bowle. We have no account when Marston died; but he was certainly living in 1633. As a specimen of his poetry, Mr. Dodsley has republished the "Malecontent," in his Collection of Old English Plays, vol. IV. Marston was a chaste and pure writer, avoiding all that obscenity, ribaldry, and scurrility which too many of the playwrights of that time, and much more so in periods since, have made the basis of their wit, to the great disgrace of the age. He abhorred such writers, and their works, and pursued so opposite a practice in his performances, that "whatsoever even in the spring of his years, he presented upon the

public and private theatre, in his autumn and declining age he needed not be ashamed of."[1]

MARSY (FRANCIS MARIA DE), a Latin poet, and miscellaneous writer, was born at Paris, and entered early into the society of Jesuits, where he displayed and cultivated very excellent literary talents. When he was hardly twenty, he published some Latin poems which gained him credit. His religious opinions being soon found too bold for the society to which he belonged, he was obliged to quit it; and having published in 1754, an "Analysis of Bayle," in 4 vols. 12mo, he fell into still greater and perhaps more merited disgrace. His books were proscribed by the parliament of Paris, and himself shut up in the Bastile. This book contains a compilation of the most offensive matter contained in the volumes of Bayle, and has since been republished in Holland, with four additional volumes. Having, for a time, regained his liberty, he was proceeding in his modern history (a work of which he had already published some volumes), when he died suddenly in December 1763. Besides the analysis of Bayle, already mentioned, he published, 1. "The History of Mary Stuart," 1742, 3 vols. 12mo, a correct and elegant work, in which he was assisted by Fréron. 2. "Memoires de Melvill," translated from the English, 1745, 3 vols. 12mo. 3. "Abridged Dictionary of Painting and Architecture," 2 vols. 12mo. 4. "Le Rabelais moderne," or the works of Rabelais made intelligible to readers in general, 1752, 8 vols. 12mo. This is by no means executed in a manner either satisfactory to the reader, or creditable to the author. Some of the obscurities are removed or explained, but all that is offensive to decency is left. 5. "The Prince," translated from father Paul, 1751. 6. "The Modern History, intended to serve as a continuation of Rollin's Ancient History," in 26 vols. 12mo. This is written with regularity, but little elegance. The abbé Marsy has since had a continuator in Richer, who has written with less order, but more profundity of research, especially respecting America and Russia. 7. "Pictura," in 12mo, 1756. This poem on painting, is considered as less learned in the art, and in that respect less instructive, than that of du Fresnoy; but he has shown himself a more pure and original Latin poet. There is also a poem in Latin by

[1] Langbaine.—Biog. Dram.—Phillips's Theatrum by sir E. Brydges.—D'Israeli's Quarrels, vol. III.—Cibber's Lives.

this author, on tragedy. The opinion of his countrymen is, that his fame rests principally on these Latin poems, and that there was nothing brilliant in his literary career afterwards.[1]

MARTEL (Francis), a French surgeon under Henry IV. in whose service he was employed about 1590, attended that prince in the wars of Dauphiny, Savoy, Languedoc, and Normandy; and at Mothe-Frelon saved his life by bleeding him judiciously, in a fever brought on by fatigue. In consequence of this, he gained the full confidence of the king, and was made his chief surgeon. He was the author of a work entitled "L'Apologie pour les Chirurgiens, contre ceux qui publient qu'ils ne doivent se mêler de remettre les os rompus et démis." He wrote also, "Paradoxes on the practice of Surgery," in which some modern improvements are anticipated. His works are printed, with the surgery of Philip de Flesselle, at Paris, in 1635, 12mo.[2]

MARTELLI (Lewis), a Florentine poet, born about 1500, wrote verses serious and grotesque. The former were published in 8vo, at Florence, in 1548; the latter appear in the second volume of "Poesie Bernesche." He was also a celebrated dramatic writer. He died in 1527, when he was no more than twenty-eight years old. His brother Vincent was also a poet, and left some "Rime," or lyrics, which were much esteemed. He died in 1556, and his poems and letters appeared in 1607.[3]

MARTELLI (Peter James), an eminent Italian poet, was born at Bologna in 1665, and was educated at the Jesuits' school, and at the university of his native city, after which he devoted himself to the study of classical literature, and having obtained the post of one of the secretaries to the senate of Bologna, was enabled to follow his studies without much interruption. After publishing a serious poem, entitled "Gli Ocche di Gesu," The Eyes of Jesus, he produced a tragedy called "La Morte di Nerone," which with several of his other pieces was acted with great applause. In 1707 he was appointed professor of the belles lettres in the university of Bologna, and soon after was made private secretary to Aldrovandi, who had been nominated delegate to pope Clement XI. At Rome, where he contracted an intimacy with many men of high literary

[1] Necrologie pour an. 1768.—Dict. Hist. [2] Eloy, Dict. Hist. de Medicine.
[3] Tiraboschi.—Ginguené Hist. Litt. D'Italie.

reputation, he published a whimsical dialogue, "Del Volo," On Flying, in which he endeavoured to prove that men and heavy bodies might be supported in the air, and also wrote several discourses in verse concerning the art of poetry. When he accompanied Aldrovandi, who was appointed the pope's legate at the courts of France and Spain, he wrote at Paris his opinions "On ancient and modern Tragedy," in the form of dialogues; and on his return to Rome, he published his tragedies in three volumes, and was reckoned to have conferred a great benefit on Italian literature, although his style is often too turgid and florid for a model. He also began a poem "On the Arrival of Charlemagne in Italy, and his Accession to the Western Empire," which he never finished. He died in 1727, at the age of sixty-two, leaving the character of a man of amiable manners and social qualities. His principal works, "Versi et Prose," were printed at Bologna in 1729, 7 vols. 8vo.[1]

MARTENNE (EDMUND), a benedictine of the congregation of St. Maur, was born in 1654, at St. Jean-de-Losne, in the diocese of Langres. Among his brethren, so highly famous for arduous efforts in literature, he was distinguished for his very laborious researches, no less than for his eminent virtues. The vast extent of his learning did not interfere with the simplicity of his manners, any more than his great attachment to study, with his attention to monastic duties. He died of an apoplexy in 1739, at the age of 85. His principal works are, 1. "A Latin Commentary on the monastic rules of St. Benedict," a work of curious research on that subject, Paris, 1690, 4to. 2. "De antiquis monachorum ritibus," Lyons, 1690, 2 vols. 4to. Many curious points of history, besides the concerns of the Monks, are illustrated by these volumes. 3. A Latin treatise, "on the ancient Ecclesiastical Rites, and on the Sacraments," Rheims, 1700 and 1701, 3 vols. 4to. 4. A Latin treatise on the Discipline of the Church. 5. "Thesaurus anecdotorum novus," 1717, 5 vols. folio, a valuable collection of ecclesiastical documents. 6. "Voyage Literaire de deux Benedictins," Paris, 1717, 4to. 7. "Veterum Scriptorum et Monumentorum Ecclesiasticorum, et dogmaticorum, amplissima collectio," 1724, 9 vols. folio. In this he was assisted by Durand. All these works are full of learned labour; but the author is content

[1] Fabroni Vitæ Italorum, vol. V.

to amass, without giving much grace to the materials he compiles.[1]

MARTENS, or MARTINUS (THIERRY, or THEODORE), an eminent printer, was born at Alost, in Flanders, in 1454. He began printing in 1473, and died in 1534. He is celebrated as the person who first introduced the art of printing into the Netherlands; having exercised this useful and noble art nearly sixty years at Alost, Louvain, and Antwerp. He was an author as well as a printer; and wrote Latin hymns in honour of the saints, a dialogue on the virtues, and other pieces; but he is more renowned for the many beautiful editions of other men's works which issued from his presses. He was highly esteemed by the learned men of the period in which he lived, and enjoyed the friendship of Erasmus, who lodged in his house. He employed the double anchor as a sign of the books that were printed at his office.[2]

MARTHE. See ST. MARTHE.

MARTIALIS (MARCUS VALERIUS), an ancient Latin poet, and the model of epigrammatists, was born at Bilbilis, now called Bubiera, a town of the ancient Celtiberia in Spain, which is the kingdom of Arragon. He was born, as is supposed, in the reign of Claudius, and went to Rome when he was about twenty-one. He was sent thither with a view of prosecuting the law; but soon forsook that study, and applied himself to poetry. He excelled so much in the epigrammatic style, that he soon acquired reputation, and was courted by many of the first rank at Rome. Silius Italicus, Stella, and Pliny the younger, were his friends and patrons. Stertinius, a noble Roman, had so great an esteem for his compositions, that he placed his statue in his library, while he was yet living; and the emperor Verus, who reigned with Antoninus the philosopher, used to call him his Virgil, which was as high an honour as could well be paid to him. We learn also from Pliny and Tacitus, as well as from several passages in his own writings, that he had honours and dignities bestowed upon him by some of the emperors. Domitian, whom it must be confessed he has flattered not a little, made him a Roman knight, and gave him likewise the "Jus trium liberorum," the privileges of a citizen who had three children. He was also advanced to the tribunate. But though he was so particularly honoured, and had so many great and noble patrons, who admired him for his wit and poetry, it

[1] Morri.—Dupin.—Dict. Hist. [2] Marchand's Dict. Hist.

does not appear that he made his fortune among them. There is reason to think that, after the death of Domitian, his credit and interest declined at Rome; and if he had still remaining among the nobles some patrons, such as Pliny, Cornelius Priscus, &c. yet the emperor Nerva took but little notice of him, and the emperor Trajan none at all. Tired of Rome, therefore, after he had lived in that city about four and thirty years, and grown, as himself tells us, grey-headed, he returned to his own country Bilbilis, where he took a wife, and had the happiness to live with her several years. He admired her much, as one who alone was sufficient to supply the want of every thing he enjoyed at Rome. She appears to have brought him a very large fortune; for, in one of his epigrams he extols the magnificence of the house and gardens he had received from her, and says, "that she had made him a little kind of monarch." About three years after he had retired into Spain, he inscribed his twelfth book of Epigrams to Priscus, who had been his friend and benefactor; and is supposed to have died about the year 100. As an epigrammatist, Martial is eminently distinguished, and has been followed as a model by all succeeding wits. All his efforts, however, are not equally successful, and many of his epigrams are perhaps unjustly so called, being merely thoughts or sentiments without applicable point. He offends often by gross indelicacy, which was the vice of the times; but his style is in general excellent, and his frequent allusion to persons and customs render his works very interesting to classical antiquaries.

His works were first printed at Venice, as is supposed in 1470, then at Ferrara in 1471, Rome 1473, and Venice 1475. These are the most rare and valuable editions. The more modern and useful are: that of Aldus, 1501; by Raderus, 1627, fol.; by Scriverius, 1619, 12mo; the Variorum of 1670; and the Bipont edition of 1784, 2 vols. 8vo. A strange absurdity occurs in the Delphin edition, 1680, 4to, where all the indelicate epigrams are omitted in the body of the work, but carefully collected at the end! This has, however, been followed and perhaps exceeded by Smids, in the Amsterdam edition of 1701, who, having ornamented his edition with engravings, places the more indelicate ones at the end of the volume.[1]

[1] Crusius's Latin poets.—Vossius de Poet. Lat.—Dibdin's Classics and Bibl. Spenceriana.—Saxii Onomasticon.

MARTIAL (D'AUVERGNE), a French poet of the fifteenth century, was procurator in parliament, and notary of the châtelet at Paris, where also he was born; and died in 1508, regarded as one of the most pleasing men and easy writers of his age. He wrote, 1. "Arrets l'Amour," Love-causes, the thought of which was taken from the Troubadours of Provence, but handled with great skill and eloquence. The introduction and the close are in verse; the rest in prose. 2. "Vigiles de la mort du Roi," an historical poem on the death of Charles VII.; in which, in the form of the Romish office, entitled Vigils, he recites the misfortunes and the glorious acts of his hero; and displays his honest love of virtue and hatred of vice. 3. "L'Amant rendu Cordelier de l'observance d'Amour;" a poem of 234 stanzas, reviling the extravagances produced by the passion of love. 4. "Devotes louanges a la Vierge Marie," in 8vo, an historical poem on the life of the virgin Mary; a legend in bad verse, filled with the fables which were at that time believed.[1]

MARTIANAY (JOHN), a Benedictine monk, who distinguished himself by an edition of St. Jerome, was born at St. Sever, a village in Gascony, in 1647. He entered into the congregation of St. Maur at twenty years of age; and applied himself to the study of the Latin, Greek, and Hebrew languages. He read lectures upon the holy scriptures in several monasteries, at Arles, at Avignon, at Bourdeaux: in the last of which places he accidentally met with father Pezron's book called "The antiquity of time re-established;" "L'Antiquité du temps retablie." The authority of the Hebrew text, and the chronology of the Vulgate, being attacked in this work, Martianay resolved to defend them in two or three pieces, published against Pezron and Isaac Vossius, who maintained the Septuagint version. This monk died of an apoplexy in 1717, after having spent fifty years in a scrupulous observance of all the duties belonging to his order, and in writing more than twenty works, of which the most distinguished is his edition of the works of St. Jerome, in 5 vols. folio; the first of which was published at Paris in 1693, the second in 1699. In his notes on these two volumes he criticized several learned men, as well papists as protestants, with much severity, and even contumely; which pro-

[1] Niceron, vols. IX. and X.—Dict. Hist.

voked Le Clerc, who was one of them, to examine the merits of this edition and of the editor. This he did in a volume published in 12mo, at Amsterdam, in 1700, with this title, "Quæstiones Hieronymianæ, in quibus expenditur Hieronymi nupera editio Parisina, &c." in which he endeavours to shew that Martianay, notwithstanding the indecent petulances he had exercised towards other critics, had none of the requisites to qualify him for an editor of St. Jerome; that he had not a competent skill either in the Latin, Greek, and Hebrew languages, or in the ancient interpreters of scripture, or in profane authors, or in the science of manuscripts, for this work. Martianay published the third volume in 1704, the fourth in 1705, and the fifth in 1706; and Le Clerc published, in the seventeenth tome of his "Bibliotheque choisée," some copious remarks upon these three last volumes, in order to confirm the judgment he had passed on the two first. Nevertheless, Martianay's edition of Jerome was by many thought the best, even after the appearance of Vallarsius's edition.[1]

MARTIGNAC (Stephen Algai, sieur de), seems to be one of the first French writers who practised the plan, so little approved in England, of translating the ancient classical poets into prose. He gave in this way, versions of, 1. Terence. 2. Horace. 3. Juvenal and Persius. 4. Virgil. 5. Ovid, entire, in 9 vols. 12mo. These translations are in general clear and exact, but want elegance, and purity of style. This laborious writer published also lives of the archbishops, &c. of Paris, of the seventeenth century, in 4to. He died in 1698, at the age of seventy.[2]

MARTIN (Benjamin), an eminent optician, was born at Worplesdon, in Surrey, in 1704, and began life as a plough-boy at Broad-street, a hamlet belonging to that parish. By some means, however, he contrived to learn reading, writing, and arithmetic, so as to be soon enabled to teach them to others. For some time he continued to assist in the farming business, but, as our authority states, "finding that he became a poor husbandman in proportion as he grew a learned one, he prudently forsook what indeed he had no great inclination for," and having a strong inclination to mathematics and philosophical speculations, now entered upon such a course of reading and study as in

[1] Niceron, vol. I.—Moreri. [2] Moreri.—Dict. Hist.

some measure supplied the want of a learned education. The historian of Surrey says that he first taught reading and writing at Guildford. It was probably some time after this that a legacy of five hundred pounds bequeathed to him by a relation encouraged his laudable ambition, and after purchasing books, instruments, &c. and acquiring some knowledge of the languages, we find him, in 1735, settled at Chichester, where he taught mathematics, and performed courses of experimental philosophy. At this time he published his first work, "The Philosophical Grammar; being a view of the present state of experimental physiology, or natural philosophy, &c." London, 8vo. When he came up to London we have not been able to discover, but after settling there he read lectures on experimental philosophy for many years, and carried on a very extensive trade as an optician and globe-maker in Fleet-street, till the growing infirmities of old age compelled him to withdraw from the active part of business. Trusting too fatally to what he thought the integrity of others, he unfortunately, though with a capital more than sufficient to pay all his debts, became a bankrupt. The unhappy old man, in a moment of desperation from this unexpected stroke, attempted to destroy himself; and the wound, though not immediately mortal, hastened his death, which happened Feb. 9th, 1782, at seventy-eight years of age.

He had a valuable collection of fossils and curiosities of every species, which after his death were almost given away by public auction. He was indefatigable as an artist, and as a writer he had a very happy method of explaining his subject, and wrote with clearness, and even considerable elegance. He was chiefly eminent in the science of optics; but he was well skilled in the whole circle of the mathematical and philosophical sciences, and wrote useful books on every one of them; though he was not distinguished by any remarkable inventions or discoveries of his own. His publications were very numerous, and generally useful: some of the principal of them were as follow: 1. "The Philosophical Grammar," already mentioned. 2. "A new, complete, and universal system or body of Decimal Arithmetic," 1735, 8vo. 3. "The young student's Memorial Book, or Patent Library," 1735, 8vo. 4. "Description and use of both the Globes, the Armillary Sphere and Orrery," 1736, 2 vols. 8vo. 5. "Elements of Geometry,"

1739, 8vo. 6. "Memoirs of the Academy of Paris," 1740, 5 vols. 8vo. 7. "Panegyric of the Newtonian Philosophy," 1754. 8. "On the new construction of the Globes," 1755. 9. "System of the Newtonian Philosophy," 1759, 3 vols. 8vo. 10. "New Elements of Optics," 1759. 11. "Mathematical Institutions, viz. arithmetic, algebra, geometry, and fluxions," 1759. 12. "Natural History of England, with a map of each county," 1759, 2 vols. 8vo. 13. "Philology and Philosophical Geography," 1759. 14. "Mathematical Institutions," 1764, 2 vols. 15. "Biographia Philosophica, or Lives of Philosophers," 1764, 8vo. 16. "Introduction to the Newtonian Philosophy," 1765. 17. "Institutions of Astronomical Calculations," two parts, 1765. 18. "Description and use of the Air Pump," 1766. 19. "Description of the Torricellian Barometer," 1766. 20. "Appendix to the Description and Use of the Globes," 1766. 21. "Philosophia Britannica," 1778, 3 vols. 22. "Philosophical Magazine." This when complete consists of 14 volumes, but there are parts sold separately, as "The Miscellaneous Correspondence," 4 vols. It was discontinued for want of encouragement, which, however, it appears to have deserved, as it afforded a very correct state of scientific knowledge at that time.[1]

MARTIN (David), a protestant divine, was born at Revel, in Languedoc, in 1639, but settled in Holland after the revocation of the edict of Nantes. He was at once a good theologian, and a good philosopher, in both of which capacities he gave lectures at Utrecht, when he was settled as a pastor in that city. Though he was much absent from France, he retained a critical and accurate knowledge of its language, and when the French academy announced the second edition of their dictionary, he transmitted to them some remarks which were received with applause. He died at Utrecht, of a violent fever, in 1721. He was universally regretted in that place, from his probity, modesty, and excellence of character; his heart was affectionate and compassionate, and he delighted in doing good offices without being solicited, and without expecting even gratitude in return. He published, 1. "A History of the Old and New Testament," in 2 vols. folio, printed at Amsterdam in 1707, with 424 fine plates. It is often called Mortier's Bible, from the name of the printer; and

[1] Manning and Bray's Hist. of Surrey.—Gent. Mag. for 1785, where is a very fine portrait of Mr. Martin.—Present State of the Republic of Letters, vol. XVI. p. 164.—Hutton's Dictionary.

the early impressions are distinguished by the absence of a little defect in the last plate, which arose from a fracture of the plate after a few had been taken. 2. "Eight Sermons," 1708, 8vo. 3. "A treatise on Natural Religion," 1713, 8vo. 4. "An Explanation of the 110th Psalm," against John Masson, 1715, 8vo. 5. "Two Dissertations," one in defence of the authenticity of the controverted text, 1 John v. 7. the other in favour of the passage of Josephus, in which Christ is mentioned, 1722, 8vo. 6. "A Bible with short notes," Amsterdam, 1707, 2 vols. fol. 7. "A treatise on Revealed Religion," in which he ably supports the divine inspiration of the sacred books; reprinted at Amsterdam in 1723, in 2 vols. 8vo. This useful and judicious work has been translated into English. Martin wrote with ease, but not with a facility of style; but his talents were considerable, his memory good, and his judgment sound.[1]

MARTIN (GREGORY), a learned popish writer, whose name is so much connected with some protestant writers of eminence as to deserve a brief notice here, was born at Maxfield, near Winchelsea, in Sussex, and was admitted one of the original scholars of St. John's college, Oxford, in 1557, by sir Thomas White, the founder. In 1564 he proceeded M. A. and was afterwards taken into the family of Thomas, duke of Norfolk, as tutor to his children, and particularly to Philip, earl of Surrey. Such had been Martin's reputation at college, that when the duke paid a visit to St. John's, one of the society, in a Latin address to his grace, introduced his name with this panegyric: "Habes, illustrissime dux, Hebræum nostrum, Græcum nostrum, poetam nostrum, decus et gloriam nostrum," implying that Martin was their best Hebrew and Greek scholar and poet, and an ornament to their college. Having embraced the Roman catholic religion, which he chose no longer to conceal, he went to the English college at Douay in 1570, where he was ordained priest in 1573, and licentiate in divinity in 1575. After a visit in the following year to Rome, he returned to Doway and taught Hebrew, and gave lectures on the Scriptures. When the college was removed to Rheims, he undertook to translate the Bible into English from the Vulgate, and Dodd is of opinion that what is called "The Rheims translation," may be

[1] Chaufepie.—Burman Traject. Erudit.—Niceron, vol. XXI.

entirely ascribed to him. It was not, however, published at one time. The New Testament appeared first at Rheims and Antwerp, with Bristow's notes, and the Old Testament several years afterwards, with the editor, Dr. Worthington's notes. The New Testament, as we have noticed, under their respective articles, was answered by Fulk and Cartwright. Martin died Oct. 28, 1582, at Rheims. He published some other works, a list of which may be seen in Wood and Dodd, but is scarcely worth transcribing. Camden says that in 1584 a book of his appeared in which queen Elizabeth's gentlewomen were exhorted to serve her as Judith had served Holofernes. The catholic writers, however, deny this, and apparently with justice.[1]

MARTIN (JAMES), a learned Benedictine of the congregation of St. Maur, was born at Tanjaux in Upper Languedoc, in 1694, and became a Benedictine in 1709. After having taught the learned languages in his native province, he removed to the capital in 1727. He was there regarded as a man of a singular and violent temper; rather whimsical as a scholar, and not always sufficiently prudent or modest as a writer; yet he was one of the ablest authors produced by the congregation of St. Maur, and would have been excellent had he met with any judicious friend to correct the sallies of his too active imagination. His latter years were much embittered by the gravel and the gout, under the torments of which complaints he suffered, with great piety, a kind of lingering death, which did not dismiss him from his sufferings till 1751, when he was in his seventieth year. He wrote, 1. "A treatise on the Religion of the ancient Gauls," Paris, 1727, 2 vols. 4to. This book is much esteemed for the curious and learned researches of the author; but contains some uncommon opinions, which have not been generally adopted by his readers. One point which he particularly labours, is to derive the religion of the ancient Gauls from that of the patriarchs. This subject has been more successfully handled lately by Mr. Maurice, with the aid of oriental knowledge. 2. "History of the Gauls, &c. from their origin to the foundation of the French monarchy," 1754, 2 vols. 4to, continued and published by his nephew de Brezillac, and much esteemed. 3. "An Explication of several difficult Texts of Scripture," Paris, 1730, 2 vols. 4to. The fire,

[1] Dodd's Church Hist.—Ath. Ox. vol. I.—Pits and Tanner.

the ingenuity, and the presumption of the author, are sufficiently manifest in this book; which would be much more valuable if deprived of several discussions and citations about trifles, and some points by no means suited to a book of divinity. 4. "An Explanation of ancient Monuments, &c. with an examination of an edition of St. Jerom, and a treatise on Judicial Astrology," Paris, 1739, 4to. Besides a vast scope of erudition, this book is adorned by many lively traits, and a very animated style. 5. "A Project for an Alphabetical Library," containing much learning, and many misplaced witticisms. 6. "A Translation of the Confessions of St. Augustin," which is exact, and is accompanied with judicious notes.[1]

MARTIN (THOMAS), an eminent civilian, the son of Thomas Martin, was born at Cerne, in Dorsetshire, and educated at Winchester school, whence he was admitted fellow of New college, Oxford, in 1539. He applied himself chiefly to the canon and civil law, which he likewise studied at Bourges, and was admitted doctor. On entering upon practice in Doctors' Commons, he resigned his fellowship; and in 1555, being incorporated LL. D. at Oxford, he was made chancellor of the diocese of Winchester. This he owed to the recommendation of bishop Gardiner, who had a great opinion of his zeal and abilities, and no doubt very justly, as he found him a ready and useful assistant in the persecution of the protestants in queen Mary's time. Among other instances, he was joined in commission with Story in the trial of archbishop Cranmer at Oxford. His proceedings on that occasion may be seen in Fox's "Acts and Monuments" under the years 1555 and 1556. His conduct probably was not very gross or tyrannical, as, although he was deprived of his offices in Elizabeth's reign, he was allowed quietly to retire with his family to Ilfield in Sussex, where he continued in privacy until his death in 1584. He wrote two works against the marriage of priests; but that which chiefly entitles him to some notice here, was his Latin "Life of William of Wykeham," the munificent founder of New college, the MS. of which is in the library of that college. It was first published in 1597, 4to, and reprinted, without any correction or improvement, by Dr. Nicholas, warden of Winchester, in 1690, who does not seem to have been aware

[1] Dict. Hist.—Saxii Onomast.

how much more might be recovered of Wykeham, as Dr. Lowth has proved. This excellent biographer says that Martin seems not so much to have wanted diligence in collecting proper materials, as care and judgment in digesting and composing them. But it is unnecessary to say much of what is now rendered useless by Dr. Lowth's work. Dr. Martin bequeathed, or gave in his life-time, several valuable books to New college library.[1]

MARTIN (THOMAS), an English antiquary, was born at Thetford, in the school-house in St. Mary's parish (the only remaining parish of that town in Suffolk), March 8, 1697. His grandfather, William, was rector of Stanton St. John, in Suffolk, where he was buried in 1677. His father William was rector of Great Livermere, and of St. Mary's in Thetford, both in the same county. He married Elizabeth, only daughter of Mr. Thomas Burrough, of Bury St. Edmonds, and aunt to the late sir James Burrough, master of Caius college, Cambridge: he died in 1721, aged seventy-one, and was buried in Livermere chancel, where his son Thomas, not long before his death, placed a monument for him, and his mother, and their children, who were then all dead except himself, "now by God's permission residing at Palgrave." Thomas was the seventh of nine children. His school education was probably at Thetford. In 1715 he had been some time clerk to his brother Robert, who practised as an attorney there; but it appears by some objections to that employment in his own hand-writing, in that year, that he was very uneasy and dissatisfied with that way of life. As these give us the state of his mind, and the bent of his inclination at that early period, and may perhaps account for his succeeding unsettled turn and little application to his business, they may be worth preserving in his own words.

OBJECTIONS.—"First, my mind and inclinations are wholly to Cambridge, having already found by experience that I can never settle to my present employment. 2. I was always designed for Cambridge by my father, and I believe am the only instance in the world that ever went to school so long to be a lawyer's clerk. 3. I always wished that I might lead a private retired life, which can never

[1] Ath. Ox. vol. I. new edit. by Bliss.—Dodd's Ch. Hist.—Pits and Bale.—Strype's Cranmer, p. 53, 330, 352, 371—373, 376.—Strype's Parker, p. 504.

happen if I be an attornoy; but on the contrary, I must have the care and concern of several people's business besides mine own, &c. 4. If I be a lawyer, the will of the dead can never be fulfilled, viz. of my sister Elizabeth, who left 10*l.* to enter me at college; and aunt Burrough, to whom I have promised (at her earnest request) that I never would be a lawyer; nay, my brother himself had promised her I never should. 5. It was always counted ruination for young persons to be brought up at home, and I'm sure there's no worse town under the sun for breeding or conversation than this. 6. Though I should serve my time out with my brother, I should never fancy the study of the law, having got a taste of a more noble and pleasant study. QUESTIONS. But perhaps these questions may be asked me, to which I shall answer as follows: Why I came to my brother at all? and have absented myself thus long from school? Or why I have not spoke my mind before this time? ANSWERS. 1. Though I am with my brother, it was none of my desire (having always confessed an aversion to his employment), but was almost forced to it by the persuasion of a great many, ringing it in my ears that this was the gainfullest employment, &c. 2. Though I have lost some time in school learning, I have read a great deal of history, poetry, &c. which might have taken up as much time at Cambridge had I kept at school. 3. I have staid thus long, thinking continual use might have made it easy to me; but the longer I stay, the worse I like it.

"THOMAS MARTIN, 1715."

He was, however, by some means or other, kept from executing his favourite plan of going to Cambridge. In 1722 he still probably resided at Thetford; for, having married Sarah the widow of Mr. Thomas Hopley, and daughter of Mr John Tyrrel, of Thetford, his first child was born there that year; in 1723 his second was born at Palgrave in Suffolk, as were the rest. This wife bore him eight children, and died Nov. 15, 1731, ten days after she had been delivered of twins. He very soon, however, repaired this loss, by marrying Frances, the widow of Peter le Neve, Norroy king at arms, who had not long been dead, and to whom he was executor. By this lady he came into the possession of a very valuable collection of English antiquities, pictures, &c. She bore him also about as many children as his former wife (four of whom, as well as five of the others, arrived at manhood), and died, we believe,

before him. He died March 7, 1771, and was buried, with others of his family, in Palgrave church-porch, where no epitaph as yet records the name of that man who has so industriously preserved those of others *, though Mr. Ives had promised his friends that he would erect a monument for him, and had actually drawn up a plain inscription for it.

Mr. Martin's desire was not only to be esteemed, but to be known and distinguished by the name of, "Honest Tom Martin of Palgrave †," an ambition in which his acquaintance saw no reason not to gratify him; and we have observed, with pleasure, several strokes of moral sentiment scattered about his rough church notes. These were the genuine effusions of his heart, not designed for the public eye, and therefore mark his real character in that respect. Had he desired the appellation of wise and prudent, his inattention to his business, his contempt and improper use of money, and his fondness for mixed and festive company, would have debarred him, as the father of a numerous family, of that pretension. As an antiquary, he was most skilful and indefatigable; and when he was employed as an attorney and genealogist, he was in his element. He had the happiest use of his pen, copying, as well as tracing, with dispatch and exactness, the different writing of every æra, and tricking arms, seals, &c. with great neatness. His taste for ancient lore seems to have possessed him from his earliest to his latest days. He dated all the scraps of paper on which he made his church-notes, &c. Some of these begin as early as 1721, and end but the autumn before his death, when he still wrote an excellent hand; but he certainly began his collections even before the first mentioned period; for he appears among the contributors to Mr. Le Neve's "Monumenta Anglicana," printed in 1719. The latter part of his life was bestowed on the History of his native town of Thetford. His

* Mr. Martin seems to have presaged that he might want this posthumous honour, as in a curious manuscript of church collections made by him, he had inserted the following pieces of poetry:

When death shall have his due of me,
This book my monument shall be.
Or,
These tombs by me collected here in one,
When dead, shall be my monumental stone.
Or in the old phrase:
Thus many tombs from different rooms
By me collected into one,
When I am dead, shall be instead
Of my own monumental stone.

† He is thus called among the subscribers to Grey's Hudibras, 1744.

abilities, and the opportunities he derived from the collections of Peter Le Neve, esq. Norroy king at arms, render it unnecessary to enlarge on this, which Mr. Blomefield, thirty years before this publication encouraged the public to expect from his hands. The materials being left without the last finishing at Mr. Martin's death, were purchased by Mr. John Worth, chemist, of Diss, F. S. A. who entertained thoughts of giving them to the publick, and circulated proposals, dated July 1, 1774, for printing them by subscription. Upon the encouragement he received, he had actually printed five sheets of the work, and engraved four plates. This second effort was prevented by the immature death of Mr. Worth, in 1775; who dying insolvent, his library, including what he had reserved of the immense collections of Le Neve and Martin at their dispersion on the death of the latter, being sold, with his other effects, for the benefit of his creditors, was purchased the same year by Mr. Thomas Hunt, bookseller at Harleston. Of him Mr. Gough bought the manuscript, with the undigested materials, copy-right, and plates. The first of these required a general revisal, which it received from the great diligence and abilities of Mr. Gough, who published it in 1779, 4to.

Mr. Martin's collection of antiquities, particularly of such as relate to Suffolk, was very considerable, greater than probably ever were before, or will be hereafter, in the possession of an individual; their fragments have enriched several private libraries. His distresses obliged him to dispose of many of his books, with his manuscript notes on them, to Mr. T. Payne, in his life-time, 1769. A catalogue of his library was printed after his death at Lynn, in 1771, in octavo, in hopes of disposing of the whole at once. Mr. Worth, above mentioned, purchased the rest, with all his other collections, for six hundred pounds. The printed books he immediately sold to Booth and Berry of Norwich, who disposed of them by a catalogue, 1773. The pictures and lesser curiosities Mr. Worth sold by auction at Diss; part of his manuscripts in London, in April 1773, by Mr. Samuel Baker; and by a second sale there, in May 1774, manuscripts, scarce books, deeds, grants, pedigrees, drawings, prints, coins, and curiosities.[1]

MARTINE (GEORGE), a physician, appears to have been a native of Scotland, where he was born in 1702, and

[1] Nichols's Bowyer.

entered upon the study of medicine at Edinburgh in 1720, whence he went to Leyden; and, after prosecuting the same study there for some time, was admitted to his degree of M. D. in 1725. He then returned to Scotland, and practised his art at St. Andrew's. In 1740, while about to publish his Commentaries on Eustachius, he was requested by lord Cathcart, to accompany him, as physician to the forces under his command on the American expedition. The difficulties of the voyage, and the change of climate, he bore with chearfulness, but the death of that much-loved commander greatly afflicted him. Soon after he was seized with a bilious fever, which proved fatal in 1743, in the forty-first year of his age. His first publication was entitled "Tractatus de similibus animalibus, et animalium calore:" after which appeared his "Essays Medical and Philosophical," 1740, 8vo. He contributed also some papers to the Edinburgh "Medical Essays," and to the "Philosophical Transactions." We find in Dr. Thomson's list of the fellows of the royal society the name of George Martini, M. D. elected in 1740, who was probably our author. Being possessed, when a student at Edinburgh, of the earliest edition of "Eustachius's Tables," he applied himself diligently to correct and enlarge Lancisi's explanation of those tables, and compared the descriptions of the parts as delivered by authors with these figures, and carefully registered what he read upon the subject. Being at length furnished with many rich materials, he considered of repairing, in some measure, the loss of Eustachius's commentaries "De dissentionibus et controversiis anatomicis," and was, as we have observed, about to publish his own Commentaries, when he went abroad. It fell at length into the hands of the first Dr. Monro of Edinburgh, who published it in 1755, under the title of "Georgii Martinii, M. D. in Bartholomæi Eustachii Tabulas anatomicas Commentaria," 8vo. Notwithstanding Albinus's explanation, Dr. Monro considers this work as indispensably necessary to those who are in possession of Eustachius's Tables.[1]

MARTINI (JOHN-BAPTIST), known all over Europe by the name of PADRE MARTINI, was born at Bologna in 1706, and entered into the order of the friars minor, as offering him the best opportunities for indulging his taste

[1] Eloy, Dict. Hist. de Medicine.—Moreri.—Monthly Review, vol. XIV.—Works of the Learned for 1741.

for music, which he cultivated with so much success as to be regarded, during the last fifty years of his life, as the most profound harmonist, and the best acquainted with the history and progress of the art and science of music in Italy. All the great masters of his time were ambitious of becoming his disciples, and proud of his approbation; and young professors within his reach never thought themselves, or were thought by others, sufficiently skilled in counterpoint, till they had received lessons from this deep theorist, and most intelligent and communicative instructor.

No history of music had been attempted in Italy since that of Bontempi appeared in 1695, till Martini, in 1757, published in 4to, the first volume of his "Storia Musica," upon so large a scale, that though the chief part of his life seems to have been dedicated to it, only three volumes were published before his decease in 1783, a circumstance which Dr. Burney thinks is much to be regretted, as he had, with incredible pains and considerable expence, collected materials sufficient for the completion of his whole plan.

Between the publication of the second and third volumes of his "Storia Musica," Martini published a work entitled "Essemplare o sia Saggio di Contrappunto," Bologna, 1774, in two volumes, folio. This excellent treatise, though written in defence of a method of composing for the church upon canto-fermo, now on the decline, yet has given the learned author an opportunity of writing its history, explaining its rules, defending the practice, and of inserting such a number of venerable compositions for the church by the greatest masters of choral harmony in Italy, from the beginning of the sixteenth century to the middle of the last, that we know of no book so full of information concerning learned counterpoint, so rich in ancient and scarce compositions, nor so abundant in instructive and critical remarks, as this. In 1769 Martini drew up and gave to his disciples a very short tract, entitled "Compendio della Theoria de numeri per uso del Musico di F. Giambatista Martini. Minor Conventuale." In this tract the good father defines the three principal calculations, ratios, and proportions necessary for a musician to know in the division of the monochord and in temperament.[1]

[1] Burney's Hist. of Music, Metastasio, vol. III. p. 102, and in Rees's Cyclopædia.

MARTINI (Martin), a Jesuit, born at Trent, who resided many years as a missionary in China, and there compiled several curious works on the history and geography of that country, returned to Europe in 1651, and published a description of China, with an exact map of that empire, and fifteen separate maps of the fifteen provinces; to which he added two others, of Corea and Japan. We have met with an account, though on no warranted authority, that he returned afterwards to Asia, and died at Hang-chew in China, at the age of seventy-four. His works consist of, 1. "Sinicæ Historiæ Decas prima, à gentis origine ad Christum natum," 4to, and 8vo. This has been translated by le Pelletier, 1692, in 2 vols. 12mo. 2. "China Illustrata," already mentioned, Amsterdam, 1649, in folio. This was the best account of China, before that of du Halde. 3. "De Bello inter Tartaros et Sinenses," which has also been translated. 4. "An account of the number and quality of the Christians in China." Like other missionaries, he is apt to speak in exaggerated terms of the antiquity, riches, policy, &c. of the Chinese.[1]

MARTIN (Raymond), a Dominican friar, and eminent orientalist, who flourished in the thirteenth century, was born at Sobiras in Catalonia; and was one of those of his order who were appointed, at a general chapter held at Toledo in 1250, to study Hebrew and Arabic, in order to confute the Jews and Mahometans. The occasion of it was this: Raymond de Pennafort, general of the order, having a strong desire to extirpate Judaism and Mahometanism, with which Spain was infected, procured an order from this chapter, that the religious of his society should apply themselves to the study of Hebrew and Arabic. This task he imposed on Martin among others; and he obtained a pension of the kings of Arragon and Castile, for such as should study those languages, on purpose that they might be able to exert themselves in the conversion of infidels. Martin accordingly applied himself to those studies with great success; and, having sufficiently studied the works of the rabbins, they furnished him with such arguments, as enabled him to combat the Jews very skilfully. This appears from his "Pugio fidei," which was finished, as we learn from himself, in 1278, though the first publication of it at Paris was not till 1651. Bosquet,

[1] Dict. Hist.—Moreri.

who died bishop of Montpelier, met with the manuscript, while he was with great ardour examining the library of the college de Foix at Toulouse, about 1629, and, after copying some things out of it, he gave it to James Spieghel, a learned German, and his preceptor in the Hebrew tongue. Spieghel advised Maussac to publish it; who, though very able to do it by himself, had however for an assistant Mr. de Voisin, son of a counsellor in the parliament at Bourdeaux, who took upon him the greatest part of the task. Thomas Turc, another general of the Dominicans, was very earnest in spurring on the promoters of this edition; and, not satisfied with soliciting them by letters equally importunate and obliging, he gave orders that they should be provided with all the manuscripts of the "Pugio fidei" that could be recovered. In short, the Dominican order interested themselves so much in it, that they bore the charges of the impression. Some assert, that Martin wrote another book, entitled, "Capistrum Judæorum," and also "A Confutation of the Alcoran;" and that a copy of the "Pugio fidei," written by his own hand in Latin and Hebrew, was preserved at Naples in the convent of St. Dominic. The great knowledge which he has discovered of the books and opinions of the Jews, has made some imagine that he was of that religion; but this is thought to be a mistake. The time of Martin's death is uncertain.[1]

MARTINIERE (ANTHONY-AUGUSTIN BRUZEN DE LA), a French author of considerable celebrity about the beginning of the last century, was born in 1684 at Dieppe. He studied at Paris, partly under the instruction of his learned grand-uncle Richard Simon, who then resided in the college of Fortet. In 1709, he went to the court of Mecklenburgh, and began his researches into the history and geography of that state; but, on the death of the duke, and the troubles which followed, and interrupted his labours, he removed elsewhere, probably to Parma, as we find him, in 1722, publishing, by order of the duke Philip Farnese, whom he calls his most serene master, an historical dissertation, "Dissertation historique sur les duchés de Parme et de Plaisance," 4to. It appears also that the Sicilian monarch appointed him his secretary, with a salary of twelve hundred crowns. The marquis de Beretti Landi,

[1] Moreri.—Gen. Dict.

the Spanish minister at the Hague, had a high regard for Martiniere, and advised him to dedicate his geographical dictionary to the king of Spain, and procured for him, from his catholic majesty, the title of royal geographer. Martiniere passed several years at the Hague, where all the foreign ministers paid him much attention, receiving him often at their tables. He died here June 19, 1749. Moreri makes him eighty-three years of age; but this is inconsistent with a date which he gives on the authority of Martiniere himself, viz. that in 1709 he was twenty-five years old. His personal character is represented in a very favourable light by M. Bruys, who lived a long time with him at the Hague, and objects nothing to him but a want of œconomy in his domestic matters: he was a man of extensive reading and memory, excelled in conversation, which abounded in striking and original remarks, and was generous, liberal, and candid. His favourite studies were history and geography, which at length produced his well-known dictionary, "Dictionnaire Geographique, Historique, et Critique," Hague, 1726—1730, 10 vols. folio; reprinted with corrections and additions at Dijon in 6 vols. folio; and at Venice, and again at Paris in 1768, 6 vols. folio. This was the most comprehensive collection of geographical materials which had then appeared, and although not without the faults inseparable from so vast an undertaking, was of great importance to the science, and the foundation of many subsequent works of the kind. He also published several editions of Puffendorff's "Introduction to History;" a work on which he appears to have bestowed more pains than will perhaps be approved, as his zeal for the Roman catholic religion induced him to omit Puffendorff's remarks on the temporal power of the popes. His other works were, 1. "Essais sur l'origine et les progrès de la Geographie," with remarks on the principal Greek and Latin geographers. These two essays were addressed to the academy of history at Lisbon, and that of belles lettres at Paris, and are printed in Camusat's "Memoires Historiques," Amst. 1722. 2. "Traités geographiques et historiques pour faciliter l'intelligence de l'Ecriture Sainte, par divers auteurs celebres, M. M. Huet et Le Grand, D. Calmet, &c. &c." Hague, 1730, 2 vols. 12mo. 3. "Entretiens des ombres aux Champs Elyseés," taken from a German work under that title, 2 vols. 4. "Essai d'une traduction d'Horace," in verse, with some

poetical pieces of his own. 5. "Nouveau recueil des Epigrammatistes François anciens et modernes," Amst. 1720, 2 vols. 12mo. 6. "Introduction generale a l'etude des Sciences et des Belles Lettres, en faveur des personnes qui ne savent que le François," Hague, 1731, 12mo. 7. "Lettres choisies de M. Simon," a new edition, with the life of the author, Amst. 1730, 4 vols. 12mo. 8. "Nouvelles politiques et litteraires," a literary journal which did not last long. 9. "Vie de Moliere," said to be more correct and ample than that by Grimarest. 9. "Continuation de l'Histoire de France sous la regne de Louis XIV. commencée par M. de Larrey." Some other works have been improperly attributed to Martiniere, as "Lettres serieuses et badines," which was by M. Bruys, and "Relation d'une assemblée tenue au bas du Parnasse," a production of the abbé D'Artigny. After his death, his name was put to a species of Ana, entitled, "Nouveau portefeuille historique et litteraire," an amusing collection; but probably not of his forming.[1]

MARTINIUS (MATTHIAS), a learned German divine of the Protestant persuasion, was born in 1572, and studied at Paderborn, under the celebrated Piscator. In his twenty-third year he was called to officiate as minister in the courts of the counts of Nassau Dillembourg; the following year was appointed professor in the college of Paderborn, and in 1592 was appointed regent of the schools. He was afterwards called to be rector of the school at Bremen, and, in 1618, was deputed by the magistrates of Bremen to the synod of Dort, where he maintained the opinions of Cameron, Amyraut, Daille, and others; but signed all the acts of the synod. He died in 1630, leaving behind him many theological treatises, now forgotten, and a "Lexicon philologicum, in quo Latinæ et a Latinis auctoribus usurpatæ tum puræ, tum barbaræ voces ex originibus declarantur, &c.: accedit Cadmus Græco-Phœnix et Glossarium Isidori," Utrecht, 1697, 2 vols. folio; reprinted at Amsterdam, 1701. This work, at one time, enjoyed considerable reputation, and it is said that some philologists have availed themselves of it, without acknowledgment.[2]

MARTIUS GALEOTTUS. See GALEOTO.

1 Moreri.—Dict. Hist. in art. Bruzen.
2 Chaufepie.—Moreri.—Saxii Onomast.

MARTYN (JOHN), professor of botany at Cambridge, was born Sept. 12, 1699, in Queen-street, London, where his father Thomas was a merchant. His mother, whose maiden name was Catharine Weedon, died Nov. 1, 1700. After being educated at a private school in the neighbourhood, he was taken, at the age of sixteen, into the counting-house of his father; but, without neglecting the duties of this station, he had already so strong a taste for literature, that he constantly devoted much of the night to study, allowing himself, for many years, only four hours for sleep. In the summer of 1718 he first acquired a taste for botany, in consequence of his acquaintance with Mr. Wilmer, an apothecary, who afterwards became demonstrator in the Chelsea-garden, Dr. Patrick Blair, and Dr. William Sherard, under whose instructions his progress was rapid. He soon became desirous of commencing author, and began by translating Tournefort's History of the plants growing about Paris, from French into English, in 1720. This, however, he did not print till 1732, when the title was "Tournefort's History of Plants growing about Paris, with their uses in Physic, and a mechanical account of the operation of medicines. Translated into English, with many additions. And accommodated to the plants growing in Great Britain," 2 vols. 8vo. This year he undertook various botanical excursions, which were chiefly performed on foot, that he might observe plants in their natural situations, as well as insects, which had now likewise excited his attention. The leading character of his mind seems to have been a taste for inquiry, which prompted him to examine every thing for himself. His observation of the works of God directed his thoughts to the divine origin of all things, and his perusal of the writings of some of the most famous adversaries of revealed religion, served but to confirm him in its truth. About the year 1721 he became acquainted with the celebrated Dillenius, and in conjunction with him and several others, amongst whom we find the names of Deering, Thomas Dale, and Philip Miller, established a botanical society, which met every Saturday evening, first at the Rainbow coffee-house in Watling-street, and afterwards in a private house. Dillenius was president, and Martyn, who was secretary, read before this society a course of lectures, upon the technical terms of the science, the foundation, as it is presumed, of what he

afterwards published. These meetings were continued for about five years only.

We are not informed of the period at which Mr. Martyn changed his mercantile occupation for the medical profession, to which he was, doubtless, led by the general tenour of his pursuits. In 1723 he was offered admission into the royal society, which he declined, as it appears by one of his letters to Dr. Blair, from pure modesty. His objections, however, were overcome the next year; and he soon proved himself an active and worthy member, by his various communications, to be found in the Transactions of that learned body. In 1726 he published his tables of Officinal Plants, in twenty pages folio, disposed according to Ray's system, under the title of "Tabulæ Synopticæ," &c. Lond. fol. dedicated to Sir Hans Sloane. He had given a public course of lectures in Botany the preceding year, and had, with the assistance of Dr. Blair, undertaken to make a collection of birds. His herborizing excursions were from time to time continued, notwithstanding his various labours and engagements in town. His second course of lectures there, in 1726, being much approved, he was recommended by Dr. Sherard and Sir Hans Sloane as fit to teach the science in which he excelled, in the University of Cambridge. Accordingly he gave, in 1727, the first botanical course ever read in that university; and for the use of his pupils reduced the alphabetical catalogue of Cambridge Plants, printed by Ray, into a systematic form, according to the principles of its author, and published it under the title "Methodus Plantarum circa Cantabrigiam nascentium," Lond. 12mo. As he excelled in the knowledge of cryptogamous vegetables, he improved the work in that department; and he now very judiciously laid aside the old systematic practice, of separating trees and shrubs from herbs, in his classification. In 1728 he published the first Decade of a sumptuous work, entitled "Historia Plantarum Rariorum," in imperial folio, in which his merit in description is conspicuous. The plates were drawn by that great artist Van Huysum, engraved in mezzotinto by Kirkall, and printed in colours; but in the latter part of their execution they fail very much, that mode of colouring plates having scarcely ever been found to answer. Four more Decades of this work appeared in the course of nine years; after which it ceased, on account of the great expence of the undertaking. When this publi-

cation commenced, its author is said to have "sedulously applied himself to the practice of physic." Sir James Smith thinks this must have been as an apothecary, for Mr. Martyn was not, by any medical degree, authorized to practise as a physician.

In 1729, he had a design of reading botanical lectures at Oxford, and it is not known what prevented this scheme, unless that he might, upon reflection, consider it as interfering with the recent establishment of the Sherardian professorship there, in favour of his friend Dillenius. In the following year we find him projecting, in conjunction with Dr. Russell, a new edition of Stephens's Latin Thesaurus; but this design was dropped, and he engaged in a far more easy and pleasant work, along with the same friend, and some others, entitled the "Grub-street Journal," a periodical publication, which had a large sale, and contains a great variety of satirical remarks on, and anecdotes of living authors, forming indeed a kind of prose and verse "Dunciad," and, like that celebrated poem, sometimes takes liberties with characters that ought to have been noticed with more respect. The best papers were afterwards collected in 2 vols. 12mo, 1737, under the title of "Memoirs of the Society of Grub-street." Mr. Martyn's papers are distinguished by the signature B. and Dr. Russel's by that of M. The poetical part was published in a separate volume, with an emblematic frontispiece, and is more scarce.

On the 26th of May, 1730, Mr. Martyn was admitted of Emanuel college, Cambridge, with an intention of taking his degrees in physic; but after keeping five terms, his marriage, and the necessary attendance to his profession, caused him to relinquish this design*. He had resided for three years in Great St. Helen's; but the town

* About this time he was an unsuccessful candidate for the post of secretary to the royal society. His opponent was Dr. Mortimer, who had the interest of sir Hans Sloane and of the court, which, Mr. Martyn's son says, was "too prevalent for the *literary* part of the society." In 1731 he was engaged in putting together Churchill's Collection of Voyages and Travels; published proposals for an edition of Virgil's Georgics, and entered into articles for abridging the "Philosophical Transactions" from 1720 to that time, in conjunction with Mr. John Eames, who, however, abridged only three chapters, while Mr. Martyn completed the whole in 2 vols. 4to. 1734, as a continuation of the previous abridgment in 5 vols, by Lowthorp and Jones. Among his other literary labours, he was also engaged in the "General Dictionary, including Bayle," 10 vols. fol. but his articles appear only in the first three volumes.

air disagreeing with his constitution, which was asthmatic, he removed to Chelsea, where he married, on the 20th of August, 1732, Eulalia, youngest daughter of John King, D. D. rector of Chelsea, and prebendary of York, by whom he had three sons and five daughters. Four of the latter died young, but the other children survived him.

At the close of this year the Professorship of Botany at Cambridge becoming vacant, by the death of Mr. Bradley, all eyes were directed towards Mr. Martyn as the properest person for this situation; and, after some slight opposition to him as a nonjuror, which he removed, by taking the requisite oaths, he was unanimously elected Feb. 8, 1733. In two or three years, however, after obtaining the appointment, he finally ceased to lecture, from want of encouragement, and especially the want of a botanic garden, at Cambridge.* There had been hopes of the latter being established in 1731, through the liberality and zeal of a Mr. Brownell of Willingham; but the scheme fell to the ground, nor was it revived with effect till many years afterwards.

Nevertheless, our indefatigable botanist and scholar was not idle. The work on which his literary fame chiefly and firmly rests is his splendid quarto edition of Virgil's Georgics, which appeared in 1741, dedicated to Dr. Mead. Here his abilities and his acquisitions had their full scope. The text was accompanied by an English translation, and ample notes in the same language. In these the editor was enabled, from his peculiar studies, to throw more light upon the natural history of his author, than any one before him had done, nor is it easy to improve upon his performance. He was assisted in the astronomical part by his friend the celebrated Halley, to whose worth he has given a just and feeling tribute in the preface. In 1749 he published the Bucolics on the same plan, and intended to have gone through the whole of the Roman poet; but growing infirmities, and the loss of his wife, who died of a cancer in the breast this year, for a while damped his ardour. The labours of his profession, too, were becoming burthensome. He speedily indeed repaired his domestic loss, marrying, in July 1750, Mary-Anne, daughter of Claude Fonnereau, esq. of London, merchant. This lady bore him one son, and survived him.

In the spring of 1752 he retired from practice, and took a farm in a most beautiful situation at Streatham, and, but for occasional attacks of the gout, enjoyed several years of learned leisure united with scientific experience, in attention to the business of his farm, and the care of his family. On the 30th of January, 1761, he resigned his professorship of botany in favour of his son the rev. Thomas Martyn, who was elected in his stead, and who has ever since filled that station with honour to himself and to his parent. In gratitude for this election, so consonant to his own wishes, Mr. Martyn, some time afterwards, gave his botanical library, of above 200 volumes, with his drawings, herbarium, and collections of seeds and *materia medica*, to the university, for which the thanks of that body were very handsomely returned him in 1765.

This worthy man died at Chelsea, to which place his increasing infirmities had induced him, about a year previous, to return, Jan. 29, 1768, in the sixty-ninth year of his age, and was interred in the burying-ground there, near his first wife.

To the works already noticed, as published by Mr. Martyn, we may add a translation of Boerhaave's treatise on the powers of medicine, 1740, 8vo, a translation and abridgment of the "Memoirs of the Royal Academy of Sciences at Paris," in conjunction with Chambers, the author of the Dictionary of Arts and Sciences, Lond. 1742, 5 vols. 8vo; and a translation of Dr. Walter Harris's "Treatise of the acute diseases of Infants," ibid. 1742, 8vo. In 1743 he resumed his abridgment of the Philosophical Transactions, and published the eighth, ninth, and tenth volumes, in 1747 and 1756. He left also a great many manuscripts on various branches of science and literature. In 1770, his son published "Dissertations and critical Remarks upon the Æneids of Virgil. By the late John Martyn, &c." 12mo, with some account of the author and his writings, from which the preceding article has been taken.[1]

MARTYN (WILLIAM), recorder of Exeter, was born in that city in 1562, and educated in the grammar school, whence he was sent to Broadgates-hall, now Pembroke college, Oxford, in 1579. Here he is supposed to have taken one degree in arts, and then removed to some of the

[1] Life as above.—Abridged also by Sir J. Smith in Rees's Cyclopædia.

inns of court in London to study law. In 1605, he was elected recorder of his native city, where he died April 12, 1617. He is noticed here as the author of a history or chronicle of the kings of England, entitled "The History and Lives of the Kings of England, from William the Conqueror to King Henry VIII." Lond. 1616, folio, reprinted in 1618, an amusing, and not ill-written work, taken principally from the Chronicles. An appendix was published in 1638, by B. R. M. A. including the history of Edward VI., Mary, and Elizabeth. It is said that king James took offence at some passages in Mr. Martyn's work respecting his own family or the Scottish nation, and that the author was brought into some trouble. Of what kind this trouble was we are not told, but that it preyed on his mind, and hastened his death. Mr. Martyn also published a book for the use of one of his sons, entitled "Youth's Instruction," Lond. 1612, 4to, which Wood says, shows a great deal of reading. His family appears to have been somewhat poetical, as his history was preluded by copies of verses by his three sons, and his son-in-law.[1]

MARTYR, JUSTIN. See JUSTIN.

MARTYR, PETER. See ANGHIERA.

MARTYR (PETER), a very distinguished divine, was born at Florence, Sept. 8, 1500. His family name was Vermilius; but his parents gave him that of Martyr, from one Peter a martyr, whose church happened to stand near their house. The first rudiments of literature he received from his mother, who was a very ingenious lady; and used, as it is said, to read Terence and other classics to him in the original. When he was grown up, he became a regular Augustine in the monastery of Fiesoli; and, after three years' stay there, was sent to the university of Padua, to study philosophy and the Greek language. At twenty-six, in 1526, he was made a public preacher, and preached first at Brixia, in the church of Afra, then at Rome, Venice, Mantua, and other cities of Italy. He read lectures of philosophy and divinity in his college, and applied himself to the study of the Hebrew tongue, the knowledge of which he attained by the assistance of one Isaac, a Jewish physician. Such was his fame at this time, that he was made abbot of Spoletto, in the duchy of Umbria, where he continued three years. Afterwards, he was made go-

[1] Prince's Worthies of Devon.—Fuller's Worthies.—Ath. Ox. vol. I.

vernor of the monastery of St. Peter *ad aram* in Naples. Here he first became acquainted with the writings of Zuinglius and Bucer, which led him to entertain a good opinion of protestantism: and afterwards his conversation with Valdes, a Spanish lawyer, so confirmed him in it, that he made no scruple to preach it at Rome privately to many persons of quality, and sometimes even publicly. Thus when he came to 1 Cor. iii. 13, he boldly affirmed, that place not to be meant of purgatory; "because," said he, "the fire there spoken of is such a fire, as both good and bad must pass through; and the fire shall try every man's work of what sort it is." "And this," says Fuller, in his quaint manner, "seeming to shake a main pillar of purgatory, the pope's furnace, the fire whereof, like the philosopher's stone, melteth all his leaden bulls into pure gold; some of his under-chemists, like Demetrius and the craftsmen, began to bestir themselves, and caused him to be silenced."

It was not, however, this opposition, but a severe illness, which obliged him to go from Naples in quest of a more healthy air; and being chosen general visitor of his order, that he might be absent from his cure without inconvenience, he went to Lucca, where he was made superior of St. Fridian, a house of his own order; and there he lived with Tremellius and Zanchius, whom he is said to have converted. But, finding himself in more danger here, he left the city secretly, and travelled to Pisa; whence, by letters to cardinal Pole, and to the society of Lucca, he fully explained the reasons of his departure. Then coming to Florence, but making no long stay there, he set forward for Germany; and, passing the Alps, went to Zurich with Ochinus, who had been one of the most celebrated preachers of Italy, but had now forsaken his former superstitions. From Zurich he went to Basil; and thence, by Bucer's means, was brought to Strasburg. Here he married a young nun that had left her convent, who lived with him eight years, and died at Oxford, as will be noticed hereafter. After he had spent five years at Strasburg, he was, through the management of Seymour the protector, and archbishop Cranmer, sent for to England by Edward VI. who made him professor of divinity at Oxford in 1549. Here he read lectures, to which even the popish party, from the fame of his learning, resorted: and though they could not be easily reconciled to his doctrines, yet they

bore him with some patience, till he came to handle that of the Lord's Supper. Then they began to disturb him in his lectures, to fix up malicious and scandalous libels against him, and to challenge him to disputes; which challenges he did not disdain to accept, but disputed, first privately in the vice-chancellor's lodge, and afterwards in public, before his majesty's commissioners, deputed for that purpose. His adversaries, finding no advantage could be gained by argument, stirred up the multitude so successfully, that he was obliged to retire to London till the tumult was suppressed. In 1550, the king bestowed on him a canonry of Christ church, on which he returned, and entered on the lodgings belonging to him, near the great gate of Christ church leading into Fish-street. Here being still much disturbed by the rabble, who broke his windows in the night-time, and rendered the situation very uneasy, he was obliged to exchange his lodgings for those in the cloister, where he quietly passed the remainder of his abode in the university. For the more privacy in his studies, he erected a fabric of stone in his garden, situated on the east side of his apartments, in which he partly composed his commentaries on the first epistle to the Corinthians, and his epistles to learned men. This fabric, which contained two stories, remained until 1684, when it was pulled down by Dr. Aldrich, then canon.

He continued at Oxford till queen Mary came to the throne; when he was suffered to depart the kingdom, and passed undiscovered through Brabant, and other popish territories, to Strasburg; though it is said, not without considerable risk. Thence he went to Zurich, upon an honourable invitation from the magistrates of that place, to be their divinity professor; and was accompanied thither by Jewel, afterwards bishop of Salisbury, who was then an exile for his religion. At Zurich Martyr lived seven years in high esteem with the inhabitants of the place, and in great friendship with Bullinger, and other learned men. He was afterwards invited to Geneva, to be pastor of the Italian church there; and in queen Elizabeth's reign, when protestantism was re-established in England, bishop Jewel endeavoured to prevail on him to return, but in vain. he continued at Zurich to the time of his death, Nov. 12, 1562, in his sixty-third year. The year before he died, however, he was prevailed upon by letters from the queen-mother of France, the king of Navarre, the prince of Condé,

and other peers of that realm, to go over into France to the solemn conference at Poissy, where he disputed against the papists, with Beza and others. Not long after his arrival at Zurich, he took a second wife, who was recommended to him from the Italian church at Geneva, where she lived an exile for religion. He had two children by her, who both died very young, and before him; and he left her with child of a third, which proved a daughter.

Peter Martyr is described to have been a man of an able, healthy constitution, large-boned, well limbed, and of a countenance which expressed an inwardly grave and settled turn of mind. His parts and learning were very uncommon; as was also his skill in disputation, which made him as much admired by the protestants, as hated by the papists. He was very sincere and indefatigable in promoting a reformation in the church; yet his zeal was never known to get the better of his judgment. He was always moderate and prudent in his outward behaviour; nor, even in the conflict of a dispute, did he suffer himself to be transported into intemperate warmth, or unguarded expressions ever to escape him. But his pains and industry were not confined to preaching and disputing against the papists; he wrote a great many books against them, none of which raised his reputation higher, than his "Defence of the orthodox doctrine of the Lord's Supper," against bishop Gardiner. He wrote also several tracts of divinity, and commentaries on many books of Scripture; for all which he was as much applauded by one party, as he was condemned by the other. Dupin, however, with his usual candour, bestows the highest praise on the learning and critical skill of Martyr as a commentator. It is easy to conceive, that Peter Martyr would be ranked at Rome amongst the heretics of the first class; yet, as bishop Jewel observes in his "Defence of the Church of England," he "was an illustrious man, and must never be named without the highest respect and honour."

We have mentioned that Peter Martyr's wife died at Oxford, in 1551, and was buried in the cathedral of Christ church. Here her remains quietly reposed until 1556, when cardinal Pole appointed a set of commissioners to *reform* the university of Oxford, from all remains of the new religion, or heresy, as it was called. In the discharge of their functions, they were ordered to take into their consideration the manners and life "of one Catherine

Cathie, or Dampmartin, the late wife of Dr. Peter Martyr, who died about four years ago, and was buried in the cathedral of Christ church, near to the reliques of St Frideswyde." They accordingly summoned several persons of her acquaintance, "to the end that if they could find any thing of her, favouring of heresy, they might take up her body and commit it to the fire;" but, as these witnesses pretended they did not understand her language, and therefore could not tell what religion she professed, they informed the cardinal of their progress, who immediately wrote to Dr. Marshall, the dean, a letter, which by no means exhibits Pole as a man possessed of that greatness of mind which his late biographers have attributed to him. He tells the dean that "forasmuch as Catherine Cathie, of detestable memory, who had professed herself the legitimate wife of Peter Martyr, a heretic, though he and she had before marriage entered into solemn vows of religion, and that she had lived with him in Oxford in cursed fornication, when he denied the truth of the Sacrament, and that also after her death she was buried near the sepulchre of that religious virgin St. Frideswyde; he should according to his discretion deal so with her carcass that it should be far enough cast from ecclesiastical sepulture." Melchior Adam imputes this conduct on the part of the cardinal, to a motive of resentment, which he had conceived against Peter Martyr. The cardinal had formerly been his most intimate friend, and even continued to appear so, after Martyr had expressed his disgust at the errors and superstitions of Rome; but when Martyr left Italy, he became his most inveterate enemy, and exercised that indignity, and even cruelty upon the wife, which it was not in his power to shew to the husband.

The body was accordingly taken up and buried in the dunghill near the dean's stable, and remained there, until queen Elizabeth was settled on the throne, when a singular act of retaliation took place. The archbishop of Canterbury, bishop of London, and others, having ordered some of the society of Christ church to replace the body, Dr. Calfhill, the subdean, not content with this, made search for the relics of St. Frideswyde, and having found them, put them into the coffin along with the remains of Martyr's wife, that in time they might become undistinguishable. In this state the coffin was solemnly interred in Christ church. On this occasion one of the Oxford wits

proposed by way of epitaph, "Hic jacet religio cum superstitione." Dr. Calfhill published in the following year (1562), an account of this affair, entitled "Historia de exhumatione Katherinæ nuper uxoris Petri Martyris," in 8vo.[1]

MARVELL (Andrew), a very ingenious and witty English writer, was the son of Mr. Andrew Marvell, minister and schoolmaster of Kingston upon Hull, in Yorkshire, and was born in that town in 1620. His abilities being very great, his progress in letters was proportionable; so that, at thirteen, he was admitted of Trinity-college in Cambridge. But he had not been long there, when he fell into the hands of the Jesuits; for those busy agents of the Romish church, under the connivance of this, as well as the preceding reign, spared no pains to make proselytes; for which purpose several of them were planted in or near the universities, in order to make conquests among the young scholars. Marvell fell into their snares, as Chillingworth had fallen before him, and was inveigled up to London; but his father being apprised of it soon after, pursued him, and finding him in a bookseller's shop, prevailed with him to return to college. He afterwards applied to his studies with great assiduity, and took a bachelor of arts degree in 1639. About this time he lost his father, who was unfortunately drowned in crossing the Humber, as he was attending the daughter of an intimate female friend; who by this event becoming childless, sent for young Marvell, and, by way of making all the return in her power, added considerably to his fortune. Upon this the plan of his education was enlarged, and he travelled through most of the polite parts of Europe. It appears that he had been at Rome, from his poem entitled "Flecknoe," an English priest at Rome; in which he has described with great humour that wretched poetaster, Mr. Richard Flecknoe, from whom Dryden gave the name of Mac-Flecknoe to his satire against Shadwell. During his travels, another occasion happened for the exercise of his wit. In France, he found much talk of Lancelot Joseph de Maniban, an abbot; who pretended to understand the characters of those he had never seen, and to prognosticate their good or bad fortune, from an inspection of their

[1] Melchior Adam.—Fuller's Abel Redivivus.—Wood's Annals.—Strype's Cranmer and Annals, *passim*.—Dupin.—Chaufepie.

hand-writing. This artist was handsomely lashed by our author, in a poem written upon the spot, and addressed to him. We know no more of Marvell for several years, only that he spent some time at Constantinople, where he resided as secretary to the English embassy at that court.

In 1653, we find him returned to England, and employed by Oliver Cromwell as a tutor to a Mr. Dutton; as appears from an original letter of Marvell to that usurper, still extant. His first appearance in any public capacity at home, was his being made assistant to the celebrated Milton, Latin secretary to the protector, which, according to his own account, happened in 1657. "I never had," says he, "any, not the remotest relation to public matters, nor correspondence with the persons then predominant, until the year 1657; when indeed I entered into an employment, for which I was not altogether improper, and which I considered to be the most innocent and inoffensive towards his majesty's affairs, of any in that usurped and irregular government, to which all men were then exposed. And this I accordingly discharged without disobliging any one person, there having been opportunity and endeavours since his majesty's happy return to have discovered, had it been otherwise."

A little before the Restoration, he was chosen by his native town, Kingston-upon-Hull, to sit in that parliament which began at Westminster, April 25, 1660, and afterwards in that which began May 8, 1661. In this station he acquitted himself so much to the satisfaction of his electors, that they allowed him a handsome pension all the time he continued to represent them; which was to the time of his death. This was probably the last borough in England that paid a representative. He seldom spoke in parliament, but had much influence without doors upon the members of both houses. Prince Rupert, particularly, paid the greatest regard to his counsels; and whenever he voted according to the sentiments of Marvell, which he often did, it used to be said by the opposite party, that "he had been with his tutor." Such certainly was the intimacy between the prince and Marvell, that when he was obliged to abscond, to avoid falling a sacrifice to the indignation of those enemies among the governing party whom his satirical pen had irritated, the prince frequently went to see him, disguised as a private person.

The first attack he made with his pen was in 1672, upon

Dr. Parker, a man of parts and learning, but a furious partizan, and virulent writer on the side of arbitrary government, who at this time published "Bishop Bramhall's Vindication of himself, and the rest of the episcopal clergy, from the presbyterian charge of popery, &c." to which he added a preface of his own. This preface Marvell attacked, in a piece called "The Rehearsal transprosed; or, animadversions on a late book, intituled, A preface, shewing what grounds there are of fears and jealousies of Popery, the second impression, with additions and amendments. London, printed by J. D. for the assigns of John Calvin and Theodore Beza, at the sign of the king's indulgence, on the south side of the Lake Leman; and sold by N. Ponder in Chancery-lane," 1672," in 8vo. The title of this piece is taken in part from the duke of Buckingham's comedy, called "The Rehearsal;" and, as Dryden is ridiculed in that play under the name of Bayes, Marvell borrowed the same name for Parker, whom he exposed with much strength of argument, and force of humour. Parker answered Marvell in a letter entitled "A Reproof to the Rehearsal transprosed;" to which Marvell replied in, "The Rehearsal transprosed, the second part. Occasioned by two letters: the first printed by a nameless author, entitled A Reproof, &c. the second left for me at a friend's house, dated Nov. 3, 1673, subscribed J. G. and concluding with these words: *If thou darest to print any lie or libel against Dr. Parker, by the eternal God I will cut thy throat.* Answered by Andrew Marvell," Lond. 1673, 8vo. Marvell did not confine himself in these pieces to Parker's principles, as they appear in the "Preface and the Reproof;" but he exposed and confuted likewise various opinions which the doctor had advanced in his "Ecclesiastical Polity," published in 1670, and in his "Defence" of it in 1671. Parker made no reply to Marvell's last piece: "He judged it more prudent," says Wood, "to lay down the cudgels, than to enter the lists again with an untowardly combatant, so hugely well versed and experienced in the then but newly refined art, though much in mode and fashion almost ever since, of sporting and buffoonery. It was generally thought, however, by many of those who were otherwise favourers of Parker's cause, that the victory lay on Marvell's side; and it wrought this good effect on Parker, that for ever after it took down his high spirit." Burnet, speaking of Parker, says that, "after he had for

some years entertained the nation with several virulent books, he was attacked by the liveliest droll of the age, who wrote in a burlesque strain; but with so peculiar and entertaining a conduct, that from the king down to the tradesman, his books were read with great pleasure. That not only humbled Parker, but the whole party; for the author of the Rehearsal transprosed had all the men of wit on his side." Swift likewise, speaking of the usual fate of common answerers to books, and how short-lived their labours are, adds, that "there is indeed an exception, when any great genius thinks it worth his while to expose a foolish piece: so we still read Marvell's answer to Parker with pleasure, though the book it answers be sunk long ago." Several other writers fell with great fury and violence upon Marvell; but Parker being considered as the principal, Marvell took but slight notice of the others.

A few years after, another divine fell under the cognizance of Marvell's pen. In 1675, Dr. Herbert Croft, bishop of Hereford, published without his name, a discourse in 4to, entitled, "The Naked Truth; or the true state of the Primitive Church. By an humble Moderator." This was immediately answered by several persons, and among the rest by Dr. Turner, master of St. John's-college, Cambridge, in a book called "Animadversions upon a late pamphlet, entitled, The Naked Truth," &c. This animadverter being against moderation, which the author of "Naked Truth" had written his book on purpose to recommend, provoked Marvell to take him to task, in a piece entitled "Mr. Smirke, or the divine in mode; being certain annotations upon the animadversions on The Naked Truth, together with a short historical essay concerning general councils, creeds, and impositions in matters of religion. By Andreas Rivetus, junior. Anagrammatised, *Res nuda veritas*," 1676, 4to. The "Historical Essay" was afterwards printed by itself in folio. The last work of our author, which was published during his life, was "An account of the growth of Popery and arbitrary government in England; more particularly, from the long prorogation of Nov. 1675, ending the 15th of Feb. 1676, till the last meeting of parliament the 16th of July, 1677; 1678," folio: and reprinted in State tracts in 1689. In this the author, having imputed the Dutch war to the corruption of the court, asserts, that the papists, and particularly the French, were the true springs of all the coun-

cils at this time: and these, and other aspersions upon the king and ministry, occasioned the following advertisement to be published in the Gazette: "Whereas there have been lately printed and published several seditious and scandalous libels against the proceedings of both houses of parliament, and other his majesty's courts of justice, to the dishonour of his majesty's government, and the hazard of public peace; these are to give notice, that what person soever shall discover unto one of the secretaries of state the printer, publisher, author, or hander to the press, of any of the said libels, so that full evidence may be made thereof to a jury, without mentioning the informer; especially one libel, intituled, An account of the growth of Popery, &c. and another called, A seasonable argument to all the grand juries, &c. the discoverer shall be rewarded as follows: he shall have fifty pounds for such discovery, as aforesaid, of the printer or publisher of it from the press; and for the hander of it to the press, 100*l.* &c."

Marvell, as we have already observed, by thus opposing the ministry and their measures, created himself many enemies, and made himself very obnoxious to the government: notwithstanding which, Charles II. took great delight in his conversation, and tried all means to win him over to his side, but in vain; nothing being ever able to shake his resolution. There were many instances of his firmness in resisting the offers of the court, in which he showed himself proof against all temptations. The king, having one night entertained him, sent the lord treasurer Danby the next morning to find out his lodgings; which were then up two pair of stairs, in one of the little courts in the Strand. He was busily writing, when the treasurer opened the door abruptly upon him; upon which, surprized at so unexpected a visitor, Marvell told his lordship, "he believed he had mistaken his way." Lord Danby replied, "Not now I have found Mr. Marvell;" telling him, that he came with a message from his majesty, which was to know, what his majesty could do to serve him? to which Marvell replied, with his usual facetiousness, that "it was not in his majesty's power to serve him." Coming to a serious explanation, our author told the treasurer, "that he knew full well the nature of courts, having been in many; and that whoever is distinguished by the favour of the prince, is always expected to vote in his interest." Lord Danby told him, that his majesty, from the just sense

he had of his merit alone, desired to know, whether there was any place at court he could be pleased with? To which Marvell replied, "that he could not with honour accept the offer; since, if he did, he must either be ungrateful to the king in voting against him, or false to his country in giving into the measures of the court. The only favour therefore which he begged of his majesty was, that he would esteem him as faithful a subject as any he had, and more truly in his interest by refusing his offers, than he could have been by embracing them." Lord Danby, finding no arguments would make the least impression, told him, "that the king had ordered him 1000*l.* which he hoped he would receive, till he could think of something farther to ask his majesty." This last offer he rejected with the same steadiness as the first; though, as soon as the treasurer was gone, he was forced to borrow a guinea of a friend.

Marvell died in 1678, in his fifty-eighth year, not without the strongest suspicions of being poisoned; for he was always very temperate, and of an healthful and strong constitution to the last. He was interred in the church of St. Giles's in the Fields; and ten years after (in 1688), the town of Kingston upon Hull, to testify her grateful remembrance of his honest services to her, collected a sum of money to erect a monument over him, and procured an epitaph to be written by an able hand: but the minister of the parish forbid both the inscription and monument to be placed in that church. Wood tells us, that Marvell in his conversation was very modest, and of few words; and Cooke, the writer of his life, observes, that he was very reserved among those he did not well know, but a most delightful and improving companion among his friends *. After his death were published, "Miscellaneous Poems," in 1681, folio, with this advertisement to the reader prefixed:

"These are to certify every ingenious reader, that all these poems, as also the other things in this book contained, are printed according to the exact copies of my

* As even trivial anecdotes of such a man are worth preserving, we shall subjoin the following, taken from a manuscript of Mr. John Aubrey, who personally knew him: "He was of a middling stature, pretty strong set, roundish-faced, cherry-cheeked, hazel-eyed, brown-haired. He was (the same which Wood says) in his conversation, very modest, and of very few words. He was wont to say, that he would not drink high or freely with any one with whom he would not trust his life."

late dear husband, under his own hand-writing, being found since his death among his other papers. Witness my hand, this 15th day of October, 1680.

MARY MARVELL."

But Cooke says, that "these were published with no other but a mercenary view, and indeed not at all to the honour of the deceased, by a woman with whom he lodged, who hoped by this stratagem to share in what he left behind him: for that he was never married." This gentleman gave an edition, corrected from the faults of former editions, of "The works of Andrew Marvell, esq." Lond. 1726, in 2 vols. 12mo; in which, however, are contained only his poems and letters, and not any of the prose pieces above-mentioned. Cooke prefixed also the life of Marvell, which has been principally used in drawing up this account of him. A more complete edition of all his works was published by captain Thompson, in 1776, 3 vols. 4to; but some pieces are here attributed to him which were written by other authors. Marvell is now little read, but there are many descriptive touches in his poems of great beauty and delicacy. In his controversial works he was unquestionably the greatest master of ridicule in his time: it is only to be regretted, for his fame, that his subjects were temporary.[1]

MARVILLE, VIGNEUL. See ARGONNE.

MARULLUS (MICHAEL TARCHANIOTA), one of those learned Greeks who retired into Italy after the Turks had taken Constantinople, where he was born. It is said that it was not his zeal for the Christian religion, but the fear of slavery, which made him abandon his country; but if, according to Tiraboschi, he was brought into Italy in his infancy, this insinuation may be spared. He studied Greek and Latin at Venice, and philosophy at Padua; but for a subsistence was obliged to embrace the profession of arms, and served in the troop of horse under Nicholas Rhalla, a Spartan general. He joined the two professions of letters and arms, and would be no less a poet than a soldier: and, as he suspected that it would not be thought any extraordinary thing in him to be able to write Greek verses, he applied himself diligently to the study of Latin poetry, and acquired a good deal of reputation by his success in

[1] Life by Cooke.—Biog. Brit.—D'Israeli's Quarrels of Authors, a very entertaining Chapter.

it. His Latin poems consist of four books of epigrams, and as many of hymns, which were published at Florence in 1497, 4to. He had begun a poem on the education of a prince, which he did not finish: as much of it, however, as was found among his papers was published along with his epigrams and hymns; and this whole collection has passed through several editions. He appears to have had a poetical mistress, whom he frequently courts under the name of Neræa; but he married Alexandra Scala, a Florentine lady of high accomplishments, and had Politian for his rival, which may account for the contempt with which Politian speaks of his poetry. The critics are divided about his poems, some praising them highly, while others, as the two Scaligers, find great fault with them. Erasmus says, in his "Ciceronianus," that the poems of Marullus would have been tolerable, if they had savoured less of Paganism: "Marulli pauca legi, tolerabilia si minus haberent paganitatis." He created himself many enemies, by censuring too freely the ancient Latin authors, for which he was equally freely censured by Floridus Sabinus and Politian. The learned men of that time usually rose to fame by translation; but this he despised, either as too mean or too hazardous a task. Varillas, in his "Anecdotes of Florence," asserts, that Lorenzo de Medici conjured Marullus, by letters still extant, to translate Plutarch's moral works; but that Marullus had such an aversion to that kind of drudgery, which obliged him, as he said, to become a slave to the sentiments of another, that it was impossible for him to get to the end of the first page. He lost his life in 1499, or 1500, as he was attempting to pass the river Cæcina, which runs by Volaterra, in Tuscany. Perceiving that his horse had plunged with his fore feet in such a manner that he could not disengage them again, he fell into a passion, and gave him the spur: but both his horse and himself fell; and, as his leg was engaged under the horse's belly, there needed but little water to stifle him. Pierius Valerianus, who relates these circumstances, observes, that this poet blasphemed terribly just before his death, and immediately upon his fall discharged a thousand reproaches and curses against heaven. His impiety seems unquestionable; and it is imputed to this turn of mind, that he so much admired Lucretius. He gave a new edition of his poem, which is censured in "Joseph Scaliger's notes upon Catullus:" and

he endeavoured to imitate him. He used to say, that "the rest of the poets were only to be read, but that Virgil and Lucretius were to be got by heart." Hody, however, has collected a great many honourable testimonies to his merit, from the writings of able and learned critics at or near his time, while he has been equally undervalued by more modern writers.[1]

MARY, queen of England, and eldest daughter of Henry VIII. by his first wife, Catharine of Arragon, was born at Greenwich in Kent, Feb. 18, 1517. Her mother was very careful of her education, and provided her with tutors to teach her what was fitting. Her first preceptor was the famous Linacer, who drew up for her use "The rudiments of Grammar," and afterwards, "De emendata structura Latini sermonis libri sex." Linacer dying when she was but six years old, Ludovicus Vives, a very learned man of Valencia in Spain, became her next tutor; and composed for her, "De ratione studii puerilis." Under the direction of these excellent men, she became so great a mistress of Latin, that Erasmus commends her for her epistles in that language.

Towards the end of her father's reign, at the earnest solicitation of queen Catharine Parr, she undertook to translate Erasmus's "Paraphrase on the gospel of St. John;" but being cast into sickness, as Udall relates, partly by overmuch study in this work, after she had made some progress therein, she left the rest to be done by Dr. Mallet, her chaplain. This translation is printed in the first volume of "Erasmus's Paraphrase upon the New Testament," London, 1548, folio; and before it is a Preface, written by Udall, the celebrated master of Eton-school, and addressed to the queen dowager. This Preface contains some remarks illustrative of the history of the times. Among other things, Udall takes occasion in it to observe to her majesty, "the great number of noble women at that time in England, not only given to the study of human sciences and strange tongues, but also so thoroughly expert in the Holy Scriptures, that they were able to compare with the best writers, as well in enditing and penning of godly and fruitful treatises, to the instruction and edifying of realms in the knowledge of God, as also in translating good books

[1] Hody de Græcis illustribus.—Tiraboschi.—Bullart's Academie des Sciences. —Niceron, vol. XIX.—Gresswell's Politian.

out of Latin or Greek into English, for the use and commodity of such as are rude and ignorant of the said tongues. It was now," he said, "no news in England, to see young damsels in noble houses, and in the courts of princes, instead of cards, and other instruments of idle trifling, to have continually in their hands either Psalms, Homilies, and other devout meditations, or else Paul's epistles, or some book of Holy Scripture matters, and as familiarly both to read or reason thereof in Greek, Latin, French, or Italian, as in English. It was now a common thing to see young virgins so trained in the study of good letters, that they willingly set all other vain pastimes at nought for learning's sake. It was now no news at all, to see queens and ladies of most high estate and progeny, instead of courtly dalliance, to embrace virtuous exercises of reading and writing, and with most earnest study, both early and late, to apply themselves to the acquiring of knowledge, as well in all other liberal arts and disciplines, as also most especially of God and his holy word. And in this behalf," says he, "like as to your highness, as well for composing and setting forth many godly Psalms, and divers other contemplative meditations, as also for causing these paraphrases to be translated into our vulgar tongue, England can never be able to render thanks sufficient; so may it never be able, as her deserts require, enough to praise and magnify the most noble, the most virtuous, the most witty, and the most studious lady Mary's grace, for taking such pain and travail in translating this paraphrase of Erasmus upon the gospel of St. John.—What could be a more plain declaration of her most constant purpose to promote God's word, and the free grace of his gospel?" &c. Udall, however, was mistaken; as she never entertained any such purpose; for, soon after her accession to the throne, a proclamation was issued for calling in and suppressing this very book, and all others that had the least tendency towards furthering the Reformation. And Walpole is of opinion, that the sickness which came upon her while she was translating St. John, was all affected; "for," says he, "she would not so easily have been cast into sickness, had she been employed on the Legends of St. Teresa, or St. Catharine of Sienna."

King Edward her brother dying the 6th of July, 1553, she was proclaimed queen the same month, and crowned in October, by Stephen Gardiner, bishop of Winchester.

In July 1754, she was married to Philip prince of Spain, eldest son of the emperor Charles the Fifth; and now began that persecution against the Protestants, for which her reign is so justly infamous. Until her marriage with that tyrant, she appears to have been merciful and humane, for Holinshed tells us, that when she appointed sir Richard Morgan chief justice of the Common Pleas, she told him, "that notwithstanding the *old error*, which did not admit any witness to speak, or any other matter to be heard, (her majesty being party,) her pleasure was, that whatsoever could be brought in favour of the subject should be admitted to be heard; and moreover, that the justices should not persuade themselves to put in judgment otherwise for her highness than for her subject." Hence some have carried their good opinion of her so far, as to suppose that most of those barbarities were transacted by her bishops, without her knowledge or privity; but as this was impossible, it would be a better defence, if she must be defended, to plead that a strict adherence to a false religion, and a conscientious observance of its pernicious and cruel dictates, overruled and got the better of that goodness of temper, which was natural to her. Yet neither this can be reasonably admitted when we consider her unkind and inhuman treatment of her sister, the lady Elizabeth; her admitting a council for the taking up and burning of her father's body; her most ungrateful and perfidious breach of promise with the Suffolk men; her ungenerous and barbarous treatment of judge Hales, who had strenuously defended her right of succession to the crown; and of archbishop Cranmer, who in reality had saved her life. These actions were entirely her own; her treatment of Cranmer becomes aggravated by the obligations she had been under to him. Burnet says, "that her firm adherence to her mother's cause and interest, and her backwardness in submitting to the king her father, were thought crimes of such a nature by his majesty, that he came to a resolution to put her openly to death; and that, when all others were unwilling to run any risk in saving her, Cranmer alone ventured upon it. In his gentle way he told the king, That she was young and indiscreet, and therefore it was no wonder if she obstinately adhered to that which her mother and all about her had been infusing into her for many years; but that it would appear strange, if he should for this cause so far forget the father, as to proceed to

extremities with his own child; that, if she were separated from her mother and her people, in a little time there might be ground gained on her; but that to take away her life, would raise horror through all Europe against him;" by which means he preserved her. Queen Catharine, hearing of the king's bloody intention, wrote a long letter to her daughter, in which she encouraged her to suffer cheerfully, to trust to God, and keep her heart clean. She charged her in all things to obey the king's commands, except in the matters of religion. She sent her two Latin books; the one, "De vita Christi, with the Declaration of the Gospels;" the other, "St. Jerome's Episles to Paula and Eustochium." This letter of Catharine may be seen in the Appendix to Burnet's second volume of the "History of the Reformation." She fell a sacrifice, however, at last to disappointed expectations, both of a public and domestic kind, and especially the absence and unkindness of Philip; which are supposed, by deeply affecting her spirits, to have brought on that fever of which she died, Nov. 7, 1558, after a reign of five years, four months, and eleven days. "It is not necessary," says Hume, "to employ many words in drawing the character of this princess. She possessed few qualities either estimable or amiable, and her person was as little engaging, as her behaviour and address. Obstinacy, bigotry, violence, cruelty, malignity, revenge, tyranny; every circumstance of her character took a tincture from her bad temper and narrow understanding. And amidst that complication of vices, which entered into her composition, we shall scarcely find any virtue but sincerity; a quality which she seems to have maintained throughout her whole life; except in the beginning of her reign, when the necessity of her affairs obliged her to make some promises to the Protestants which she certainly never intended to perform. But in these cases a weak bigoted woman, under the government of priests, easily finds casuistry sufficient to justify to herself the violation of a promise. She appears also, as well as her father, to have been susceptible of some attachments of friendship; and even without the caprice and inconstancy which were so remarkable in the conduct of that monarch. To which we may add, that in many circumstances of her life she gave indications of resolution and vigour of mind, a quality which seems to have been inherent in her family."

There are some of her writings still extant. Strype has

preserved three prayers or meditations of her composition: the first, "Against the assaults of vice;" the second, "A Meditation touching adversity;" the third, "A prayer to be read at the hour of death." In Fox's "Acts and Monuments" are printed eight of her letters to king Edward and the lords of the council, on her nonconformity, and on the imprisonment of her chaplain Dr. Mallet. In the "Sylloge epistolarum," are several more of her letters, extremely curious: one on the subject of her delicacy in never having written but to three men; one of affection for her sister; one after the death of Anne Boleyn; and one very remarkable of Cromwell to her. In "Haynes's State papers," are two in Spanish, to the emperor Charles the Fifth. There is also a French letter, printed by Strype from the "Cotton library," in answer to a haughty mandate from Philip, when he had a mind to marry the lady Elizabeth to the duke of Savoy, against the queen and princess's inclination: it is written in a most abject manner, and a wretched style. Bishop Tanner ascribes to her "A History of her own life and death," and "An Account of Martyrs in her reign," dated 1682; but this is manifestly an error.[1]

MARY, queen of Scots, celebrated for her beauty, her wit, her learning, and her misfortunes, was born Dec. 8, 1542, and was the daughter and sole heiress of James the Fifth king of Scots, by Mary of Lorrain, his second queen, and dowager of Longueville. She was not eight days old when her father died; and therefore, after great animosities among the nobility, it was agreed, that the earl of Arran, as being by proximity of blood the next heir to the crown in legitimate descent, and the first peer of Scotland, should be made governor of the kingdom, and guardian of the queen: who remained, in the mean time, with her mother, in the royal palace of Linlithgow. Urgent application being made by Henry VIII. in the behalf of his son Edward, for this princess in her childhood, it was at last agreed between the chief peers of both kingdoms, that she should be given in marriage to that prince; but this was afterwards refused by her governor. She was, according to the custom of the day taught the Latin, French, Spanish, and Italian tongues; in which she afterwards arrived at so

1 Rapin, Hume, and Smollett's Histories of England, but especially the Ecclesiastical Historians Fox, Burnet, and Strype.—Walpole's Royal and Noble Authors, Park's edition.

great perfection, that few were found equal to her in any of them, and none superior in them all.

The queen-mother being inclined to the interest of France, the young queen, by her care, was conveyed thither when but about six years old. After staying a few days with the king and queen at court, she was sent to a monastery, where the daughters of the chief nobility of the kingdom were educated. Here she spent her time in all the offices and duties of a monastic life; being constant in her devotions, and very observant of the discipline. She employed much of her study in learning languages; and she acquired so consummate a skill in Latin, that she spoke an oration of her own composing in that language, in the great guard-room at the Louvre, before the royal family and nobility of France. She was naturally inclined to poetry, and made so great a progress in the art, as to be a writer herself. Her compositions were much esteemed by Ronsard, who was himself at that time accounted an excellent poet. She had a good taste for music, and played well upon several instruments; was a fine dancer, and sat a horse gracefully. But these last accomplishments she pursued rather out of necessity than choice; and, when she most followed her own inclinations, was employed among her women in needle-work.

All these accomplishments, added to a fine person, rendered her so amiable to Henry II. of France and his queen, as to make them desirous of marrying her to the dauphin, which was accordingly arranged: and the nuptials were solemnized the 20th of April, 1558. But this happy marriage, for such it seems to have been, lasted only a little while; as Francis II. as he then was, died Dec. 5, 1560. His disconsolate queen, being left without issue, returned soon after to Scotland; where she had not been long, before Charles archduke of Austria was proposed to her as an husband, by the cardinal of Lorrain. But queen Elizabeth interposed, and desired she would not marry with any foreign prince, but make choice of an husband out of her own nobility. She recommended to her either the earl of Leicester, or the lord Darnly; giving her to understand, that her succession to the crown of England would be very precarious, if she did not comply. Being thus overawed by Elizabeth, and not a little pleased with lord Darnly, who was extremely handsome, she consented to marry him; and creating him earl of Ross and duke of Rothesay, July 28, 1565, he was the same day proclaimed king at

Edinburgh, and married to the queen the day after. By this husband she had one son, born at Edinburgh, June 19, 1566, who was afterwards James the Sixth of Scotland, and the First of England. Queen Elizabeth congratulated her upon this occasion; though, as Camden says, she inwardly grieved at being prevented by her rival in the honour of being a mother. She openly favoured her title to the succession; and the prince was commended to her majesty's protection.

In Feb. 1567, the new king of Scotland was murdered in a very barbarous manner, by the contrivance of the earl of Murray, who was the queen's illegitimate brother; and, in May following she was married to John Hepburn, earl of Bothwell, a man of an ambitious temper and dissolute manners, and who in reality had been lord Darnly's murderer. From this time a series of infelicities attended her to the end of her life. The different views and interests of the nobility, clergy, and gentry, in regard to religious and political affairs, had so broken the peace of the kingdom, that all things appeared in the greatest disorder and confusion. The earl of Bothwell was forced to fly into Denmark to save his life; the queen was seized, carried prisoner to Lochleven, and was treated on the road with such scorn and contempt, as her own personal dignity might, one would think, have prevented. She was conveyed to the provost's lodgings, and committed to the care of Murray's mother; who, "having been James the Fifth's concubine, insulted much," says Camden, "over the unfortunate and afflicted queen, boasting that she was the lawful wife of James the Fifth, and that her son Murray was his lawful issue." What aggravated Mary's misfortunes was, that she was believed to have been the cause of lord Darnly's death, in order to revenge the loss of David Rizzio, an Italian musician, supposed her gallant, and whom lord Darnly had killed on that account. Be this as it will, when queen Elizabeth heard of this treatment of the queen of Scots, she seemed fired with indignation at it; and sent sir Nicholas Throgmorton into Scotland, to expostulate with the conspirators, and to consult by what means she might be restored to her liberty. But Elizabeth, as we have noticed in her article, was by no means in earnest; she was not the friend to the queen of Scots which she pretended to be; and, if not in some measure the contriver of these troubles, there is great reason to think that she secretly rejoiced at them. When queen Elizabeth was

crowned, the queen of Scots had assumed the arms and title of the kingdom of England, an indignity Elizabeth could never forget, as not thinking herself quite safe while Mary harboured such pretensions.

Having been detained a prisoner at Lochleven eleven months, and forced to comply with many demands which she conceived to be highly detrimental to her honour and interest, she escaped thence on May 2, 1568, to Hamilton-castle. Here, in an assembly of many of the nobility, a declaration was drawn up, stating that the grants extorted from her majesty in prison, among which was a resignation of the crown, were actually void from the beginning: upon which such numbers of people came in to her assistance, that, within two or three days, she acquired an army of at least 6000. On the other side, Murray, with great expedition, made preparation to attack the queen's forces before they became too formidable; and, when they joined battle, her majesty's army consisting of raw soldiers, was soon defeated, and she obliged to save herself by flight, travelling in one day sixty miles, to the house of Maxwell lord Herris. Thence she dispatched a messenger to queen Elizabeth with a diamond, which she had formerly received from her, as a pledge of mutual amity; signifying, that she would come into England, and beg her assistance, if her rebellious subjects continued to persecute her any further. Elizabeth returned her a very kind answer, with large but not very sincere promises of doing her the most friendly offices. Before the messenger came back, she, rejecting the advice of her friends, found means to convey herself into England, landing, May 17, at Workington, in Cumberland; and on the same day wrote letters in French, with her own hand, to queen Elizabeth, in which she gave her a long detail of her misfortunes, desiring her protection and aid against her rebellious subjects. Elizabeth affected to comfort her; promised to protect her according to the equity of her cause; and, under pretence of greater security, commanded that she should be carried to Carlisle. The unfortunate queen of Scots began now to perceive her own error, in not following the advice of her friends. England, instead of being a sanctuary, was perhaps the worst place she could have visited: for, being denied access to queen Elizabeth from the first, and tossed from one prison to another for the space of about eighteen years, in which she had often struggled for liberty, she was at length

brought to trial, condemned, and beheaded, for being concerned in a conspiracy against the life of queen Elizabeth. She professed to die for the Romish religion, and has since been considered as a saint by that church. She was executed within the castle of Fotheringay, on Feb. 8, 1587, and interred, some time after, in the cathedral of Peterborough; but her remains were taken up afterwards by her son, and removed to a vault in Henry the VIIth's chapel in Westminster-abbey, where a most magnificent monument was erected to her memory.

Authors have always differed, and do still differ, in the judgments they pass upon the character of this queen; and notwithstanding the mass of evidence produced within the last half century by Hume, Robertson, Stuart, Whitaker, and others, a new discussion has been excited by Mr. Laing's History of Scotland, which perpetuates the original differences of opinion as to her real character. Connected likewise as her character is with that of the church establishment in Scotland, she has acquired a new race of defenders in the episcopal clergy of that country, who will not tamely suffer historical animosities to abate. If we might, during the raging of this war, presume to offer an opinion, it would be that the prominent features of her character, and the great events of her life, cannot be defended, although many palliating circumstances may reasonably be advanced.

But however writers may differ about her moral conduct, they agree more cordially as to the variety of her accomplishments. She wrote poems on various occasions, in the Latin, Italian, French, and Scotch languages; "Royal advice to her son," in two books, the consolation of her long imprisonment. A great number of her original letters are preserved in the king of France's library, in the Royal, Cottonian, and Ashmolean libraries *. We have in print, eleven to earl Bothwell, translated from the French by Edward Simmonds, of Christ-church, Oxford, and printed at Westminster in 1726. There are ten more, with her answers to the articles against her, in "Haynes's State-

* Many curious papers relative to Mary are to be met with in the library of the Scots' college at Paris. The last time that David Hume was in that city, the learned principal of the college shewed them to him, and asked him, why he had pretended to write her history in an unfavourable light without consulting them. Hume, on being told this, looked over some letters which the principal put into his hands, and, though not much used to the melting mood, burst into tears.

Seward's Anecdotes.

Papers;" six more in "Anderson's Collections;" another in the "Appendix" to her life by Dr. Jebb; and some others dispersed among the works of Pius V. Buchanan, Camden, Udall, and Sanderson.[1]

MARY, queen of England, and wife of William III. with whom she reigned jointly, was born at the royal palace of St. James's, Westminster, the 30th of April, 1662. She was the daughter of James the Second, by a daughter of lord Clarendon, whom that prince married secretly, during the exile of the royal family. She proved a lady of most uncommon qualities: she had beauty, wit, good-nature, virtue, and piety, all in an eminent degree; and she shone superior to all about her, as well at the ball and the masque, as in the presence and the drawing-room. When she was fifteen, William prince of Orange, and afterwards king of England, made his addresses to her in person, and married her. Many suppose that the prince was so sagacious as to foresee all which afterwards came to pass; as that Charles II. would leave no children; that the duke of York, when he came to the throne, would, through his bigoted attachment to popery, be unable to keep possession of it; and that himself, having married the eldest daughter of England, would naturally be recurred to, as its preserver and deliverer in such a time of danger. If he had really any motives of policy, he had art enough to conceal them; for, having communicated his intentions to sir William Temple, then ambassador at the Hague, he frankly expressed his whole sentiments of marriage in the following terms; namely, that "the greatest things he considered were the person and disposition of the young lady; for, though it would not pass in the world for a prince to seem concerned in those particulars, yet for himself without affectation he declared that he was so, and in such a degree, that no circumstances of fortune or interest could engage him, without those of the person, especially those of humour or disposition: that he might, perhaps, be not very easy for a wife to live with; he was sure he should not be so to such wives as were generally in the courts of this age; that if he should meet with one to give him trouble at home, it was what he should not be able to bear, who was likely to have enough abroad in the course of his life; and

[1] Hume.—Robertson.—Jebb.—Stuart, Laing, &c. See Review of the latter in the British Critic.—Walpole's Royal and Noble Authors, by Park.

that, after the manner he was resolved to live with a wife, which should be the best he could, he would have one that he thought likely to live well with him, which he thought chiefly depended upon their disposition and education."

They were married at St. James's, Nov. 4, 1677; and, after receiving the proper congratulations from those who were concerned to pay them, embarked for Holland about a fortnight after, and made their entrance into the Hague with the utmost pomp and magnificence. Here she lived with her consort, practising every virtue and every duty; till, upon a solemn invitation from the states of England, she followed him thither, and arrived at Whitehall, Feb. 12, 1689. The prince of Orange had arrived Nov. 5 preceding; and the occasion of their coming was to deliver the kingdom from that popery and slavery which were just ready to oppress it. King James abdicated the crown; and it was put on their heads, as next heirs, April 11, 1689. They reigned jointly till Dec. 28, 1694, when the queen died of the small-pox at her palace of Kensington. It would lead to an excursion of too much extent, to describe the many virtues and excellences of this amiable princess; a picture of her, however, may be seen in Burnet's Essay on her memory, printed in 1695, which contains a delineation of every female virtue, and of every female grace. He represents her saying, that she looked upon idleness as the great corrupter of human nature, and as believing, that if the mind had no employment given it, it would create some of the worst to itself: and she thought that any thing which might amuse and divert, without leaving a dreg and impression behind it, ought to fill up those vacant hours that were not claimed by devotion or business. When her eyes, adds the bishop, were endangered by reading too much, she found out the amusement of work; and in all those hours that were not given to better employments, she wrought with her own hands, and that sometimes with so constant a diligence, as if she had been to earn her bread by it. It is said by another writer, that when reflections were once made before queen Mary of the sharpness of some historians who had left heavy imputations on the memory of certain princes, she answered, "that if these princes were truly such as the historians represented them, they had well deserved that treatment; and others who tread their steps might look for the same; for truth would be told at last."

This excellent princess was so composed upon her death-bed, that when archbishop Tillotson, who assisted her in her last moments, stopped, with tears in his eyes, on coming to the commendatory prayer in the office for the sick, she said to him, "My lord, why do you not go on? I am not afraid to die."

King William has been supposed not to have been a very kind husband to his consort. He was, however, much affected by her death, and said she had never once given him any reason to be displeased with her during the course of their marriage. After his demise a locket, containing some hair of queen Mary, was found hanging near his heart.[1]

MASACCIO, or TOMASO DA SAN GIOVANNI, an eminent artist, was born at St. Giovanni di Valdarno, in 1401, and was the disciple of Masolino da Panicale; but he proved as much superior to his master, as his master was superior to all his contemporaries: and is accounted the principal artist of the second or middle age of modern painting, from its revival under Cimabue. His genius was very extensive, his invention ready, and his manner of design had unusual truth and elegance. He considered painting as the art of representing nature with truth, by the aid of design and colouring: and therefore he made nature his most constant study, till he excelled in a perfect imitation of it. He is accounted the first who, from judicious observations, removed the difficulties that impeded the study and the knowledge of the art, by setting the artists an example in his own works, of that beauty which arises from a proper and agreeable choice of attitudes and motions, and likewise from such a spirit, boldness, and relief, as appears truly just and natural. He was the first among the painters who studied to give the draperies of his figures more dignity, by omitting the multitude of small folds, so customarily practised by the preceding artists, and by designing them with greater breadth and fulness. He was also the first who endeavoured to adapt the colour of his draperies to the tint of his carnations, so as to make the one harmonize with the other. He was uncommonly skilled in perspective, which he had learned from P. Brunelleschi. His works procured him universal approbation:

[1] Burnet's Essay, and Funeral Sermons by Tenison, Tillotson, Kennet, Sherlock, Wake, Stanhope, &c. &c.—Royal and Noble Authors, by Park.—Seward's Anecdotes.

but the very same merit which promoted his fame, excited envy; and he died, to the regret of every lover of the art, not without strong suspicions of having been poisoned. Most writers agree that this event happened in 1443, but Sandrart fixes his death in 1446. Fuseli says, "Masaccio was a genius, and the head of an epoch in the art. He may be considered as the precursor of Raphael, who imitated his principles, and sometimes transcribed his figures. He had seen what could be seen of the antique, at his time at Rome: but his most perfect work are the frescoes of S. Pietro al Carmine at Florence; where vigour of conception, truth and vivacity of expression, correctness of design, and breadth of manner, are supported by truth and surprising harmony of colour." [1]

MASCARDI (AUGUSTIN), a distinguished person in the republic of letters, was born at Sarzana, in the state of Genoa, in 1591. He spent the early part of his life among the Jesuits, and afterwards became chamberlain to pope Urban VIII. He was naturally so eloquent, that this same pope, merely to exercise his talent, founded a professorship of rhetoric for him, in the college de la Sapienza, in 1628, and settled upon him for life a pension of 500 crowns. Mascardi filled the chair with great reputation; but his love of letters made him neglect the management of his affairs, and he was always poor, and always in debt. He is described in "Erythræi Pinacotheca," as never being able to supply his own wants, but by borrowing from others, and removing from place to place, without a fixed habitation. He wrote a great many compositions in verse and prose, the principal of which is entitled, "Dell' arte historica." Of this he printed so large an edition at his own expence, that he would have been a considerable loser by it, if a great number of copies had not been sold at Paris by the influence of cardinal Mazarine. He had some literary contests with several authors. In his "History of the Conspiracy of the Compte de Fiesco" he has very frequently attacked the religion of Hubert Folietta; and in his other books he used some writers in the same way, which occasioned him to be attacked in his turn. The objections which were made to him, together with his answers, were added to the second edition of the history just mentioned. He died at Sarzana, in 1640, in his forty-ninth year. [2]

[1] Pilkington.—Reynolds's Works.—Rees's Cyclopædia, an elaborate article.—Bullart's Academie des Sciences.

[2] Niceron, vol. XXVII.—Gen. Dict.—Moreri.—Tiraboschi.

MASCARON (Julius), an eminent French preacher, the son of a celebrated advocate to the parliament of Aix, was born, 1634, at Marseilles. He entered early among the priests of the oratory, was employed at the age of twenty-two to teach rhetoric at Mans, and preached afterwards with such applause at Saumur and Paris, that the court engaged him for Advent 1666, and Lent 1667. Mascaron was so much admired there, that his sermons were said to be formed for a court; and when some envious persons would have made a crime of the freedom with which he announced the truths of Christianity to the king, Louis XIV. defended him, saying, "He has done his duty, it remains for us to do our's." P. Mascaron was appointed to the bishopric of Tulles, 1671, and translated to that of Agen in 1678. He returned to preach before the king in Advent 1694, and Louis XIV. was so much pleased, that he said to him, "Your eloquence alone, neither wears out nor grows old." On going back to Agen, he founded an hospital, and died in that city, December 16, 1703, aged sixty-nine. None of his compositions have been printed, but "A collection of his Funeral Orations," among which, those on M. de Turenne and the chancellor Seguier, are particularly admired. It may be proper to mention, that M. Mascaron having been ordained priest by M. de Lavardin, bishop of Mans, who declared on his death-bed, that he never intended to ordain any priest, the Sorbonne was consulted whether this prelate's ordinations were valid. They decided "That it was sufficient if he had the exterior intention to do what the church does, and that he certainly had it, because he did so: therefore it was not needful to ordain those priests again, which this bishop had ordained." But notwithstanding this decision, M. Mascaron chose to be ordained again; which proves, says L'Avocat, that he was a better preacher than casuist, and that his conscience was more scrupulous than enlightened on this point.[1]

MASCLEF (Francis), a French theologian, was at first only a rector in the diocese of Amiens, but afterwards a person in great confidence with the bishop, and by him placed at the head of the seminary of that district. He was deeply skilled in languages, particularly the Oriental. The virtuous bishop de Brou made him also a canon of Amiens; but when that prelate died, in 1706, he was not equally in

[1] Gen. Dict.—Niceron, vols. II. and X.—Dict. Hist. de L'Avocat.

favour with his successor, as they did not agree on the subject of Jansenism, then an object of great contention. He was now removed from the seminary, and every other public function, but consoled himself by his studies, which he pursued with new ardour. He died in November, 1728, at the age of sixty-six. His principal works are, 1. "A Hebrew Grammar," according to a new method, in which the points are discarded, printed in 1716; improved and reprinted in 2 vols. 12mo, by M. de la Bletterie, in 1730. 2. "Ecclesiastical Conferences of the diocese of Amiens." 3. "The Catechism of Amiens," 4to. He left also in manuscript a system of philosophy and of theology, which would have been published, had they not been thought to contain some seeds of Jansenism. Masclef was no less respectable by his character than by his learning.[1]

MASCRIER (JOHN BAPTIST DE), a French abbé, rather an author by profession than by genius, was born in 1697, at Caen. His works were chiefly formed upon the labours of others, either by translating them, or by working up the materials into a new form. He died at Paris in 1760, at the age of sixty-three. His publications were, 1. "A Description of Egypt, from the Memoirs of M. Maillet," 1735, 4to. This work is fundamentally good, and contains judicious remarks, and curious anecdotes, but the style would be improved by the retrenchment of many affectations and other faults. 2. "An Idea of the ancient and modern Government of Egypt," 1745, 12mo; a work of less research than the foregoing. 3. "A translation of Cæsar's Commentaries," 1755, 12mo. 4. "Christian Reflections on the great truths of Faith," 1757, 12mo. 5. "History of the last Revolution in the East Indies;" a work that is curious, but not quite exact. 6. "Lommius's Table of Diseases," 1760, 12mo. He was concerned also in the great work on religious ceremonies, published by Picart, and in the translation of de Thou's History. 7. A translation of the Epigrams of Martial, 2 vols. 12mo. He published besides, editions of several works:—as, of the Memoirs of the marquis de Fouquieres; of Pelisson's History of Louis XIV. and some papers of de Maillet, under the name of Telliamed, which is de Maillet reversed. He generally published through necessity, and the subjects varied according to the probability of advantage.[2]

[1] Moreri.—Dict. Hist.

[2] Dict. Hist.

MASENIUS, or MASEN (JAMES), a Jesuit, and a writer of Latin poetry, was born at Dalen in the dutchy of Juliers, in 1606. He professed eloquence and poetry with great credit at Cologne; and wrote, among other things, a long Latin poem entitled "Sarcotis," or "Sarcothea," which Lauder brought into new celebrity, by pretending that Milton had borrowed from it. It was an allegory describing the fall of man. Masenius wrote good Latin, and good verses, but full of amplification and declamation. The tracts occasioned by Lauder's accusation of Milton, were translated into French, and published collectively by Barbou, in 2 vols. 12mo, in 1759. Masenius produced also, 1. A kind of art of poetry, under the title of "Palæstra eloquentiæ ligatæ," in 4 vols. 12mo. 2. Another treatise entitled "Palæstra styli Romani." 3. "Anima Historiæ, seu vita Caroli V. et Ferdinandi," in 4to. 4. Notes and additions to the Antiquitates et Annales Trevirensium, by Brower, 1670, in folio. 5. "Epitome Annalium Trevirensium," 1676, 8vo. He died in 1681.[1]

MASHAM (lady DAMARIS), a lady distinguished by her piety and extraordinary accomplishments, was the daughter of Dr. Ralph Cudworth, and born at Cambridge on the 18th of January, 1658. Her father, perceiving the bent of her genius, took such particular care of her education, that she quickly became remarkable for her uncommon learning and piety. She was the second wife of sir Francis Masham, of Oates in the county of Essex, bart. by whom she had an only son, the late Francis Cudworth Masham, esq. one of the masters in chancery, accomptant-general of that court, and foreign opposer in the court of exchequer. She was well skilled in arithmetic, geography, chronology, history, philosophy, and divinity; and owed a great part of her improvement to the care of the famous Mr. Locke, who lived many years in her family, and at length died in her house at Oates; and whom she treated with the utmost generosity and respect. She wrote "A Discourse concerning the Love of God," published at London in 1696; and "Occasional Thoughts in reference to a virtuous and Christian Life." This amiable lady died in 1708, and was interred in the cathedral church of Bath, where a monument is erected to her memory, with the following inscription: "Near this place lies Dame Damaris

[1] Dict. Hist.

Masham, daughter of Ralph Cudworth, D. D. and second wife of sir Francis Masham, of Oates, in the county of Essex, bart. who, to the softness and elegancy of her own sex, added several of the noblest accomplishments and qualities of the other. She possessed these advantages in a great degree unusual to either, and tempered them with an exactness peculiar to herself. Her learning, judgment, sagacity, and penetration, together with her candour and love of truth, were very observable to all that conversed with her, or were acquainted with those small treatises she published in her life-time, though she industriously concealed her name. Being mother of an only son, she applied all her natural and acquired endowments to the care of his education. She was a strict observer of all the virtues belonging to every station of life, and only wanted opportunities to make those talents shine in the world, which were the admiration of her friends. She was born on the 18th of January, 1658, and died on the 20th of April, 1708."[1]

MASIUS (ANDREW), or DUMAS, born in 1516, at Linnich, near Brussels, was one of the most learned men of the sixteenth century. He was secretary to John de Weze, bishop of Constance, after whose death he was sent as an agent to Rome. He married at Cleves in 1558, and was appointed counsellor to William duke of Cleves. He died in April 1573. He was a master of the ancient and oriental languages to such a degree, that Sebastian Munster said he seemed to have been brought up in ancient Rome, or ancient Jerusalem. He produced, 1. "A Collection of various pieces, ancient and modern, translated from the Syriac," Antwerp, 1569. 2. "Syrorum Peculium," 1571, folio. This is a Syriac lexicon. 3. "Grammatica Linguæ Syricæ," 1571, folio. 4. "A Commentary on the Book of Joshua," Antwerp, 1574, folio, and also in the Critici Sacri. Dr. Henry Owen, who published a "Critical Disquisition" on this work in 1784, observes, that although Masius's professed design was to correct and restore the Greek text, yet his latent intention was merely to confirm the authority of the Septuagint. 5. "Disputatio de Cœna Domini," Antwerp, 1575. 6. Commentaries on some chapters of Deuteronomy. He was in possession of the famous Syriac MS. written in the year 606, which afterwards

[1] Ballard's Memoirs.

belonged to D. E. Jablonsky. This manuscript is the only one that preserves the readings of Joshua as given by Origen.[1]

MASKELYNE (Nevil), an eminent astronomer and mathematician, the son of Edmund Maskelyne, esq. of Purton, in Wiltshire, was born at London in 1732, and educated at Westminster school, where he made a distinguished progress in classical learning. Before he left school his studies appear to have been determined to astronomy by his accidentally seeing the memorable solar eclipse of 1748, exhibited through a large telescope in a camera obscura. From this period he applied himself with ardour to astronomy and optics, and as a necessary preparation, turned his attention to geometry and algebra, the elements of which he learned in a few months without the help of a master. In 1749 he entered of Catherine hall, Cambridge, but soon after removed to Trinity college, where he pursued his favourite studies with increased success; and on taking his degree of B. A. in 1754, received distinguished honours from the university. He took his degrees of A.M. in 1757, B. D. in 1768, and D. D. in 1777. Being admitted into holy orders he officiated for some time as curate of Barnet; and in 1756 became a fellow of his college.

In 1758 he was chosen a fellow of the royal society, and soon after became an important contributor to the Philosophical Transactions. Such was his reputation already, that the society appointed him to go to the island of St. Helena, to observe the transit of Venus over the sun's disk, which was to take place June 6, 1761. On this occasion he remained ten months on the island, making astronomical observations and philosophical experiments; and although his observation of the transit of Venus was not completely successful, owing to the cloudy state of the weather, his voyage afforded him an opportunity of taking lunar observations, which were now for the first time made with effect. This method of finding the longitude at sea was long a great desideratum, and plans had been made by many of his predecessors, but the honour was reserved for Dr. Maskelyne to reduce their theories to successful practice. This he was enabled to do by Hadley's quadrant recently invented, and also by professor Mayer's lunar tables, for which a parliamentary reward of 3000*l.* was

[1] Moreri.—Foppen, Bibl. Belg.—Owen ubi supra.—Dict. Hist.—Saxii Onomast.

afterwards given, on Dr. Maskelyne's report of their correctness. The results of his other observations and experiments were inserted in the Philosophical Transactions of the above period. Soon after his return from St. Helena, he published his well-known work, entitled "The British Mariner's Guide," which contained, among various new and practical illustrations and articles in nautical astronomy, rules and examples for working the lunar observations; but, in order to shorten and simplify these laborious operations, other tables and calculations were still wanted, which he afterwards supplied by his "Nautical Almanack," and "Requisite Tables."

In 1763 he undertook another scientific voyage by appointment of the lords of the admiralty and the board of longitude. He sailed for Barbadoes for the following purposes: to find the longitude of that island by astronomical observations; to determine the rate of going of Mr. Harrison's new time-keeper; and to try Mr. Irwin's marine-chair, which was intended for making steady observations at sea, but which did not answer. He was besides, in the course of his voyage, to take lunar observations with a curious new Hadley's sextant, and to determine the longitude by the eclipses of Jupiter's satellites, and the occultations of fixed stars by the moon. All these objects of the expedition he executed to the entire satisfaction of his employers.

In 1764, the office of astronomer-royal becoming vacant by the death of Mr. Bliss, Dr. Maskelyne's celebrity immediately pointed him out as the most competent person to fill the situation, and to carry into effect the purpose for which the royal observatory had been established, that of preparing tables for finding the longitude at sea. Accordingly, his appointment to it, which was announced in the London Gazette, Feb. 16, 1765, gave universal satisfaction. During the long period of Dr. Maskelyne's official services, his time may be considered as chiefly occupied either at the observatory, the board of longitude, or the royal society; and his biography, therefore, like that of most other scientific men, consists chiefly in a history of his labours.

Soon after his appointment he laid before the board of longitude the plan of an annual publication, to be entitled the "Nautical Almanac, and Astronomical Ephemeris." The first volume was for 1767; and it has been continued,

under his direction, up to the present time, making in the whole fifty volumes—a lasting monument of labour and profound learning. It is universally allowed to be the most useful work on practical astronomy ever published. In such high estimation has it been held by foreign astronomers, that they have generally and implicitly adopted its computations, and acknowledged its superior accuracy. M. Lalande, in giving an account of similar publications, says, "Le Nautical Almanac de Londres est l'Ephémeride la plus parfaite qu'il y ait jamais eu."

In 1767 he published an auxiliary work, entitled "Tables requisite to be used with the Nautical Almanac, in order to find the Latitude and Longitude at sea." This performance, well known to seamen by the name of "The Requisite Tables," has passed through several editions, and has been successively enlarged, particularly by different methods of working the lunar observations, by Messrs. Lyons, Dunthorne, Witchell, Wales, and by Dr. Maskelyne himself; and it has been also improved by the latitudes and longitudes of places supplied by captain Cook, captain Huddart, Messrs. Bailey, Wales, and other scientific navigators. Some time after this he published Mayer's Tables, with both Latin and English explanations, to which he added several tracts and tables of his own, and prefixed to the whole a Latin preface, with the title "Tabulæ motuum Solis et Lunæ, &c." It was published, like the foregoing works, by order of the commissioners of longitude; and the various other publications issued by that board during his time were also printed under his inspection, and are too numerous to be here stated.

Another important and laborious duty that devolved on him in consequence of his office was, to examine the pretensions of the various candidates who claimed the parliamentary rewards for new or improved methods of finding the longitude. His appointment took place at a period peculiarly interesting in the history of astronomy. His success in introducing and promoting the lunar observations greatly excited the public attention to the subject of the longitude, which was rendered still more interesting by the great rewards held out by parliament for further improvements in the problem, whether by astronomical or mechanical methods. These offers, united with the powerful motives of honour and emulation, called forth, during several years, many extraordinary efforts of genius,

and produced useful inventions both in arts and sciences, and particularly in the construction of time-keepers. The parliamentary offers likewise encouraged numerous candidates of very slight pretensions, and even visionaries, whose applications became very troublesome. The claims of all were referred by the board of longitude to the astronomer royal, by whom scientific plans were examined, and the rates of chronometers ascertained. Thus by his office he was constituted arbiter of the fame and fortune of a great number of anxious projectors; and it is easy to conceive how arduous as well as unpleasant such a duty must have been. It was not indeed to be expected that the sanguine hopes and self-love of such a variety of candidates could be gratified, with justice to the high trust and confidence thus reposed in him; and hence complaints were frequently heard, and pamphlets published, expressive of discontent and disappointment. Appeals even were made to parliament; but whatever difference of opinion might have then existed, time and experience have since fully proved the truth and impartiality of Dr. Maskelyne's decisions.

In giving a general view of his labours at the royal observatory, we shall begin with his publication of the Greenwich Observations, which were printed in 1774; by command of his majesty. The first volume began with the observations of 1765, and they have been continued annually since. M. Lalande, in mentioning this performance in 1792, calls it "le recueil le plus précieux que nous ayons." Since that period they have been considerably improved, and are universally allowed to possess an unrivalled degree of accuracy. His catalogue of the right ascensions and declinations of 36 principal fixed stars, with tables for their correction, is a most useful and important performance, and is adopted in all observatories. It is mostly distinguished by the appellation of "Dr. Maskelyne's 36 Stars." His observations also of the sun, moon, and planets, are equally esteemed, and have been made the basis of the solar and lunar tables, lately computed in France according to the theory of M. Laplace; and which are republished in professor Vince's Astronomy, vol. III. The solar tables were calculated by M. Delambre, and the lunar by M. Burg: copies of which have been transmitted to Dr. Maskelyne by order of the French board of longitude, with a grateful acknowledgment of the important assistance derived from his Greenwich Observations. But

it would greatly exceed our limits to enumerate all the corrections and improvements effected by Dr. Maskelyne's observations, many of which will be found in professor Vince's Astronomy, and in the Philosophical Transactions.

His communications to the royal society are distinguished, like his other productions, for great attention to utility as well as accuracy. They consist chiefly of astronomical observations; improvements of mathematical and optical instruments; computations of the eclipses of the sun, moon, and Jupiter's satellites; articles on parallaxes, light, vision, refraction, weights, measures, gravitation, &c. with calculations and predictions of comets; making in the whole above thirty communications. It should be noticed that, in 1774, he went to Sheballien, in Perthshire, in order to ascertain the lateral attraction of that hill; by which the mean density of the earth was computed, and its central attraction according to the Newtonian theory first demonstrated. For this paper he was presented by the council of the royal society with sir George Copley's gold medal.

In the history of science, few persons can be mentioned who have contributed more essentially to the diffusion of astronomical knowledge than Dr. Maskelyne; and perhaps no man has been so successful in promoting practical astronomy, both by land and sea. During his time private observatories became very general, though scarcely known before; nor could such be made useful without his "Nautical Almanac," and other tables, except by men of great science, and by very laborious calculations. Beside the assistance thus derived from his publications, he was always ready to give advice concerning any plans that were likely to promote the science. Among the observatories that were erected through his encouragement, may be mentioned that of the late Alexander Aubert, esq. whose excellent collection of instruments has been rarely equalled, even in national institutions; and several other instances might be adduced of observatories which were erected by the advice or direction of the astronomer royal. He was besides a great improver of instruments, and the inventor of some, among which may be noticed the prismatic micrometer; but though profoundly skilled in optics, and ingenious in mechanical contrivances, he always paid great deference to the opinions of opticians, and other practical mechanists.

His plans were mostly directed to substantial objects, while a steady perseverance gave an efficiency to all his undertakings: and notwithstanding his profound knowledge of physical astronomy, his attention was chiefly directed to reduce the scientific theories of his predecessors to the practical purposes of life. In this he was eminently successful, particularly in his labours for the longitude, by which he essentially contributed to the advancement of navigation, the prosperity of commerce, and the wealth, honour, and power of his country.

Dr. Maskelyne's private character was likewise truly estimable. He was indeed exemplary in the discharge of every duty. In his manners he was modest, simple, and unaffected. To strangers he appeared distant, or rather diffident; but among his friends he was cheerful, unreserved, and occasionally convivial. He was fond of epigrammatic thoughts and classical allusions; and even sometimes indulged in playful effusions of this kind, at an advanced period of life. He maintained a regular correspondence with the principal astronomers of Europe. He was visited also by many illustrious foreigners, as well as eminent characters of his own country, but his warmest attachments were always manifested to the lovers of astronomy. Among his most intimate friends may be reckoned Dr. Herschel, Dr. Hutton, Messrs. Wollastons, Mr. Aubert, bishop Horsley, sir George Shuckburgh, baron Maseres, professor Robertson; and also professor Vince, whose publications so ably illustrate Dr. Maskelyne's labours, and whom he appointed the depositary of his scientific papers.

Dr. Maskelyne had good church preferment from his college; and his paternal estates (of which he was the last male heir), were also considerable. He married, when rather advanced in life, a young lady of large fortune, the sister and co-heiress of lady Booth of Northamptonshire, by whom he had one daughter, whose education he superintended with the fondest care. These ladies survive him, and also his sister Margaret, who was married to Robert, the late lord Clive.

Dr. Maskelyne died February 9, 1811, in the 79th year of his age. His health previously declined for some months; and he contemplated his approaching dissolution with pious resignation, and with a lively hope of being

admitted into the presence of that Deity, whose works he had so long studied and so ardently admired. His favourite science tended the more strongly to confirm his religious principles, and he died, as he had lived, a sincere Christian.[1]

MASON (FRANCIS), an English divine, and able vindicator of his church, was born in 1566, in the county of Durham, and was educated in grammar learning at home. In 1583, he entered of Merton-college, Oxford, where, after taking his bachelor's degree, he was chosen probationer-fellow in 1586. He then received orders, and, besides being presented to the rectory of Orford, in Suffolk, was made chaplain to king James I. who, in his punning humour, usually styled him a "wise builder *(Mason)* in God's house." In 1619, he was installed archdeacon of Norfolk. He died 1621, and was buried in the chancel of the church of Orford, where is a monument to his memory; and was lamented as a man of learning and piety. His writings in defence of the church of England, are, 1. "The authority of the Church in making canons and constitutions concerning things indifferent," a Sermon, Lond. 1607, Oxon. 1634, 4to. 2. "Vindication of the Church of England concerning the consecration and ordination of Priests and Deacons, in five books," Lond. 1613, folio. This is, among other things, a complete refutation of the falsehood propagated about that time, respecting archbishop Parker, who, it was said, had been consecrated at the Nag's-head, a tavern in Cheapside. So successful was he in this work, that the story was no more heard of for thirty years, when it was again revived by some of the Roman Catholic writers at Doway, but with as little proof as before. 3. Two Sermons preached at court. Lond. 1621, 8vo.—The rev. HENRY Mason, rector of St. Andrew Undershaft, London, was, according to Walker, a brother of the preceding, and was chaplain to Dr. King bishop of London. Having been ejected from his living, or, as Wood says, vexed out of it, he retired to his native place, Wigan in Lancashire, where he became a great benefactor to the poor, and to the school of that place. He died in 1647. Wood gives a list of some pious tracts by him.[2]

[1] Rees's Cyclopædia, by Dr. Kelly, if we mistake not.

[2] Ath. Ox. vol. I. and II.—Strype's Parker, p. 59, where is a full account of the above slander.

MASON (JOHN), a non-conformist divine, chiefly known for his excellent work entitled "Self-Knowledge," was descended from ancestors who were for several generations beneficed clergymen of the established church. His grandfather was the rev. John Mason, rector of Water-Stratford in Buckinghamshire, whose "Select Remains" were published by his grandson, the subject of this article: "a little work," we are told by his biographer, "highly esteemed and warmly recommended by Dr. Watts." This little work we have not seen, but from two accounts of the author's life, one published anonymously in 1694, 4to, and the other by the rev. H. Maurice, rector of Tyringham in Bucks, in 1695, 4to, we are justified in ranking him among those enthusiasts who have done much to bring religion into disgrace; and our readers will probably be of the same opinion, when we inform them, that after having discharged his pastoral duties for several years, as a pious and useful clergyman, he propagated the notion that Christ's second appearance was to be at Water-Stratford, where all his faithful people were to be collected, and reign with him a thousand years. This brought a great many persons to reside at that place, in hopes of meeting the Saviour, who were for some time called Mr. Mason's followers; nor was it until his death had disappointed their hopes, that this delusion gradually abated. One of the sons of this enthusiast, John, the father of our author, became a dissenter, and, while pastor of a congregation at Dunmow in Essex, his son was born there, in 1705-6. He was educated at a dissenting academy, and in 1730 accepted an invitation to the pastoral charge of a congregation at Dorking in Surrey, where he had a numerous auditory. His earliest production was a Sermon on "Subjection to the higher powers," preached Nov. 5, 1740, and published at the request of the congregation.

In the same spirit he published, in 1743, a tract entitled "A plain and modest plea for Christianity: or a sober and rational appeal to Infidels, occasioned by a perusal of some of their late productions, particularly a treatise entitled 'Christianity not founded on argument'." This was at first published anonymously, but was possessed of a merit so prominent, that the author was soon inquired after and discovered, and it procured for him, unsolicited and without his knowledge, the degree of M.A. from the university of Edinburgh. His next publication was that

on which his reputation now chiefly rests, entitled "Self-knowledge: a treatise shewing the nature and benefit of that important science, and the way to attain it." It was first printed in 1745, and instantly became so popular, that a new edition was annually demanded for several years, and it was, and continues to be, reprinted in various forms in other parts of the three kingdoms. It has also been translated into various European languages. Without entering minutely into the merits of this excellent practical manual, we may adopt the words of the editor to whom we are indebted for this account, that while the language is rendered purposely as plain as possible consistent with common elegance, "it is full of sense and sentiment: it comes home to every man's business and bosom: the sentences are short and apothegmatic: replete with maxims of the utmost importance, and often rivalling the wisdom of those sages of antiquity whose valuable precepts and happy turns of expression are quoted so largely, and with such exquisite taste and appropriation, in the notes. It was written chiefly for the improvement of young persons: and a more valuable present cannot easily be made to them."

In July 1746, Mr. Mason was induced to quit Dorking for Cheshunt in Hertfordshire, upon the warm and urgent invitation of a large congregation of dissenters in that place. Here his first exertion was to prepare for the press a volume of "Sermons for the benefit of young persons," preached by his predecessor, a Mr. Oakes, and selected from his manuscripts. Having complied with this last act of duty to his friend, we find him progressively engaged in a multiplicity of original works; some of them of a smaller extent, as single sermons, but many of a much wider range, and giving ample scope to his talents. The largest of his works consists of four 8vo volumes of sermons, entitled "The Lord's-Day evening entertainment," intended as "a complete set of practical discourses for the use of families, recommending and urging the grand and substantial points of Christianity in a plain and striking manner, and free from all distinguishing peculiarities in style and sentiments." Of this, which soon became popular, a second edition was published in 1754. In 1758, he published a single octavo volume of "Fifteen Discourses, devotional and practical, together with an Historical Dissertation on the analogy between the behaviour of God's

people towards him in the several periods of the Jewish and Christian church, and his correspondent dispensations towards them in those respective periods." In 1761 he published another set of sermons, in 2 vols. 8vo, under the title of "Christian Morals." This was followed by a 'Letter to a Friend upon his entrance to the ministerial office," and "The Student and Pastor, or Directions how to attain to eminence and usefulness in those respective characters." These were occasioned by his having become tutor to several students intended for the ministry among the dissenters. Some parts of his "Theological Lectures," which he delivered to them, have been published in the Protestant Dissenter's Magazine for 1794—1796.

But while thus employed, he found leisure for directing his taste and acquaintance with classical criticism to all the elegancies of literature. The result of these less serious pursuits was the three following tracts, all of which passed through several editions, and one of them not less than five or six: "Essay on the power and harmony of Prosaic numbers;" "Essay on the power of Numbers, and the principles of Harmony in Poetical compositions; and "Essay on Elocution;" which last became the most popular, and was long employed as a text-book in one of the English universities. Mr. Mason died Feb. 10, 1763, and was buried in Cheshunt church-yard, leaving an excellent character for piety, learning, and a conciliating and liberal temper. After his "Self-Knowledge" had been reprinted a great number of times, often very inaccurately, and, what is more censurable, once, at least, with such alterations as tended to suppress his opinions, and make him the follower of a party which he would have despised, his relative John Mason Good, esq. a gentleman well known in the learned world, became editor of a very correct edition, and prefixed a life of the author, of which we have availed ourselves in this account.[1]

MASON (WILLIAM), a distinguished poet and divine of the last century, was the son of the vicar of St. Trinity-hall in the East Riding of Yorkshire, and was born in 1725. His education, previously to his going to the university, was probably superintended by his father, whose indulgence in permitting him to follow the bent of his youthful mind towards poetry and painting, he acknowledges in an

[1] Life as above, stereotype edit. 1811, 8vo.

epistolary address written in 1746. He went to Cambridge in 1742-3, and was entered of St. John's college, where his tutor, Dr. Powell, encouraged him to publish his excellent monody to the memory of Pope, which appeared in 1747. He took his bachelor's degree in 1745, and his master's in 1749, but little else has been recorded of his academical progress, except that his attachment to the Muses continued during his residence at the university, of which he took leave in an ode complimentary to his college and his tutor.

In 1747, by means of Gray, with whom he had become acquainted, and who, on account of ill-treatment, had left Peter-house for Pembroke-hall, he was nominated to a vacant fellowship in the latter college; but, owing to a dispute between the fellows and their master, he was not elected till 1749. His own account of this affair has lately been published:—"I have had the honour, since I came here last, to be elected by the fellows of Pembroke into their society; but the master, who has the power of a negative, has made use of it on this occasion, because he will not have an *extraneus* when they have fit persons in their own college. The fellows say they have a power from their statutes *indifferenter eligere ex utraque academia*, and are going to try it with him at common law, or else get the king to appoint a visitor. If this turns out well, it will be a very lucky thing for me, and much better than a *Platt* *, which I came hither with an intention to sit for, for they are reckoned the best fellowships in the university."

His intimacy with Gray was cordial and lasting. Their correspondence shews the high respect they had for each other, and their friendship was never interrupted by the freedom and unfeigned candour with which they criticised each other's performances. About this time, Gray describes him as a young man "of much fancy, little judgment, and a good deal of modesty," as "a good and well-meaning creature, but in simplicity a child: he reads little or nothing, writes abundance, and that with a design

* The Platt-fellowships at St. John's, are similar to what are called the bye-fellowships in some other colleges at Cambridge, and are not on the foundation. Their original number was six, with a stipend of 20*l.* per annum each, besides rooms and commons at the fellows' table. They were founded by William Platt, esq. an opulent citizen of London. See Gent. Mag. vol. LXVI. p. 452, and vol. LXXI. p. 691, in which Mr. Mason's account of this affair is given.

to make a fortune by it," which does not, however, appear to have been the case;—"a little vain, but in so harmless and comical a way that it does not offend; a little ambitious, but withal so ignorant of the world and its ways, that this does not hurt him in one's opinion; so sincere and undisguised, that no mind with a spark of generosity would ever think of hurting him, he lies so open to injury; but so indolent, that if he cannot overcome this habit, all his good qualities will signify nothing at all." Some of these characteristics of the poetical temperament adhered to our author throughout life; others were effaced by a closer intimacy with the world.

He appears to have been early attached to what he considered as the cause of freedom. Of this he gave proof in a poem entitled "Isis," which was printed in 1748, directed chiefly against the supposed Jacobitism of Oxford. Whatever truth might be in the accusation, it had the happy effect of producing "The Triumph of Isis" by Mr. Thomas Warton, which Mason candidly allowed was a superior poem. Thus early these two writers attracted notice by the defence of their respective universities; but their generous rivalship did not end in mutual respect, for which, perhaps, the difference of political principle may in some measure account. Mason was now requested to compose an ode for the installation of the duke of Newcastle as chancellor of the university of Cambridge, in 1749, to which he does not appear to have acceded with much love of the subject. Gray thought his production "uncommonly well for such an occasion," but the author had no pleasure in the recollection, and omitted it in his works.

In 1752, he published "Elfrida," a dramatic poem, constructed on the model of the ancients, to which he was enthusiastically attached; and having once formed the opinion that dramas might be successfully written in this way, he persisted in it to the last, contrary to argument and experience. In the present instance he attempted the plan with certain limitations. He professed that his intention was only to follow the ancient method as far as it is probable a Greek poet, were he alive, would now do, in order to adapt himself to the genius of our times, and the character of our tragedy. How far he has executed an intention, evidently suggested by a series of conjectures, will hardly now admit of a question. All critics are agreed that "Elfrida" is neither adapted to the genius of our times,

nor to the character of our tragedy. The letters, however, which he published, may yet be perused as ingenious apologies for his judgment; and whatever the decision may be, there can be little difference of opinion respecting the merit of "Elfrida" as a poem. In 1772, Mr. Colman, at that time manager of Covent-garden theatre, made such alterations as were supposed necessary to its appearance on the stage, and besides the decoration of splendid scenery, Dr. Arne contributed some characteristic music. The author, however, was so much offended at the alterations, as to have meditated a very angry address to Colman, who, on his part, threatened him with the introduction of a chorus of Grecian washerwomen in some future stage entertainment. Mr. Mason afterwards, in 1778 or 1779, made his own alterations and arrangements, and had it performed at the same theatre; but neither attempt was successful.

His father died in 1753, and in 1754 he went into orders; and through the interest of the earl of Holdernesse, whose patronage he had obtained, he was preferred to be one of the king's chaplains, and received about the same time the living of Aston. The reputation he had acquired by the odes of his "Elfrida," encouraged him to publish, in 1756, four compositions of that class on "Memory, Independency, Melancholy, and the Fate of Tyranny," which were not received with favour or kindness. Both ridicule and legitimate criticism seem to have been employed on this occasion to expose the wanton profusion of glittering epithets, and the many instances of studied alliteration scattered over these odes. Colman and Lloyd, who were now beginning to look for satirical prey, published two excellent parodies on one of them, and on one of Gray's. His praise of Andrew Marvell, and attack on bishop Parker, produced about the same time a dull letter of censure, which probably gave him less uneasiness than the cool reception of his "Odes," by those who then dispensed the honours of literary fame.—On the death of Cibber, he was proposed to succeed him as poet laureat; but, instead of an offer of this place, an apology was made to him by lord John Cavendish, that "being in orders, he was thought merely on that account, less eligible for the office than a layman." The notice of this circumstance in his life of W. Whitehead is followed by a declaration of his indifference. "A reason so politely put, I was glad to hear

assigned; and if I had thought it a weak one, they who know me, will readily believe that I am the last man in the world who would have attempted to controvert it." The probability, indeed, is that Mr. Mason would not have thought himself honoured by the situation, if compelled to fulfil its duties; for though by his mediation the office was tendered to Gray, it was "with permission to hold it as a mere sinecure."

The severity exercised on his "Odes" deprived him of no fame but what he amply recovered by the publication of "Caractacus"* in 1759, another dramatic poem on the plan of the ancients, and possessing all the beauties and defects of the former, with more poetry and passion, yet with touches of nature, which, although sometimes spoiled by useless expletives, are in general just, natural, and affecting. Gray bestows high praise on the chorusses of this drama, particularly that beginning "Hark! heard ye not yon footstep dread, &c.?" Notwithstanding the objections of the critics, Caractacus continued to be read with interest, and the author was not the only person who thought that with some alterations, under the inspection of a connoisseur in stage-effect, it might become an acting-play. Accordingly it was performed on Covent-garden theatre in 1776, and received with considerable applause; but it obtained no permanent rank on the stage, and it was thought that the alterations which made it more dramatic, made it less poetical. Some years after it was again brought into public notice by a translation into Greek from the pen of the late unfortunate rev. G. H. Glasse, who proved himself by this effort one of the first writers of Greek poetry in England.

In 1762, Mason published "Three Elegies," which are elegant, tender, and correct beyond the productions of any of his contemporaries. These, with all his former pieces, except the "Isis" and the "Installation Ode," were collected into one volume, and published in 1764, with a beautiful dedicatory sonnet to his patron the earl of Holdernesse. Why he omitted "Isis" from this collection is not very evident. We have, indeed, his own authority that he never would have published it, if a surreptitious copy had not found its way to the press; but, although he

* In a note on his "Ode to Mr. Pitt," we are informed that Caractacus was read in manuscript by the late earl of Chatham, who honoured it "with an approbation which the author was proud to record."

omitted it now, he reprinted it in the third volume of his poems, published in 1796, when his sentiments on political topics were more perfectly in unison with those held at Oxford. Mr. Mant, in his life of Mr. T. Warton, informs us that several years after he had written this elegy, he was coming into Oxford on horseback; and as he passed over Magdalen Bridge (it was then evening), he turned to his friend, and expressed his satisfaction, that, as it was getting dusk, they should enter the place unnoticed. His friend did not seem aware of the advantage. "What!" rejoined the poet, "do you not remember my Isis?" This may be reckoned an instance of the "harmless and comical vanity" which Gray attributed to him when at college. But a more singular omission occurs in this volume, in the "Ode to a Water Nymph:" this formerly concluded with a handsome compliment to lord Lyttelton, both as a poet and as a speaker in the senate, which was now removed, and a favourite description substituted. In the same year his majesty presented our author to the canonry and prebend of Driffield in the cathedral church of York, together with the precentorship of that church, vacant by the promotion of Dr. Newton to the bishopric of Bristol.

Mason was probably not enrolled among the friends of liberty when Churchill wrote. That libeller takes frequent opportunities to turn his writings into ridicule, but pays him, perhaps inconsciously, a well-turned compliment on his extreme correctness.

"In the small compass of my careless page
Critics may find employment for an age:
Without my blunders they were all undone;
I twenty feed where Mason can feed one."

Against the author of these unprovoked attacks, our author betrayed no immediate resentment; and when he speaks of Churchill's abuse of his friend Whitehead, disdains to recollect that he had been the object of the same malignity.

His principal residence about this time was at Aston, where he displayed his taste in improving the grounds and scenery near his parsonage-house, and was yet more assiduous in discharging the duties of his clerical function. In Sept. 1765, he married Miss Sherman, daughter of William Sherman, esq. of Kingston upon Hull, a very amiable lady with whom his happiness was but short. Throughout the greater part of their connection, he had little intermission from the misery of watching the progress of consumption,

which terminated her life, in 1767, at Bristol, whither he had been advised to remove her in hopes of recovery. The lines he wrote on this occasion need no recommendation to a feeling heart, nor would it be easy to discover a poem, which conveys more quick sympathy, in the whole range of elegiac poetry.

In 1772, he published the first book of his "English Garden," a work in which Mr. Warton says "didactic poetry is brought to perfection, by the happy combination of judicious precepts with the most elegant ornaments of language and imagery." This opinion is quoted, not only because it appears to be just, but because it proves that Mr. Warton entertained a very high opinion of Mason as a poet, although there did not exist so much cordiality of friendship as could have been wished between men who were certainly among the ornaments of literature in their day. The usual objections to didactic poetry are undoubtedly in force against this specimen; yet the "English Garden" was read with avidity and approbation. The subject was more familiar and interesting than those of former poems of instruction, and it afforded him more frequent opportunities to introduce rural imagery, and those descriptions which give scope to a poetical imagination. Yet the approbation of his friends did not flatter him into carelessness and precipitation. He appears to have been one of the few authors who are desirous to retain the fame they have acquired. The remaining books of the "English Garden" were published at periods sufficiently distant to admit all the niceties of polish and frequent correction. Book II. appeared in 1777, book III. in 1779, and book IV. in 1782.

During some of these intervals he executed a very important task, which devolved on him in consequence of the death of his friend Gray. This justly-celebrated poet gratified him by a visit at Aston in 1770, and after his return to Pembroke-hall, was seized with the gout in his stomach, which proved suddenly fatal. Mason hastened to Cambridge to pay the last duties of friendship, but arrived too late for the funeral, which had been conducted by Dr. Brown, master of Pembroke-hall, who was appointed joint-executor. To Mason, Gray left the sum of 500*l.* with all his books, manuscripts, musical instruments, medals, &c.; and Mason undertook to write his life, and to publish such of his manuscripts as might appear to be worthy of his high

character in the literary world. In his biography he chose to deviate from the usual plan, by adopting one which seemed to present more advantages. Objections have been made to it, because the biographer seldom appears either as the narrator or the critic, but it must be allowed that the whole is rendered more interesting, and that the attention of the reader being constantly fixed on the principal character, he is enabled to form a more impartial opinion than if he had perused no evidence but the assertions of the biographer. The plan has since been followed in the cases of Johnson, Cowper, sir William Jones, Mrs. Carter, and Dr. Beattie; and where lives of equal importance to literary curiosity are to be recorded, which cannot be often, it appears to be not only the most engaging species of minute biography, but also the most impartial.

The "Memoirs of Gray" were published in 1775, in an elegant quarto volume, including an edition of his poems, with additions, and a series of his correspondence illustrative of those particulars of education, genius, opinion, and temper, which, insignificant as they may often appear, are all that form the life of a scholar. In executing this task, Mr. Mason has been accused of partiality; but his partiality appears to be more in intention than proof. Some things he may have omitted, and others are certainly thrown into shade; but, by exhibiting so much of his friend's correspondence, he has laid him more open to public inspection than could have been done by any species of narrative. So much may be known of Gray from this volume, that probably very little is concealed which was necessary to be told; and accordingly we find that it has been appealed to with equal confidence by Gray's enemies and by his admirers*.

In 1779, he published his political creed in the shape of an animated "Ode to the Naval Officers of Great Britain," written immediately after the trial of admiral Keppel in February of that year. Although attached to a retired life, he became tired of forbearance, when the disappointments of the American war had incited the whig party to discover the more distant or latent sources of national misfortune, and to propose remedies by which Britain should be always prosperous, and always victorious. He was already one of

* This opinion, written in 1807, must not be allowed to interfere with the praise we have justly bestowed on Mr. Mitford's well-written and correct "Life and Poems of Gray."—See the article Gray.

those who thought the decision of parliament on the Middlesex election, a violation of the rights of the people; and when the counties began, in 1779, to associate for parliamentary reform, he took an active part in assisting their deliberations, and wrote several patriotic manifestos, which raised him as high in the opinion of his own party, as they degraded him in the eyes of the other. He is even said to have given so much offence at court, that he found it convenient to resign his chaplainship. It appears, however, by the poems he wrote in his latter days, that the fever of reform had abated, and that his cure, which was begun by Mr. Fox's India bill, was afterwards completed by the French revolution. His "Ode to Mr. Pitt," published in 1782, expresses the sanguine hopes he entertained of the virtues and talents of that young statesman. When he prepared this ode for a new edition in 1795, he altered the last line from

"Be thine the Muse's wreath; be thou the People's friend,"

to

"To claim thy sovereign's love, be thou thy Country's friend."

The reason of this alteration he assigns in a note: "a person (Mr. Fox) had *usurped* the name of the Friend of the People, &c." To such vicissitudes are the eager assertors of theoretic liberty exposed.

Among Mr. Mason's accomplishments, his taste for painting was perhaps not inferior to that he displayed for poetry; and it has been thought that his judgment was more uniformly correct in the former than in the latter. His "Translation of Du Fresnoy's Art of Painting," which appeared in 1783, was begun, as he informs us, in his early years, with a double view of implanting in his memory the principles of a favourite art, and of acquiring a habit of versification, for which purpose the close and condensed style of the original seemed peculiarly calculated, especially when considered as a sort of school exercise. The task, however, proved so difficult, that it was long laid aside for original composition, and his translation would have never been made public, if sir Joshua Reynolds had not requested a sight of it, and offered to illustrate it by a series of notes. This induced him to revise the whole with such scrupulous care, that it may be considered, in a great measure, as the production of his mature talents, and whether perused as an original or a translation, is certainly not

inferior to his most favourite works. In the poetical address, however, to sir Joshua Reynolds, he has not been thought so happy; and some inaccuracies of rhyme may be objected to a translation which is generally elegant and faithful. How much its value was enhanced to the artist, and to the connoisseur, by the annotations of sir Joshua Reynolds, is too obvious to be noticed.

His last separate publication of the poetical kind was a "Secular Ode in Commemoration of the Glorious Revolution," 1688, and appeared when men of all parties joined in festal meetings to celebrate the restoration and establishment of English liberty. In the same year he condescended to be the biographer and editor of the poems of his friend William Whitehead, esq. Of his life of Whitehead some notice will be taken hereafter. Neither his subject nor his materials could furnish such memoirs as he has given of Gray, but it is interesting in an inferior degree, and would not have detracted much from his fame as a biographer, had he suppressed his splenetic notice of Dr. Johnson, and shewn that he had preserved that simplicity of character, and those generous feelings, which Gray once attributed to him. He appears to have been equally mistaken in a pamphlet which he published about this time, animadverting on the government of the York Lunatic Asylum; but the mistake was rather of the head than the heart, for he was a cordial and liberal supporter of that institution, and was betrayed into a degree of intemperance of remark by excess of zeal for its prosperity. Of his general humanity, or what he has termed "moral patriotism," he afforded during this year an eloquent proof in a discourse delivered in York cathedral on the subject of the African slave trade. He was one of the first who contributed to expose the infamy of that trade, and to invigorate those remonstrances which have at length been heard with effect.

In 1795, he published a judicious, comprehensive, and elegant "Essay, historical and critical, on English Church Music." This work embraces so many subjects connected with the decorous administration of public worship as to deserve much more attention than has yet been bestowed upon it. His answer to Mr. Thomas Warton's objections to metrical psalmody is not the least valuable part; and the spirit and intelligence which he displays on this subject do credit to him, both as a poet and a divine. His knowledge of music was very accurate, and he is said to have

composed a Te Deum, a hymn, and other pieces for the choir of York. The improvement, if not the invention of the piano forte is also attributed to him in an elaborate article on that subject, inserted in Dr. Gleig's supplement to the "Encyclopedia Britannica*."

In all the editions of his poems hitherto published, Mr. Mason omitted some pieces for various reasons; but, about 1796, he determined to collect the whole into an additional or third volume, interspersed with some which had never been printed. This appeared in 1797, immediately after his death.

His death, although he had reached his seventy-second year, was not the consequence of age. His health was yet more robust than most men enjoy at that advanced period, and his faculties had undergone no perceptible alteration, when he received a hurt in stepping into a carriage, which, producing a mortification, terminated his life on the 7th of April, 1797. A monument has been since erected to his memory in Westminster abbey, adjoining to that of Gray, with a short Latin inscription. The countess Harcourt also erected an urn to his memory in the flower-garden at Nuneham, with an inscription celebrating his "simple manners, piety, and steady friendship." A yet higher tribute of respect has been paid by his friend Mr Gisborne in some elegant verses. The opinion of so good a man as Mr. Gisborne is entitled to confidence, and there is no reason to doubt that Mason deserved the praise he has given him; nor, considering the general and acknowledged frailty of human nature, will this panegyric suffer by the few

* "Mr. Mason," says Dr. Burney in the Cyclopædia, "was not only an excellent poet and able divine, but a dilettante painter and musician; and in these last capacities an acute critic. We did not however, agree with him in his reforming schemes of church music. He had been himself a good performer on the harpsichord; had some knowledge of composition, a refined taste, and was a very good judge of modern music; but his ideas of reforming cathedral music would reduce it to Calvinistical psalmody. He wished for nothing but plain counterpoint in the services and full anthems, and dull and dry harmony in the voluntaries, without melody, accent, or measure; and he preferred the mechanical execution of a barrel organ in church music, to the most judicious accompaniment of a consummate organist. As precentor of the cathedral of York, it is to be feared, he has stript music of all its ornaments, as Jack did religion, in the Tale of a Tub. There are, however, many excellent reflections in his 'Compendium of the History of our Church Music,' and, in general, a just and discriminate character of our ecclesiastical composers, in his 'Copious Collection of those portions of the Psalms of David, Bible, and Liturgy, which have been set to Music, and sung as Anthems in the Cathedral and Collegiate Churches of England. To which is prefixed a critical and historical Essay on Cathedral Music.' Printed at York in 1782."

exceptions which, in truth and justice to the merits of others, his contemporaries, may be offered.

Mr. Mason's life appears to have been principally devoted to the duties of his profession, occasionally relieved by the cultivation of the fine arts. His associates, at least in the latter part of his life, were few. He had the misfortune to survive the greater number whose friendship he had cultivated in his early years, and he was not ambitious of new connections. This brought on him the imputation of that pride, or distance of manner, which is ascribed to men of unsocial habits. But Mason's heart was not inaccessible, and his friendships were inviolable. The simplicity, however, attributed to him in his young days by Gray, and the patience with which lord Orford informs us, he heard his faults, did not accompany him through life. On the publication of Gray's life, he was ready to allow that "twenty-five years had made a very considerable abatement in his general philanthropy;" and by philanthropy he seems here to mean a diffidence of opinion on matters of literature, and an unwillingness to censure acknowledged merit. It can have no reference to philanthropy in the more general acceptation of the word, for he was to the last, liberal, humane, and charitable. What it really means, indeed, we find in the work just alluded to. The contemptuous notice of Waterland, Akenside, and Shenstone, which he did not suppress in Gray, he employed himself with more harshness whenever he could find an opportunity to attack the writings of Dr. Johnson. The opinion this great critic pronounced on Gray may be probably quoted as the provocation, and great allowance is to be made for the warmth and zeal with which he guards the memory of his departed friend. But surely one of his notes on Gray's Letters may be here fairly quoted against him. "Had Mr. Pope disregarded the sarcasms of the many writers that endeavoured to eclipse his poetical fame, as much as Mr. Gray appears to have done, the world would not have been possessed of a Dunciad; but it would have been impressed with a more amiable idea of its author's temper." Nor was his prosecution of Murray, for taking about fifty lines from his works of Gray into an edition which that bookseller published, much to the credit of his liberality, especially as he refused to drop the prosecution, when requested to name his own terms of compensation. Such littlenesses are to be regretted in a man

who was the friend of genius and literature, whose circumstances placed him far above want, and whose regular discharge of the duties of piety and humanity bespoke an ambition for higher enjoyments than fame and wealth can yield. Of his regard for sacred truth, and the respect due to it, he exhibited a proof in a letter to lord Orford on his lordship's childish epitaph on two piping bullfinches, to which he received an answer that was probably not very satisfactory.

As a poet, his name has been so frequently coupled with that of Gray, and their merits have been supposed to approach so nearly, that what has been said of the one will in some degree apply to the other. It is evident that they studied in the same school, and mutually cultivated those opinions which aim at restoring a purer species of poetry than was taught in the school of their predecessor Pope. Whether we consider Mason as a lyric, dramatic, or didactic writer, we find the same grandeur of outline, the same daring and inventive ambition which carries out of the common track of versification and sentiment into the higher regions of imagination. His attachment to the sister art, and his frequent contemplation of the more striking and sublime objects of nature, inclined him to the descriptive; and his landscapes have a warmth and colouring, often rich and harmonious, but perhaps too frequently marked with a glare of manner peculiar to the artist. His compositions, however, even on the same subject, have all the variety of a fertile invention. Although we have Evening, Morning, &c. often depicted, they are to be distinguished, and the preference we are inclined to give is regulated by the feeling which the varieties of natural appearances excite in different minds, and in the same mind at different times.

Mason's correctness is almost proverbial, and his ambition undoubtedly was to be equally correct and elegant: yet his style must often lead the reader to question his judgment, and to wonder that he could not see what every one else saw. That a man with so many endowments as a scholar, a critic, and an admirer of the simplicity of the ancients, should have fallen so frequently into a style ornamented with a finical profuseness, would be sufficiently remarkable, if his decorations had readily presented themselves; but, when we see him so frequently pausing for an epithet that incumbers what it cannot illustrate, when we

see him more attentive to novelty than strength of imagery, and above all, taxing his memory to produce repeated alliterations, we are forced to conclude that judgment is not always consistent, or that in some men it occasionally exists independent of true taste. With these exceptions, however, few indeed of the modern poets in our collections deserve a higher rank than Mason, as a lyric and descriptive poet, nor has he given any finished piece to the world from which examples of excellence may not be quoted.

It is now necessary to advert to a series of poems which have been added to Mr. Mason's works in the late edition of the English poets. The author of the "Heroic Epistle" was long concealed from the world, and for reasons which are obvious; but the poem had merit enough to be ascribed to the best living satirists, to Mason, Walpole, Hayley, Cowper, Anstey, and others. It appears, however, to be now universally given to Mason. Mr. Thomas Warton was of opinion that "it might have been written by Walpole and *buckram'd* by Mason." Mr. Malone, in a note on this opinion, which occurs in Boswell's Life of Johnson, says, "It is now *known* that the Heroic Epistle was written by Mason." Mr. Mant, in his life of Warton, informs us that when it was first published, Warton ascribed it to Mason, and endeavoured to confirm his opinion by internal evidence. Mason heard of this, and sent to him a letter in 1777, published by Mr. Mant, in which he professes to expostulate with him for raising a report merely from critical conjecture.—"I have been told that you have pronounced me very frequently in company to be the author of the Heroic Epistle to sir William Chambers, and I am told too, that the premier himself suspects that I am so upon your authority. Surely, sir, mere internal evidence (and you can possibly have no other) can never be sufficient to ground such a determination upon, when you consider how many persons in this rhyming age of ours are possessed of that knack of Pope's versification, which constitutes one part of the merit of that poem, and as to the wit, humour, or satire, which it contains, no part of my writings could ever lead you, by their analogy, to form so peremptory a judgment. I acquit you, however, in this procedure of every, even the slightest degree of ill nature; and believe that what you have said was only to show your critical acumen. I only mention it that you may be more cautious of speaking of other persons in like manner, who

may throw such anonymous bantlings of their brain into the wide world. To some of these it might prove an essential injury; for though they might deserve the frown of power (as the author in question certainly does), yet I am persuaded that your good nature would be hurt if that frown was either increased or fixed by your *ipse dixit*.

"To say more on this trivial subject would betray a solicitude on my part very foreign from my present feelings or inclination. My easy and independent circumstances make such a suspicion sit mighty easy upon me; and the minister, nay the whole ministry, are free to think what they please of a man, who neither aims to solicit, nor wishes to accept, any favour from them."

What our author has here remarked concerning internal evidence, has probably occurred to all who fixed their suspicions on him. From the works published under his name, no person could for a moment suppose him to be a man of humour, or inclined to personal and political satire. He might even have asked whether it was probable that a man whose pen had been uniformly devoted to solemn and serious poetry, and who had never brought forward the shadow of a claim for the honours of wit, should at an advanced period of life suddenly eclipse his contemporaries and some of his predecessors by exhibiting a humour which he had never been suspected to possess, and a spirit which would have better become a Paul Whitehead, or a Charles Churchill: and that he should carry this humour and this spirit through six poems of no inconsiderable length, on dissimilar subjects. Yet as even this, however remarkable, is not beyond the reach of genius, it was surely in his power to bring the question to a more prompt issue. But this he evades, and uses every argument against Mr. Warton's opinion but that which must have at once refuted it, the plain and flat denial of a man of honour and principle. On this account, therefore, the "Heroic Epistle," and the other pieces published under the name of Macgregor, are now added to Mr. Mason's works, but not without a wish that they could have been attributed to some writer of less private and public worth. If they be his, they will add to his literary reputation, by placing him among the first satirical poets of his day, if not above the first; but whoever contemplates the disaffected spirit in which they are written, will probably be of opinion that by adopting the floating invectives and prejudices of a party and of a tur-

bulent period, he did not consult the consistency of his character, or the dignity of his Muse.[1]

MASSAC, or MASSE (JOHN BAPTIST), an excellent French miniature painter, was born at Paris in December 1687, and died in September 1767. He preserved his liveliness and gaiety to his death. His religion was that of the protestant communion, but so averse was he to the interference of any principle but fair conversion, that he dismissed a Roman catholic servant who had long served him faithfully, because he wished to change his religion to please him. Being questioned about his mode of thinking, he answered, "I serve God, and I feel myself so free, as to depend on nothing upon earth except my own exertions." The collection of prints from the great gallery and other apartments at Versailles, were copied from the originals of Le Brun, by Massac, and engraved by the best artists under his inspection.[2]

MASSANIELLO. See ANELLO.

MASSIEU (WILLIAM), an ingenious and learned French writer, was born in 1666, of a good family at Caen, where he continued till he had gone through the classics. At sixteen he went to Paris, and performed a course of philosophy in the college of the Jesuits; and, after he had finished his noviciate, was appointed, according to the usage of the society, to teach polite literature. They sent him to Rennes to teach rhetoric; and, after a due time, he returned to Paris to study theology: for succeeding in which he seemed so particularly formed, that his superiors desired him to devote himself wholly to it. This destination affected him much, his love of the belles lettres far exceeding his taste for theology; and therefore he quitted his society, and re-entered the world. His uncommon talents soon made him known, and recommended him to the favour of those who could serve him. M. de Sacy (Le Maistre) took him into his house, as a preceptor to his children; and M. de Tourreil borrowed his assistance in translating Demosthenes. He became a pensionary of the

1 Johnson and Chalmers's English Poets, 1810, 21 vols. 8vo, the editor of which says that "these memoirs of Mr. Mason are far less complete than could have been wished. Mason is said to have left his poems, and some unpublished works, for the benefit of a charitable institution; but eleven years have elapsed since his death, and no step has been taken to fulfil his intention, or to honour his memory. What is now offered has been collected from various sources, and it is hoped without falling into any very important error."

2 Dict. Hist.—Strutt's Dictionary.

academy of inscriptions in 1705, and was elected professor royal of the Greek language in 1710. Homer, Pindar, Theocritus, and Demosthenes, were his favourite authors; and his lectures on them were highly admired, and much attended. Though he had yet given nothing to the public, yet his merit was so well known, and his connections with the learned so numerous, that, in 1714, he was chosen a member of the French academy. Massieu may be ranked among the unfortunate literati. The circumstances of his family were extremely narrow, so that he had to struggle with poverty during his youth. In the family of M. de Sacy, he saved some money, but afterwards lost it by placing it in bad hands. Towards the latter end of his life, he suffered bodily grievances: he had frequent and severe attacks of the gout; and two cataracts deprived him of his sight A paralytic disorder seized him in August 1722, which being followed by an apoplexy, proved fatal Sept. 26.

Several critical dissertations by Massieu upon classical antiquity are inserted in "The Memoirs of the academy of inscriptions." His "Oration" at his reception into the French academy is printed in the collections of the academy. He had the care of an edition of the "New Testament" in Greek, printed at Paris in 1715, in 2 vols. 12mo. He had also the care of M. de Tourreil's works, published at Paris in 1722, in 2 vols. 4to. De Tourreil desired Massieu, on his death-bed, to give the public his translation of Demosthenes, which that author did very faithfully; and added to it some of his "Opuscula," with a preface of his own.[1]

MASSILLON (JOHN BAPTIST), an eminent French preacher, was born in 1663, the son of a notary at Hieres in Provence. In 1681, he entered into the congregation of the Oratory, and wherever he was sent gained all hearts by the liveliness of his character, the agreeableness of his wit, and a natural fund of sensible and captivating politeness. These advantages, united with his great talents, excited the envy of his brethren, no less than the admiration of others, and, on some ill-founded suspicions of intrigue, he was sent by his superiors to one of their houses in the diocese of Meaux. The first efforts of his eloquence were made at Vienne, while he was a public teacher of theology; and his funeral oration on Henri de Villars,

[1] Niceron, vols. XII. and XX.—Dict. Hist.

archbishop of that city, was universally admired. The fame of this discourse induced father de la Tour, then general of the congregation of the Oratory, to send for him to Paris. After some time, being asked his opinion of the principal preachers in that capital, "they display," said he, "great genius and abilities; but if I preach, I shall not preach as they do." He kept his word, and took up a style of his own, not attempting to imitate any one, except it was Bourdaloue, whom, at the same time, the natural difference of his disposition did not suffer him to follow very closely. A touching and natural simplicity is the characteristic of his style, and has been thought by able judges to reach the heart, and produce its due effect, with much more certainty than all the logic of the Jesuit Bourdaloue. His powers were immediately distinguished when he made his appearance at court; and when he preached his first advent at Versailles, he received this compliment from Louis XIV. "My father," said that monarch, "when I hear other preachers, I go away much pleased with them; but whenever I hear you, I go away much displeased with myself." On one occasion, the effect of a discourse preached by him "on the small number of the elect," was so extraordinary, that it produced a general, though involuntary murmur of applause in the congregation. The preacher himself was confused by it; but the effect was only increased, and the pathetic was carried to the greatest height that can be supposed possible. His mode of delivery contributed not a little to his success. "We seem to behold him still in imagination," said they who had been fortunate enough to attend his discourses, "with that simple air, that modest carriage, those eyes so humbly directed downwards, that unstudied gesture, that touching tone of voice, that look of a man fully impressed with the truths which he enforced, conveying the most brilliant instruction to the mind, and the most pathetic movements to the heart." The famous actor, Baron, after hearing him, told him to continue as he had begun. "You," said he, "have a manner of your own, leave the rules to others." At another time he said to an actor who was with him: "My friend, this is the true orator; we are mere players." Massillon was not the least inflated by the praises he received. His modesty continued unaltered; and the charms of his society attracted those who were likely to be alarmed at the strictness of his lessons.

In 1717, the regent being convinced of his merits by his own attendance on his sermons, appointed him bishop of Clermont. The French academy received him as a member in 1719. The funeral oration of the duchess of Orleans in 1723, was the last discourse he pronounced at Paris. From that time he resided altogether in his diocese, where the mildness, benevolence, and piety of his character, gained all hearts. His love of peace led him to make many endeavours to conciliate his brethren of the Oratory and the Jesuits, but he found at length that he had less influence over divines than over the hearts of any other species of sinners. He died resident on his diocese, Sept. 28, 1742, at the age of 79. His name has since been almost proverbial in France, where he is considered as a most consummate master of eloquence. Every imaginable perfection is attributed by his countrymen to his style. "What pathos!" says one of them, "what knowledge of the human heart! What sincere effusions of conviction! What a tone of truth, of philosophy, and humanity! What an imagination, at once lively and well regulated! Thoughts just and delicate; conceptions brilliant and magnificent; expressions elegant, select, sublime, harmonious; images striking and natural; representations just and forcible; style clear, neat, full, numerous, equally calculated to be comprehended by the multitude, and to satisfy the most cultivated hearer." What can be imagined beyond these commendations? Yet they are given by the general consent of those who are most capable of deciding on the subject. His works were published complete, by his nephew at Paris, in 1745 and 1746, forming fourteen volumes of a larger, and twelve of a smaller kind of 12mo. They contain, 1. A complete set of Sermons for Advent and Lent. 2. Several Funeral Orations, Panegyrics, &c. 3. Ten discourses, known by the name of "Le petit Carême." 4. "Ecclesiastical Conferences." 5. Some excellent paraphrases of particular psalms. Massillon once stopped short in the middle of a sermon, from defect of memory; and the same happened from apprehension in different parts of the same day, to two other preachers whom he went to hear. The English method of reading their discourses would certainly have been very welcome to all these persons, but the French conceive that all the fire of eloquence would be lost by that method: this, however, seems by no means to be necessary. The most striking

passages and beauties of Massillon's sermons were collected by the abbé de la Porte, in a volume which is now annexed as a last volume to the two editions of his works; and a few years ago, three volumes of his "Sermons" were translated into English by Mr. William Dickson.[1]

MASSINGER (PHILIP), a very eminent dramatic writer, was born in 1584. His father was Arthur Massinger, a gentleman attached to the family of Henry second earl of Pembroke. He was born at Salisbury, and educated, probably, at Wilton, the seat of the earl of Pembroke. When he had reached his sixteenth year, he sustained an irreparable loss in the death of that worthy nobleman, who, from attachment to the father, would, not improbably, have extended his powerful patronage to the son. In May 1602 Massinger became a commoner of Alban-Hall, Oxford, but left it soon without taking a degree. Various reasons have been assigned for this, as the earl of Pembroke's withdrawing his support; or the same effect resulting from the death of the poet's father; but his late excellent editor, Mr. Gifford, is probably right in attributing his removal to a change in his principles, to his becoming a Roman catholic. Whatever might be the cause, the period of his misfortunes commenced with his arrival in London, where he was driven by his necessities to dedicate himself to the service of the stage. We hear little, however, of him, from 1606, when he first visited the metropolis, until 1622, when his "Virgin Martyr," the first of his printed works, was given to the stage. For this *hiatus*, his biographer accounts by his having assisted others, particularly Fletcher, and his having written some plays which have perished. He afterwards produced various plays in succession, of which eighteen only have descended to us. Massinger died March 17, 1640. He went to bed in good health, says Langbaine, and was found dead in his bed in the morning in his own house on the Bankside. He was buried in the church-yard of St. Saviour's. It does not appear from the strictest search, that a stone, or inscription of any kind, marked the place where his dust was deposited: even the memorial of his mortality is given with a pathetic brevity, which accords but too well with the obscure and humble passages of his life: "March 20, 1639-40, buried Philip Massinger, *a stranger!*"

1 D'Alembert's Eloge.—Dict. Hist.

So few particulars are known of his private history, that his life is little more than a detailed account of his various productions, for which we may refer the reader to Mr. Gifford's edition. But, says this editor, though we are ignorant of every circumstance respecting Massinger, unless that he lived, wrote, and died, we may yet form to ourselves some idea of his personal character from the incidental hints scattered through his works. In what light he was regarded may be collected from the recommendatory poems prefixed to his several plays, in which the language of his panegyrists, though warm, expresses an attachment apparently derived not so much from his talents as his virtues. All the writers of his life unite in representing him as a man of singular modesty, gentleness, candour, and affability; nor does it appear that he ever made, or found an enemy. He speaks indeed of opponents on the stage; but the contention of rival candidates for popular favour must not be confounded with personal hostility. With all this, however, he appears to have maintained a constant struggle with adversity; since not only the stage, from which, perhaps, his natural reserve prevented him from deriving the usual advantages, but even the bounty of his particular friends, on which he chiefly relied, left him in a state of absolute dependance. Other writers for the stage, not superior to him in abilities, had their periods of good fortune, their bright as well as their stormy hours; but Massinger seems to have enjoyed no gleam of sunshine: his life was all one wintry day, and "shadows, clouds, and darkness" rested upon it.

His dedications, says Mr. Gifford, are principally characterised by gratitude and humility, without a single trait of that gross and servile adulation which distinguishes and disgraces the addresses of some of his contemporaries. That he did not conceal his misery, his editors appear inclined to reckon among his faults; he bore it, however, without impatience, and we only hear of it when it is relieved. Poverty made him no flatterer, and, what is still more rare, no maligner of the great: nor is one symptom of envy manifested in any part of his compositions. His principles of patriotism appear irreprehensible: the extravagant and slavish doctrines which are found in the dramas of his great contemporaries make no part of his creed, in which the warmest loyalty is skilfully combined with just and rational ideas of political freedom. But the

great distinction of Massinger, is the uniform respect with which he treats religion and its ministers, in an age when it was found necessary to add regulation to regulation, to stop the growth of impiety on the stage. No priests are introduced by him, "to set on some quantity of barren spectators" to laugh at their licentious follies; the sacred name is not lightly invoked, nor daringly sported with; nor is Scripture profaned by buffoon allusions lavishly put into the mouths of fools and women. Compared with the other dramatic writers of his age, he appears more natural in his characters, and more poetical in his diction, than Jonson or Cartwright, more elevated and nervous than Fletcher, the only writers who can be supposed to contest his pre-eminence. He ranks, therefore, in the opinion of the ablest recent critics, immediately under Shakspeare. It must be confessed, says Dr. Ferriar, in his "Essay on the Writings of Massinger," that in comedy he falls considerably beneath Shakspeare; his wit is less brilliant, and his ridicule less delicate and various; but he affords a specimen of elegant comedy ("The Great Duke of Florence"), of which there is no archetype in his great predecessor. In tragedy Massinger is rather eloquent than pathetic: yet he is often as majestic, and generally more elegant, than his master; he is as powerful a ruler of the understanding, as Shakspeare is of the passions; with the disadvantage of succeeding that matchless poet, there is still much original beauty in his works; and the most extensive acquaintance with poetry will hardly diminish the pleasure of a reader and admirer of Massinger.

As the editions of Dell in 1761, and Davies in 1779, will probably be heard of no more, it is unnecessary to point out their many errors and imperfections. Massinger has at length found in Mr. Gifford an editor, who has completely revived his fame, in the closet at least, and whose well-known learning and taste, it has been justly said, are accompanied, on this occasion, with that genuine spirit of research, that acuteness and accuracy which happily detect and rectify many gross mistakes of former editors, and admirably explain the customs, manners, and language of the poet's time. This, which is perhaps the most correct edition of any of our ancient poets, was published in 1805, 4 vols. 8vo, and so completely answered the public expectation, that a second edition was called for in 1813.[1]

[1] Life by Mr. Gifford.

MASSON (Francis), an enterprizing botanist, was born at Aberdeen, in North-Britain, in 1741, and after coming to London, probably in pursuit of employment as a gardener, in which capacity he was known to Mr. Aiton, the superintendant of Kew gardens, he was sent in 1771 or 1772 to the Cape of Good Hope. That country had been, for near a century, celebrated as a mine of botanical riches, which had scarcely reached our gardens but through the medium of those of Holland. This deficiency, however, in our supply of curious plants, was little felt while Mr. Masson continued at the Cape, and the Dutch appear not to have restrained his inquiries or acquisitions. He was allowed to travel many hundred miles up the country, and having amply effected the purpose of his mission, he was, in 1776, ordered to explore the Canary islands, the Azores, Madeira, and part of the West-Indies, especially the island of St. Christopher. In this he employed about five years more, and returned to England in 1781.

During his stay at the Cape, he entered into a correspondence with Linnæus. Having discovered a bulbous plant of a new genus, he was not only laudably ambitious of botanical commemoration in its name, but he was particularly anxious, as appears by one of his letters, to receive this honour from no less a hand than that of his illustrious correspondent. This indeed, his learned biographer remarks, was the *unicum præmium*, the only reward to which he aspired for all his labours. That he sought no pecuniary advancement, the extreme slenderness of the stipend which could be obtained for him, and his disregard of such objects at all times, abundantly evinced. He obtained the honour to which he aspired. The specimen of *Massonia* in the herbarium of Linnæus, named by his own trembling hand near the close of his life, proves that the name had his sanction, though it appears to have been originally suggested by Thunberg, in whose company Masson botanized for two years at the Cape. In 1783, he visited Portugal and Madeira, and returned to the Cape of Good Hope in 1786, where, in consequence of the knowledge he had already acquired, it was settled, in consultation with his able adviser, sir Joseph Banks, that his travels should now be restrained to within forty miles of the Cape town. In 1795, Mr. Masson returned to England, and spent two years there among his botanical friends, after which he was sent to explore such parts of North America,

under the British government, as appeared most likely to produce new and valuable plants; and his success was equal to the expectations that had been formed. New plants, of interesting characters and properties, sprang up under his steps, and it seemed probable that much practical knowledge was likely to result from his discoveries, but he did not live to reap or to communicate more than a foretaste of these advantages. He died about Christmas, 1805, in the sixty-fifth year of his age, at Montreal, in Canada. He was a man of a mild temper, persevering in his pursuits, even to a great enthusiasm. Of great industry; which his specimens and drawings of fish, animals, insects, plants, and views of the countries he passed through, evince. And though he passed a solitary life, in countries distant from society, his love of natural history never forsook him. In 1796 he published a splendid work on the genus *Stapelia*, consisting of a thin folio volume, with forty-one coloured plates of as many species, almost entirely non-descript, accompanied by descriptions.[1]

MASSON (JOHN), a reformed minister, who died in Holland about 1750, was originally of France, but fled into England to enjoy that liberty in religion which his country refused him, and was employed as tutor in bishop Burnet's family. In 1710 he travelled with his pupils, through Holland, and thence to France and Italy, according to Saxius, though we doubt whether the bishop had at that time any sons so young as to be only beginning their education. Be this as it may, he soon became known in the literary world, and we should suppose must have often resided in Holland, as most of his publications were printed there. The first we can trace with certainty is his "Jani templum Christo nascente reseratum, seu Tractatus Chronologico-historicus vulgarem refellens opinionem existimantium, pacem toto terrarum orbe sub tempus Servatoris natale stabilitam fuisse," &c. Rotterdam, 1700, 4to and 8vo. We are also indebted to him for, 1. "Histoire critique de la Republique des Lettres, from 1712 to 1717," in 15 vols. 12mo. 2. "Vitæ Horatii, Ovidii, et Plinii junioris," 3 vols. small 8vo, and printed abroad, though dedicated to Englishmen of rank: the first at Leyden, 1708, to lord Harvey; the second at Amsterdam, 1708, to sir Justinian Isham; the third at Amsterdam, 1709, to the bishop of Worcester. These lives are drawn up in a chronologi-

[1] Rees's Cyclopædia, by the president of the Linnæan Society.

tal order, very learnedly and very critically; and serve to illustrate the history, not only of these particular persons, but of the times also in which they lived. In the "Life of Horace," Masson found occasion to interfere with M. Dacier; who, however, defended his own opinions, and prefixed his defence to the second edition of his Horace. 3. "Histoire de Pierre Baylė & de ses ouvrages," Amsterdam, 1716, 12mo. This at least is supposed to be his, though at first it was given to M. la Monnoye. Many other critical dissertations by Masson are enumerated by Saxius.[1]

MASSON (Papirius, or Papire-Masson), a French historical and miscellaneous writer, was the son of a rich merchant, and born at St. Germain-Laval, in the territory of Forez, May 16, 1544. He lost his father when a child; and, though his mother married again, she appears to have taken great care of his education. At a proper age he was put under the Jesuits at Billon, in Auvergne, with whom he continued four years; and was then called to Lyons by an uncle, who intended to send him to Toulouse, to study the law: but the civil wars rendering this unsafe, he returned to Billon, where he applied himself to the belles lettres and philosophy. Here contracting an intimacy with a fellow-student, Anthony Challon, he joined with him in a resolution of entering into the society of Jesuits: and accordingly they went soon after to Rome, where they took the habit. Masson made a funeral oration at Rome for some cardinal, in the presence of several others, and acquired by it great credit and reputation. Afterwards these two friends went to Naples, where Masson taught two years in the college of Jesuits. They returned together to France, when Challon quitted the society, as did Masson some time after, and defended this step with so much moderation and candour that the society were not displeased at it.

The marriage of Charles IX. of France with Elizabeth, daughter of the emperor Maximilian, being celebrated in 1570 at Mezieres, Masson, who was present, wrote an elegant description of it, which was published the same year in 8vo, and was the first thing from which he derived literary reputation. He then resolved to apply to the law, and with this view went to Angers to study under the

[1] Dict. Hist.—Saxii Onomasticon.

celebrated Baudouin, or Balduinus. After two years he returned to Paris, and became librarian to the chancellor de Cheverney, a lover of literature, in which place he continued ten years. In 1576 he was made an advocate of parliament; yet never pleaded more than one cause, which however he gained with universal applause. The rest of his life appears to have been devoted to study, and when the troubles of France were at an end, he married the sister of a counsellor in parliament, with whom he lived thirty-four years, but had no children. The infirmities of age attacked him some time before his death, which happened Jan. 9, 1611. He wrote, 1. "Annals of France," a good work, the best edition of which is, 1598, 4to. 2. "Eulogies on illustrious Men," 1656, 8vo. 3. "A Description of France by its Rivers," 1685, 8vo. 4. "An Account of the French Bishoprics," 8vo. "De Episcopis Urbis," 4to, a history of the popes; and several other works, which discover great genius and learning. "Vita Joannis Calvini," 4to, a well-written work, is also ascribed to him by some, and, by others, to James Gillot. The above-mentioned are all in Latin. His friend, M. de Thou, has written his life, which is prefixed to his Eulogies.[1]

MASSUET (RENE', or RENATUS), a very learned Benedictine, of the congregation of St. Maur, was born at S. Owen de Macelles, in 1665. He is chiefly known for the new edition of St. Irenæus, which he published in 1710, fol. Gr. & Lat. He consulted, for that purpose, several manuscripts, which had never been examined; and made new notes and learned dissertations, prefixed to the work. The first of these dissertations is employed upon the person, character, and condition of Irenæus, and sets forth particularly the writings and tenets of the heretics he encountered; the second enlarges further upon the life, actions, martyrdom, and writings of this saint; and the third relates his sentiments and doctrine. But, although this edition is reckoned better and more correct than any which had appeared before it, Salomon Deyling published a work at Leipsic in 1721, in order to expose the unfair representations Massuet had made of the opinions of Irenæus. Massuet was afterwards engaged to write a continuation of the acts and annals of the saints of the order

[1] Niceron, vol. V.—Bullart's Academie des Sciences, vol. I.—Perrault les Hommes Illustres. Saxii Onomasticon.

of St. Benedict; and accordingly he published a fifth volume. He died, aged 50, Jan. 19, 1716, after having written and published several other works.[1]

MASTELLATA. See DONDUCCI.

MASTER, or perhaps MASTERS (THOMAS), a poet and historian, was the son of the rev. William Master, rector of Cote near Cirencester in Gloucestershire. He was first educated at the grammar-school of Cirencester, and afterwards at Winchester-school, from which he entered New college, Oxford, as a probationer fellow in 1622, and was admitted perpetual fellow in 1624. He took his degrees in arts, that of M. A. in 1629, and being in orders, was in 1640 admitted to the reading of the sentences. At this time he was considered as a man of great learning, well-versed in the languages, and a good poet and preacher. There are no other circumstances recorded of his life, except his connection with lord Herbert of Cherbury, whom he assisted in some of his writings. He died of a putrid fever in 1643, and was buried in the outer chapel of New-college. Lord Herbert honoured his memory with a Latin epitaph, which is among his lordship's poems, but was not inscribed on the place of his burial. His poems were in Latin and Greek: 1. "Mensa Lubrica," Oxon. 1658, 4to, second edition. This is a poem in Lat. and English, describing the game of shovel-board. 2. "Μονοστροφικα εις την τȣ Χριστȣ σταυρωσιν," a Greek poem on the passion of Christ, which was translated into Latin by Mr. Jacob of Merton-college, and into English by Cowley, and published at Oxford, 1658, 4to. His other Latin productions were, an oration delivered in New-college; "Iter Boreale," "Carolus Redux," "Ad regem Carolum," &c. We have termed him a historian from his having given lord Herbert great assistance in his "Life of Henry VIII." He also had a share in the Latin translation of his lordship's book "De Veritate." He had accumulated a great mass of historical information and authorities from the public records; Wood speaks of having four thick volumes in folio of these, "lying by him," but does not mention whether his own property or borrowed. Dr. Fiddes, however, informs us, in the introduction to his "Life of Wolsey," that in his time Mr. Master's "diligent and faithful collections" were in the library of Jesus-college, Oxford. He

[1] Moreri.—Dict. Hist.—Saxii Onomasticon.

adds that "Lord Herbert appears to be indebted for a good part of his history to those collections."[1]

MASTERS (ROBERT), a divine and antiquary, probably a relative of the preceding, was the great-grandson of sir William Masters of Cirencester, in Gloucestershire. His father, William, was a clergyman, who among other livings, held that of St. Vedast, Foster-lane, London, where the subject of this article was born in 1713. He was admitted of Corpus-Christi college, Cambridge, in 1731, took his degree of B. A. in 1734, that of M. A. in 1738, and that of S. T. B. in 1746. He also obtained a fellowship of the college, and was tutor from 1747 to 1750. In 1752 he was chosen a fellow of the society of antiquaries, and was presented by Corpus college, in 1756, to the rectory of Landbeach in Cambridgeshire. He was also presented to the vicarage of Linton, which he resigned for that of Waterbeach in 1759; but this last he afterwards, by leave of the bishop of Ely, resigned to his son. In 1797 he resigned, by consent of the respective colleges, the living of Landbeach to one of his sons-in-law, the rev. T. C. Burroughs, but continued to reside there. He was in the commission of the peace for the county of Cambridge. He died at Landbeach July 5, 1798, in his eighty-third year.

As a divine he published only one sermon, "The Mischiefs of faction and rebellion considered," preached at Cambridge in 1745. He is chiefly known, as an antiquary, by his valuable "History of the College of Corpus-Christi," &c. 1753, 4to, the most complete account ever published, of any college in either university, and upon the best plan, that which includes the lives of the principal members, as well as the foundation and progress of the college. We have been too much indebted to this work not to bear this testimony to its satisfactory information and accuracy. Mr. Masters, however, was less fortunate in prefixing to this publication a plan and elevation of the intended new building, which he claimed the merit of *designing*, although it really belonged to that excellent architect James Essex. Mr. Masters also published a Section and Ichnography of Pythagoras's school at Cambridge, with the seal of Merton-college, Oxford, to which it belongs. To the Archæologia he contributed "Remarks on Mr. Walpole's Historic

[1] Ath. Ox. vol. II.—Fiddes's Introduction, pp. xi. xii.

Doubts," who answered them with no small display of vanity and arrogance; "An account of stone coffins found near Cambridge castle;" and of "an ancient painting on glass, representing the pedigree of the Stewart family." In 1784 he published "Memoirs of the Life and Writings of the late rev. Thomas Baker, B. D. of St. John's-college, from the papers of Dr. Zachary Grey, with a Catalogue of his MS Collections," Cambridge, 8vo; and in 1790 "A Catalogue of the several pictures in the public library and respective colleges of the university of Cambridge," 12mo. His last work was, "A short account of the parish of Waterbeach, in the diocese of Ely, by a late Vicar," 1795, 8vo, with a slight sketch of Denny abbey; but of this only a small number were given as presents. Mr. Masters, from certain peculiarities of temper, appears to have been frequently at variance with his literary friends, of which instances may be found in our authorities.[1]

MATHER (Richard), the first of a family of nonconformist divines, of considerable reputation both in the new and old world, was born at Lowton, in the parish of Winwick, in Lancashire, in 1596. After some education at Winwick-school, he was, in 1611, at the early age of fifteen, appointed master of a public school at Toxteth-park, near Liverpool, where, as Wood says, "he was converted to godliness." In 1618, however, he was admitted a student of Brazenose college Oxford, where his stay must have been short, as the same year we are told he preached his first sermon at Toxteth, having been ordained by Dr. Morton, bishop of Chester, and chosen minister of that place. Here he officiated until 1633, when he was suspended for nonconformity; and although this suspension was soon taken off, his prejudices against the church establishment became so strong, that he was again suspended, and then determined to seek the kind of church-government which he fancied the most pure, in New England. The year after his arrival there, in 1635, he was chosen minister of a congregation newly formed at Dorchester, where he remained until his death April 22, 1669, in the seventy-third year of his age. He was the author of one or two pious treatises, but of more respecting church government. He had four sons, Samuel, Nathanael, Elea-

[1] Nichols's Bowyer.—Gough's Topography.—Gent. Mag. vol. LIV. p. 194, &c.

zer, and Increase, who all imbibed their father's principles, and became sufferers for nonconformity. Of these, the eldest and youngest seem entitled to some notice.[1]

MATHER (SAMUEL), eldest son of the preceding, was born in Lancashire in 1626, and going with his father to New England in 1635, was educated at Harvard-college, of which he became the first fellow who took a degree there. In 1650 he returned to England, spent some time at Oxford, where and at Cambridge he again took his degrees, was chaplain of Magdalen-college, and often a preacher at St. Mary's. He then went with the English commissioners to Scotland, and preached at Leith for two years. He returned to England in 1655, and having visited Ireland with Henry Cromwell, and Drs. Harrison, Winter, and Charnock, he was made senior fellow of Trinity-college, and became a favourite preacher. Wood says that though he was reckoned a congregational man, and a high nonconformist, yet he was moderate in his behaviour to the episcopals, when it was in his power to hurt them. When the lord deputy gave him and others a commission for displacing the episcopal ministers in Munster, he declined it, as he did afterwards in Dublin, giving as a reason that "he was called into the country to preach the gospel, and not to hinder others from doing it." Soon after the restoration, he was suspended for preaching against the revival of the liturgy, on which he returned to England; but when the Bartholomew act took place, removed again to Dublin, where for some time he preached to a small congregation in his own house, until the laws against nonconformity obliged him to desist. He died Oct. 26, 1671. He published various tracts relative to the controversies of the times; and after his death appeared a course of sermons that were very popular, entitled "The Figures and Types of the Old Testament explained and improved," Dublin, 1683, 4to. He also wrote a pamphlet against Greatrakes, the noted quack; but, says Calamy, he was not allowed to publish it, such a favourite was Greatrakes at that time.[2]

MATHER (INCREASE), youngest son of the preceding, was born at Dorchester, in New England, in 1635, and

[1] Mather's Hist. of New England.—Ath. Ox. vol. II.—Neal's Hist. of New England.—Life and Death of Richard Mather, by Increase Mather, Cambridge, (in New England), 1670, 4to.

[2] Ath. Ox. vol. II.—Calamy.—Harris's edition of Ware.

studied at Harvard college, where he took his degree of B. A. in 1656. In the following year he arrived in England, and thence went to Ireland, and joined his brother. He then entered himself of Trinity college, in which he proceeded M. A. in 1658, having performed the necessary exercises with great applause, and was offered a fellowship in that institution; but, finding the climate unfavourable to his health, returned to England, and officiated for some time as minister, in the place of Mr. Howe, at Great Torrington, in Devonshire. In 1659, he became chaplain to colonel Bingham, governor of the island of Guernsey, and preached every Sunday, as well before the garrison, as in the town of Peter-le Port. After the restoration, as he could not conform, he sailed for New England, where he was chosen minister to the New church at Boston. Shortly after this, he married the daughter of Mr. John Cotton, once a gentleman of considerable eminence in England, but then an exile on account of his non-conformity, and minister at Boston. In 1664, Mr. Mather was ordained to the pastoral office, the duties of which he performed through life with credit to himself, and highly esteemed by his people. In 1683, when king Charles II. required the inhabitants of New England to surrender their charter, Mr. Mather attended at a meeting of the freemen of Boston, and by his zealous persuasions determined them to reject a motion for that purpose unanimously; and this spirited measure had considerable influence in prevailing on the country in general to imitate the example set by the Bostonians. Upon the publication of king James's second declaration for liberty of conscience, some of the ministers of New England, and their churches, drew up addresses of thanks to him for the benefits which they enjoyed in consequence of it, and Mr. Mather embarked for England April 7, 1688, for the purpose of presenting them. He was favourably received at court, and laid before the king the state of the country. While he continued in England, the revolution took place, and he was consulted by the new administration on many political topics, particularly on an attempt to obtain the re-settlement of the Massachusetts colony, upon their chartered foundation, by an act of parliament, which was frustrated by its dissolution. He at length obtained from his majesty a new charter, containing the whole of the old one, with the addition of new and more ample privileges. Having rendered this important service to his

fellow citizens, he set sail for America in 1692, and on his return he received the public thanks of the house of representatives for his faithful and zealous endeavours to benefit his country. He now returned to his labours in the church, and at Harvard college, of which he was chosen president in 1684, and also created doctor of divinity. He died in 1723, at the age of 84. He was author of many theological tracts, of which his biographer gives a list of above eighty; among which are, "A brief History of the War with the Indians in New England;" of "An Essay for the recording of illustrious Providences, wherein an account is given of many remarkable and memorable events which have happened in this last age, especially in New England;" of "A Discourse on Comets;" "A Discourse concerning Earthquakes," &c.[1]

MATHER (Dr. COTTON), son to the preceding Increase Mather, and the most eminent of the family, was born Feb. 12, 1663, at Boston, where he was educated at school till he was twelve years old. By this time he had made an uncommon progress in the Greek and Latin languages, and even entered on the Hebrew; so that he was then, young as he was, admitted into Harvard-college, where he took his first degree at sixteen, and his second at nineteen. When about seventeen years old, he undertook the tuition of several young gentlemen, composed for their use catechetical systems of the several sciences, and continued this employment for seven years with great success. He had from infancy an impediment in his speech, which seeming incurable, he laid aside all thoughts of the ministry, and applied himself to the study of medicine; but having at length, by persevering in a deliberate mode of speaking, got rid of the impediment, he returned to the study of divinity. He began to preach in 1680, and in May 1684, became the minister of Boston; in the diligent discharge of which office, and in writing books, he spent his life. As an instance of his piety and diligence, his biographer informs us that in one year he composed and published fourteen books, and kept sixty fasts and twenty-two vigils. He applied himself also to the study of modern languages, the French and Spanish particularly; and, in his forty-fifth year, made himself so far master of the Iroquois Indian tongue, that he wrote and published

[1] Life, 1725, 8vo.

treatises in it. In short he became so considerable a person in Boston, that he was several times consulted by the magistrates upon affairs of state; and more than once quelled riots, merely by the force of his persuasions. For the public good, he there planned and promoted several excellent societies, particularly a society for suppressing disorders; a society for reforming manners; and a society of peace-makers, whose professed business it was to compose differences, and prevent law-suits. He published also a proposal for an evangelical treasury, in order to build churches, distribute books of piety, relieve poor ministers, &c. His fame was not confined to his own country; for, in 1710, the university of Glasgow in Scotland sent him a diploma for the degree of doctor in divinity; and, in 1714, the royal society of London chose him one of their fellows. He was farther honoured by an epistolary correspondence with several persons of eminent character for piety and learning; and, among others, the lord-chancellor King. After a laborious and well-spent life, he died on the 13th of Feb. 1728, being the day after he had completed his 65th year.

He is said to have published during his life 382 pieces, many of them indeed but small, as single sermons, essays, &c. yet several of larger size. Among these were "Magnalia Christi Americana," or "An Ecclesiastical History of New-England, from its first planting in 1620 to 1698," folio. "The Christian Philosopher," 8vo. "Ratio disciplinæ fratrum Nov-Anglorum," that is, "The reason of the discipline of the brethren in New-England." "Directions to a candidate for the ministry." "Psalterium Americanum," or "American psalter," &c. But the most remarkable of all his works was that in which, like Glanville, he defended the reality of witchcraft. This is entitled "The wonders of the invisible world; being an account of the trials of several witches, lately executed in New-England, and of several remarkable curiosities therein occurring. Together with, 1. Observations upon the nature, the number, and the operations of the devils. 2. A short narrative of a late outrage committed by a knot of witches in Swedeland, very much resembling, and so far explaining that under which New-England has laboured. 3. Some counsels directing a due improvement of the terrible things lately done by the unusual and amazing range of evil spirits in New-England. 4. A brief discourse upon

those temptations, which are the more ordinary devices of Satan. By Cotton Mather. Published by the special command of his excellency the governor of the province of Massachusets-Bay in New-England." Printed first at Boston in New-England, and reprinted at London, in 1693, 4to.

It may perhaps appear surprizing that a man so highly praised by his biographers for learning, judgment, and piety, should not only give credit to, but assistance in the propagation of, such falsehoods and absurdities as were followed by the inhuman execution of several innocent persons. But whoever looks into his most useful work, his "Ecclesiastical History of New England," will discover what his more recent biographers have suppressed, an uncommon degree of enthusiasm in his mind, on the most ordinary occurrences. Neal, only, speaks impartially on this shocking subject. He observes that those suspected wizzards and witches "were convicted on very slender evidence," a necessary consequence of their being tried at all, for what but the most slender evidence could be expected in the case of a crime which it was impossible to commit? Neal also allows, that there is *some* unfairness in the report of the trials by Mather: for, when he has given the depositions of the witnesses against the prisoners at large, he passes over their defence in general terms, and leaves the reader in the dark, and incapable of judging the merits of the cause. Yet upon such evidence twenty-eight persons received sentence of death, of whom nineteen were executed. They all suffered without the least acknowledgment of their guilt, laying their blood at the door of false witnesses. But neither integrity of manners, nor the strongest protestations of innocence with their dying breath, were sufficient to move compassion, or stop the tide of the people's zeal against those unhappy persons at this time. Nor, says Neal, were these all who were in danger of their lives: there were then a hundred and fifty more in prison, and above two hundred under accusation. The worst part of this affair, however, as far as respects the conduct of our author, is, that no stop was put to these murders until the pretended sufferers, by witchcraft, began to accuse some of his relations, and the relations of the governor himself. "It was time then," says Neal, "to make a stand," and it is curious to observe how easily this stand appears to have been made;

for the very next sessions, out of fifty-six who were accused, three only were found guilty, whom the governor pardoned; and at length both judge and jury publicly acknowledged their error, and a phrenzy abated which had lasted about fifteen months, and struck all Europe with astonishment. As to Dr. Mather, his apology does little credit to his understanding; for the only thing which appears to have affected him was the *great number* of the persons accused, and the *quality* of some of them. These circumstances, he says, gave just ground to suspect *some mistake;* but he appears to have retained his former belief in the existence and practice of witchcraft, as we may infer from many parts of his History of New England. Let us not, however, press this accusation too far. Let us recollect, that it was not until the 10th George II. that the laws against witchcraft in this country ceased to be a disgrace to our statute-book; and that the rev. John Brown of Haddington, the eminent divine among the sect of Seceders in Scotland, and their principal tutor, published a very few years ago, as a ground of lamentation, that the British parliament had "repealed the penal statutes against witchcraft!"[1]

MATSYS, or MESSIS (QUINTIN), an eminent artist, was born at Antwerp, in 1460, and for several years followed the trade of a blacksmith or farrier, at least till he was in his twentieth year. Authors vary in their accounts of the cause of his quitting his first occupation, and attaching himself to the art of painting, some attributing it to his falling in love with the daughter of a painter; others to the accidental sight of a piece of art. Whatever may have been his motive, it is certain that he appears to have had an uncommon talent: his manner was singular, not resembling the manner of any other master; and his pictures were strongly coloured, and carefully finished, though somewhat dry and hard. By many competent judges it was believed, when they observed the strength of expression in some of his compositions, that if he had been acquainted with the great masters of the Roman school, he would have proved one of the most eminent painters of the Low Countries. But he only imitated ordinary life, and seemed more inclined, or at least more qualified, to imitate the defects than the beauties of nature. Some his-

[1] Biog. Brit.—Life by Jennings.—Neal's Hist. of New England.

torical compositions of this master deserve commendation; particularly a Descent from the Cross, which is in the cathedral at Antwerp, justly admired for the spirit, skill, and delicacy of the whole. Sir Joshua Reynolds says there are heads in this picture not excelled by Raphael. But the most remarkable and best known picture of Matsys, is that of the Two Misers in the gallery at Windsor, which has been engraved. Of this there is a duplicate at Hagley, the seat of lord Lyttleton. Matsys died in 1529, aged sixty-nine.—He had a son, JOHN MATSYS, who was born at Antwerp, and became his father's disciple. He painted in the same style and manner, but not with a reputation equal to his father; though many of his pictures are sold to unskilful purchasers, for the paintings of Quintin. His most frequent subject was the representation of misers counting their gold, or bankers examining and weighing it, very common occurrences when Antwerp was in her glory.[1]

MATTHEW OF WESTMINSTER, an English historian, who flourished, according to some, in 1377; while Nicolson thinks he did not outlive 1307, was a Benedictine of the abbey at Westminster, and thence has taken his name. From the title of his history, "Flores historiarum," he has often been called Florilegus. His history commences from the foundation of the world, but the chief object of which is the English part. It is entitled, "Flores Historiarum, per Matthæum Wesmonasteriensem collecti, præcipuè de Rebus Britannicis, ab exordio mundi, usque ad annum 1307," published at London in 1567, and at Franckfort in 1601, both in folio. It is divided into six ages, butis comprised in three books. The first extends from the creation to the Christian æra; the second, from the birth of Christ to the Norman conquest; the third, from that period to the beginning of Edward the Second's reign. Seventy years more were afterwards added, which carried it down to the death of Edward III. in 1377. He formed his work very much upon the model and plan of Matthew Paris, whom he imitated with great care. He wrote with so scrupulous a veracity, that he is never found to wander a tittle from the truth; and with such diligence, that he omitted nothing worthy of remark. He is commended also

[1] Descamps, vol. I.—Pilkington.—Sir J. Reynolds's Works.—Bullart, Academie des Sciences, who seems to adopt the love story.

for his acuteness in tracing, and his judgment in selecting facts, his regularity in the method of his plan, and his skill in chronological computations. He is, on the whole, except by bishop Nicolson, very highly esteemed, as one of the most venerable fathers of English history.[1]

MATTHEW (TOBIAS), an eminent English prelate, was the son of John Matthew, a merchant of Bristol, and born in that part of the city which lies in Somersetshire, in 1546. He received the first rudiments of learning in the city of Wells, and at the age of thirteen became a student in the university of Oxford, in the beginning of 1558-9. In Christ Church college he took the degree of bachelor of arts, Feb. 11, 1563, and in June 1566, was made master of arts; about which time he entered into holy orders, and was greatly respected for his learning, eloquence, conversation, friendly disposition, and the sharpness of his wit. On the 2nd of November 1569, he was unanimously elected public orator of the university; which office he filled with great applause. In 1570, he was made canon of the second stall in the cathedral of Christ-church, and November 28 following was admitted archdeacon of Bath. In 1571, he petitioned for his degree of bachelor of divinity, but was not admitted to it for two years. In 1572, he was made prebendary of Teynton-Regis with Yalmeton in the church of Salisbury; and in July following was elected president of St. John's college, Oxford: at which time, being in high reputation as a preacher, he was appointed one of the queen's chaplains in ordinary. On December 10th, 1753, he was admitted bachelor of divinity; and next year, May 27, proceeded doctor. On the 14th of June, 1576, being archdeacon at Bath, he was commissioned by archbishop Grindal, with some others, to visit the church, city, and deanry of Bristol. In the same year, he was made dean of Christ-church; and then obtained, from the pen of Camden, the distinguished character of "Theologus præstantissimus." Camden adds, that learning and piety, art and nature, vied together in his composition. Sir John Harrington is also full of his praises, and even Campian the Jesuit speaks highly of his learning and virtues.

In 1579, he served the office of Vice-chancellor of the university. At a convocation held in 1580, archbishop Grindal being then under the queen's displeasure, it was

1 Nicolson's English Hist. Library.

agreed, that our prelate, then dean of Christ-church, should, in the name of that assembly, draw up an humble address to her majesty, for the archbishop's restitution; but it was not favourably received. June 22, 1583, he was collated to the precentorship of Salisbury; and Sept. 3 following, was made dean of Durham, being then thirty-seven years of age, on which he resigned his precentorship. From this time, says Le Neve, to the twenty-third Sunday after Trinity in 1622, he kept an account of all the sermons he preached, the place where, the time when, the text what, and if any at court, or before any of the prime nobility; by which it appears, that he preached, while dean of Durham, seven hundred and twenty-one; while bishop of Durham five hundred and fifty; and while archbishop of York, to the time above mentioned, seven hundred and twenty-one; in all one thousand nine hundred and ninety-two sermons; and among them several extempore. This prelate, adds Le Neve, certainly thought preaching to be the most indispensible part of his duty; for in the diary before quoted, wherein, at the end of each year, he sets down how many sermons he had preached; at the end of 1619, "*Sum. Ser.* 32, *eheu!* An. 1620, *sum. ser.* 35, *eheu!* An. 1621, sore afflicted with a rheume and coughe diverse months together, so that I never could preach until Easter-daye. The Lord forgive me!" On the 28th of May, 1590, he was inducted to the rectory of Bishopwearmouth, co. Durham; and in 1595, April 13, was consecrated bishop of Durham, and resigned Bishopwearmouth.

Our prelate was much engaged in political matters: Strype gives a letter of his, dated April 9, 1594, whilst dean of Durham, to lord Burleigh, touching Bothwell's protection; in which he says, "I pray God the king's protestations be not too well believed, who is a deep dissembler, by all men's judgement that know him best, than is thought possible for his years." Such was the character he gave of the prince who was shortly to come to the throne of England. In 1596, commissioners were appointed by the queen to treat with Scotland, and redress grievances on the borders: the English commissioners were the bishop of Durham, sir William Bowes, Francis Slingsby, esq. and Clement Colmer, LL.D. The place of convention was Carlisle, and many months were spent on that duty; but the good effect of their assiduous applica-

tion to the work of peace was much retarded, and almost rendered abortive, by the outrages repeatedly committed on the eastern and middle marches. The first article of this treaty, however, says Ridpath, in his "Border History," does honour to the character of the prelates of the church, one of whom stood first in the list of commissioners from each nation. In this article it was resolved, "that the sovereigns of each king should be addressed, to order the settlement of ministers at every border-church, for the sake of reforming and civilizing the inhabitants, by their salutary instructions and discipline: and for this purpose, the decayed churches should be repaired: and for the safety of the persons of their pastors, and due respect to be paid them in the discharge of their offices, the principal inhabitants of each parish should give security to their prince."

Notwithstanding the unfavourable opinion he had formed of king James VI. when that monarch was on his journey to take possession of the throne of England, our prelate met him at Berwick, and preached a congratulatory sermon before him. He was also at the Hampton-court conference, in January 1603, of which he gave an account at large to archbishop Hutton. On the 26th of July, 1606, he was translated to York, and enjoyed that dignity till March 29, 1628, on which day he died, at Cawood, and was buried in our lady's chapel, at the east of York cathedral, with a very prolix Latin epitaph inscribed on his tomb. He married Frances Barlow, daughter of Barlow bishop of Chichester, who was first married to Matt. Parker, son of Matthew Parker, archbishop of Canterbury. She has also a monument in York cathedral, the inscription upon which is too remarkable to be omitted. "FRANCES MATTHEW, first married to Matt. Parker, &c. afterwards to Tobie Matthew, that famous archb. of this see. She was a woman of exemplary wisdom, gravity, piety, beauty, and indeed all other virtues, not only above her sex, but the times. One exemplary act of hers, first devised upon this church, and through it flowing upon the country, deserves to live as long as the church itself. The library of the deceased archbishop, consisting of about 3000 books, she gave entirely to the public use of this church:—a rare example that so great care to advance learning should lodge in a woman's breast; but it was the less wonder in her, because herself was of kin to so much

learning. She was the daughter of Will. Barlow, bp. of Chichester, and in k. Henry VIII.'s time ambassador into Scotland, of the ancient family of the Barlows in Wales. She had four sisters married to four bishops, one to Will. Whickham, bishop of Winchester, another to Overton bp. of Coventry and Litchf. a third to Westphaling bp. of Hereford, and a fourth to Day, that succeeded Whickham in Winchester; so that a bishop was her father, an archbishop her father-in-law; she had four bishops her brethren, and an archbishop her husband." She died May 10, 1629, in the seventy-sixth year of her age.

By this lady he had three sons, Tobias, John, and Samuel; of whom he once said to lord Fairfax, who inquired why he appeared so pensive: "My lord," said the archbishop, "I have great reason of sorrow with respect to my sons. One of them has wit and no grace, the other grace but no wit, and the third neither grace nor wit." Lord Fairfax replied, "Your grace's case is sad, but not singular: I am also disappointed in my sons. One I sent into the Netherlands, to train him up as a soldier, and he makes a tolerable country-justice, but is a mere coward at fighting: my next I sent to Cambridge; and he proves a good lawyer, but is a mere dunce at divinity; and my youngest I sent to the inns of court; and he's good at divinity, but nobody in the law."

Archbishop Matthew appears to have been a man of great wit (including perhaps the punning rage of the time), of a sweet disposition, very bountiful and learned, and as a divine, most exemplarily conscientious and indefatigable both in preaching, and other duties. Preferment never once induced him to desist from preaching, and there was scarcely a pulpit in the dioceses of Durham or York, in which he had not appeared. No imputation, says Mr. Lodge, remains on his memory, except the alienation of York house in the Strand to the duke of Buckingham, for which he is said to have accepted lands in Yorkshire of inferior value.

Notwithstanding Dr. Matthew was so industrious a preacher, it is rather singular that we have nothing of his in print, except his "Concio apologetica contra Campianum," 1581 and 1638, 8vo. Fuller has since printed a long letter, which was written by him in the name of the convocation, respecting archbishop Grindal's suspension; and Dr. Parr another to Usher. Dr. Smith has also printed

a letter of his to Camden, and Strype a remarkable one concerning the Hampton-court conference. In Mr. Lodge's "Illustrations," are a few of his letters; and probably many more, as well as MSS. of other kinds, are among the archives of the cathedral at York, to which, as already mentioned, his widow gave his library.[1]

MATTHEW (TOBIAS), eldest son of the preceding, and a very singular character, was born at Oxford, in 1578, while his father was dean of Christ church; and matriculated in 1589, when only eleven years of age. He was the year after admitted student, and by the advantage of quick parts, and a good tutor, he soon acquired considerable distinction as an orator and disputant. After taking his degrees in arts, he left England in 1605, for such improvement as travelling could confer, and made himself a master of some foreign languages. This journey, however, was much against his father's inclination, who expressly forbade his going to Italy, suspecting probably what happened when he broke his word and went to that country, where he was converted to popery by the celebrated Jesuit Parsons, to the great grief of his father, who was then in so distinguished a station in the church. He himself informs us that the first impressions made upon him arose from the devout behaviour of the rustics in the churches abroad, and from being convinced of the reality of the liquefaction of the blood of St. Januarius at Naples; but that his complete conversion was reserved for father Parsons, who gave him to read Mr. William Reynolds's "Reprehension of Dr. Whitaker," which he esteemed the most valuable work on wit and humour he had ever seen. It affords, however, no very favourable idea of Mr. Matthew's conversion, that it was begun by an imposture, and perfected by wit and humour.

In 1606 he returned to London, and wrote to sir Francis Bacon, a kinsman, friend, and servant of secretary Cecil, desiring him to acquaint the secretary of his conversion, and to assure him at the same time of his loyalty to the king. This intelligence, he tells us, was graciously accepted by the secretary, and no harm threatened him

[1] Ath. Ox. vol. I.—Harrington's Brief View.—Le Neve, vol. II. p. 94.—Strype's Parker, p. 376, 517.—Strype's Annals.—Strype's Whitgift, p. 574—5. Hutchinson's Durham, vol. I. and vol. II. p. 152.—Lodge's Illustrations.—Birch MS. 4461, in the British Museum contains extracts from his Diary.—Fuller's Worthies.

from that quarter. He then waited on archbishop Bancroft, to make his apology for changing his religion, and to request his grace's interference with his friends. The archbishop received him courteously, but blamed him for so sudden a change without hearing both sides, and appointed certain days when he should come to Lambeth and canvass the matter. Several interviews accordingly took place, in all which Mr. Matthew would have us believe he held the better argument. At length the archbishop, by the king's order, tendered him the oath of allegiance; and, upon Matthew's refusal, committed him to the Fleet prison. Here he remained six months, visited by several people of rank: bishop Morton, sir Maurice Berkeley, sir Edwin Sandys, sir Henry Goodyear, &c. &c. Some of these endeavoured to argue with him, but, according to his own account, he was able to answer them. The plague raging in London, his friend sir Francis Bacon procured him a temporary release; and some time after he was finally released, on condition of going abroad, and not returning without the king's leave. Such is his own account. Mr. Lodge adds another circumstance, that he was a member of parliament, and that the House of Commons silently acquiesced in a precedent (his banishment) so dangerous to their privileges. Be this as it may, he went abroad, and remained on the continent about twelve years. When in France he became acquainted with Villiers, afterwards duke of Buckingham, who, when he came into favour with king James, obtained leave for Mr. Matthew to return to England, which he did in 1617; and in 1622, by the king's command, followed prince Charles into Spain. On their return, he was received into full favour with the king, who, he adds, "managed his parents also to forgive him, and to take proper notice of him. They rather chose," he says, "to attack me with sighs and short wishes, and by putting now and then some books into my hands, rather than by long discourses." Yet these efforts of paternal affection appear to have had no effect on him.

In 1623, the king conferred the honour of knighthood upon him, and he was frequently and always favourably received at court. In Charles I.'s reign he was invited by the earl of Strafford, when appointed lord lieutenant of Ireland, to accompany him thither, which gave just alarm to some of the council, who probably suspected that his

insinuating manners were a cloak to hide his zeal for the advancement of the Romish church in England. Wood, who speaks more favourably of him than he deserves, doubts his being in holy orders; but Dodd, an unquestionable authority in this point, mentions the attestations of various persons who had heard him say mass; and there seems every reason to suppose that he was a spy from the church of Rome. His character being probably understood in this light, when the rebellion broke out he left his country, and joined the Jesuits at Ghent, where he died Oct. 13, 1655.

Although politics were his favourite pursuit in England, he affected the reputation of a man of universal genius, and certainly possessed many accomplishments. In his lighter hours he was a poet, a painter, and a man of gallantry. Lord Orford informs us that he made a portrait of the Infanta; and the famous character of Lucy Percy, countess of Carlisle, inserted by Fenton in his notes on Waller, was the production of his pen, and printed first in his volume of "Letters." His excellent constitution required but few hours sleep, which he frequently took in a great chair, and rising by break of day, he used to dip his head in cold water. He was then fresh as the morning, and in spirits to write panegyrics upon lady Carlisle, or to pursue whatever else was started by his volatile genius. He was often, adds Granger, a spy upon such companies as he was admitted into upon the footing of an agreeable companion; and with the most vacant countenance would watch for intelligence to send to Rome. He affected much to whisper in public, and often pretended to disclose, when he was only attempting to obtain secret intelligence.

His published works are, 1. "The Life of St. Teresa," 1623, 8vo. 2. "St. Augustine's Confessions," translated, 1624, 8vo. 3. "The Penitent Banditto, or the History of the Conversion and Death of the most illustrious Lord Signor Troilo Savelli, a baron of Rome," 1625, 1663, 8vo. 4. "A collection of Letters made by sir Tobie Matthews, kt. with a character of Lucy, countess of Carlisle," Lond. 1660, 8vo. These were properly *made* by sir Tobie, as many of them appear fictions; but others are real and curious. There are also some of his letters in the "Cabala" and the "Scrinia Sacra." The following are attributed to him, but probably not printed: "A Cabinet of Rich Jewels;"

"The Benefit of Washing the Head every Morning;" "The History of the Times," left imperfect.[1]

MATTHIEU (PETER), a French historian, was born at Porentrui, in the diocese of Basle, Dec. 10, 1583, and was first principal of the college of Verceil, and afterwards an advocate at Lyons. He was a zealous partizan of the league, and much attached to the Guises. When he went to Paris, he quitted poetry, which he had followed hitherto, for history, to which he attached himself from that time. He acquired the esteem of Henry IV. who manifested it by giving him the title of historiographer of France, and furnishing him with all the memoirs necessary to make him so effectually. He attended Louis XIII. to the siege of Montauban; but, falling sick, was removed to Toulouse, where he died October 12, 1621, at the age of fifty-eight. Matthieu was only a moderate author: he wrote easily, but in an undignified style. He produced, 1. "A History of the memorable Events which happened in the reign of Henry the Great," 1624, 8vo. This contains some curious anecdotes communicated to the author by Henry himself; but the flatness of the style destroys, in a great measure, the interest of the work. 2. "The History of the deplorable Death of Henry the Great," 1611, folio; 1612, 8vo. 3. "The History of St. Louis," 1618, 8vo. 4. "The History of Louis XI." in folio. This work is esteemed. 5. "The History of France," from Francis I. to Louis XIII. inclusive, Paris, 1631, 2 vols. folio, published by his son, who added the reign of Louis XIII. 6. "Quatrains on Life and Death;" very languid and fatiguing, but often printed after those of Pibrac. 7. "La Guisiade," the Guisiad, a tragedy, was published at Lyons, 1589, in 8vo. He was also the writer of some other tragedies, published in the same year in 2 vols. 12mo; and of some other historical pieces of less note than what we have mentioned.[2]

MATTHIOLUS, or MATTIOLI (PETER ANDREW), an eminent physician, and medical botanist, and the son of a physician, was born at Sienna, in Tuscany, in 1501; and educated first at Venice; and afterwards at Padua. The law was his original destination, which he exchanged for the study of medicine, and having obtained his degree at

[1] Ath. Ox. vol. II.—Dodd's Ch. Hist.—Granger.—Lodge's Illustrations.—MS account of his conversion, written by himself, from which Dr. Lort made some extracts, now in the editor's possession.

[2] Moreri.—Dict. Hist.—Niceron, vol. XXVI.

Padua, returned to Sienna, where he speedily acquired extensive practice. For some reasons, however, he varied his places of abode, and practised at Rome, at Anania, and at Gorizia, where, as well as at Anania, he was extremely beloved, of which he had here a singular proof: a fire having consumed all his furniture, the people flocked to him the next day, with presents of goods and money, that made him richer than before, and the magistrates advanced him a year's salary. After a residence of twelve years at Gorizia, he accepted an invitation from Ferdinand, king of the Romans, to take the office of physician to his son, the archduke Ferdinand. He was greatly honoured at the imperial court, and in 1562 was created aulic-counsellor to the emperor Ferdinand. Afterwards Maximilian II. prevailed upon his brother to part with him, and made him his first physician. Finding, however, the weight of age pressing upon him, Matthiolus took leave of the court, and retired to a life of repose at Trent, where he soon after died of the plague, in 1577.

He left several works: 1. "Dialogus de Morbi Gallici curatione," printed in the collection of Luisinus. 2. "Apologia versus Amatum Lusitanum," Venice, in 1558. 3. "Epistolarum Medicinalium, Libri V." Prague, 1561. 4. "Disputatio adversus viginti Problemata Melchioris Guilandi," Ven. 1563. 5. "Opuscula de Simplicium Medicamentorum Facultatibus secundum genera et loca," ibid. 1569; which is a compendium of vegetable materia medica. His "Epistolæ" also relate chiefly to the virtues of plants, and their mode of exhibition.

The great work, however, by which this physician acquired his fame and honour, was his commentary on the writings of Dioscorides, printed at Venice in 1548, in the Italian language, and soon twice reprinted. He afterwards published it in the Latin language, and with the addition of small cuts, in 1554, with the title of "Commentarii in sex Libros P. Dioscoridis," &c. Numerous editions, in Latin, enlarged and improved, were afterwards given; and the work was also many times reprinted in Italian, and in French and German translations by different persons. The best edition is that of Venice, 1565, folio, with large plates. This work, with all its imperfections, must be allowed to have contributed much to lay the foundation of botanical science; but, as Eloy remarks, the multitude of editions and versions of it evinces the penury of the age in botani-

cal books. An edition of all his works was published by Caspar Bauhin, with the addition of more than three hundred figures, at Basle, in 1598, folio, which was reprinted in 1674.[1]

MATTI (DON EMMANUEL), a Spanish poet, was born at Oropesa in New Castile, in 1663. His poetical essays were published in 1682, in one volume, 4to. This fortunate commencement encouraged the young poet; but it gained him involuntarily, as he was an ecclesiastic, the affections of a lady of great beauty and high rank. In order to retire from this temptation, he went to Rome, where he was received a member of the Arcadi; and Innocent XII. delighted with his talents, appointed him dean of Alicant. At that place he died, Dec. 18, 1737, being then 74 years old. His letters and Latin poetry, published at Madrid in 1735, in 2 vols. 12mo, prove that he was gifted both with facility of writing and with imagination.[2]

MATY (MATTHEW), M.D. an eminent physician and polite writer, was born in Holland in 1718. He was the son of Paul Maty, a protestant clergyman, and was originally intended for the church; but, in consequence of some mortifications his father received from the synod, on account of particular sentiments which he entertained about the doctrine of the Trinity, he turned his thoughts to physic *. He took his degree at Leyden, and in 1740, came to settle in England, his father having determined to quit Holland for ever.

In order to make himself known, in 1750 he began to publish, in French, an account of the productions of the English press, printed at the Hague, under the name of

* Mosheim has accounted for Mr. Maty's "mortifications" very satisfactorily. It appears that Maty published at the Hague in 1729, a work entitled "Lettre d'un Theologien a un autre Theologien sur le mystere de la Trinité," in which his doctrine is, that "The Father is the pure Deity; and that the Son and the Holy Ghost are two other persons, in each of whom there are two natures; one divine, which is the same in all the three persons, and with respect to which they are one and the same God, having the same numerical divine essence; and the other a finite and dependent nature, which is united to the divine nature in the same manner in which the orthodox say, that Jesus Christ is God and Man. The publication of this hypothesis, says Mosheim's translator, was unnecessary, as it was destitute even of the merit of novelty, being very little more than a repetition of what Dr. Thomas Burnet, prebendary of Sarum, (see his article, vol. VII. p. 393) had said, about ten years before, which nothing but presumption can make any man attempt to render intelligible. Mosheim, vol. VI. p. 37, edit. 1811.

[1] Eloy, Dict. Hist. de Medicine.—Rees's Cyclopædia.—Haller Bibl. Bot.—Dict. Hist.

[2] Dict. Hist.

the "Journal Britannique*." This humble, though useful labour, says Gibbon, "which had once been dignified by the genius of Bayle, and the learning of Le Clerc, was not disgraced by the taste, the knowledge, and the judgment of Maty; he exhibits a candid and pleasing view of the state of literature in England during a period of six years (Jan. 1750—December 1755); and, far different from his angry son, he handles the rod of criticism with the tenderness and reluctance of a parent. The author of the 'Journal Britannique' sometimes aspires to the character of a poet and philosopher: his style is pure and elegant; and in his virtues, or even in his defects, he may be ranked as one of the last disciples of the school of Fontenelle." This Journal, whatever its merits, answered the chief end he intended by it, and introduced him to the acquaintance of some of the most eminent literary characters in the country he had made his own; and it was to their active and uninterrupted friendship, that he owed the places he afterwards possessed. In 1758†, he was chosen fellow, and, in 1765, on the resignation of Dr. Birch (who died a few months after, and made him his executor), secretary to the Royal Society. He had been appointed one of the under-librarians of the British Museum at its first institution in 1753, and became principal librarian at the death of Dr. Knight in 1772. Useful in all these posts, he promised to be eminently so in the last, when he was seized with a languishing disorder, which, in 1776, put an end to a life uniformly devoted to the pursuit of science, and the offices of humanity. His body being opened, the appearances which presented themselves were thought so singular as to be described before the Royal Society by Dr. Hunter, whose account is inserted in vol. LXVII. of the Philosophical Transactions.

He was an early and active advocate for inoculation; and when there was a doubt entertained that one might have the small-pox after inoculation a second time, tried

* Mr. Duncombe, in a letter to archbishop Herring, Nov. 16, 1754, says, "I have lately commenced an acquaintance with a fellow of the Royal Society, Dr. Maty, a man of learning and genius. He published every two months at the Hague, *une feuille volante* (as the French phrase it), entitled 'Journal Britannique.' He has continued it five years. In his last number there is an ingenious eulogium on Dr. Mead. The memoirs were communicated to him by Dr. Birch. The doctor is in easy circumstances, and knows nothing of my mentioning his name here."

† Some French verses by Dr. Maty, on the death of the count de Gisors, were printed in "The Gentleman's Magazine," 1758, p 435.

it upon himself, unknown to his family. He was a member of the medical club (with the doctors Parsons, Templeman, Fothergill, Watson, and others), which met every fortnight in St. Paul's church-yard. He was twice married, viz. the first time to Mrs. Elizabeth Boisragon; and the second to Mrs. Mary Deners. He left a son and three daughters. A portrait of Dr. Maty, by his own order, was engraved after his death by Bartolozzi, to be given to his friends; of which no more than 100 copies were taken off, and the plate destroyed. He had nearly finished the "Memoirs of the Earl of Chesterfield;" which were completed by his son-in-law Mr. Justamond, and prefixed to that nobleman's Miscellaneous Works, 1777, 2 vols. 4to.[1]

MATY (PAUL HENRY), son of the former, was born in 1745. He was educated at Westminster-school, whence, in 1763, he was elected to Trinity college, Cambridge. After a time, he obtained a travelling fellowship of that college, which enabled him to pass three years on the continent; and in 1774, he was appointed chaplain to lord Stormont, then ambassador at the court of France. Soon after this, he married one of the daughters of Joseph Clark, esq. of Weatherfield in Essex; whose brother, captain Charles Clark, afterwards became famous, as being successor in command to the celebrated Cook, in that unfortunate voyage which proved fatal to both those officers. By this lady he had one son, who survived his father, but died while yet at school. Mr. Maty, much respected for his abilities, acquirements, and character, by persons able to contribute to his advancement, would have been very likely to gain preferment in the church, after his return to England, had not some scruples arisen in his mind on the subject of those articles of faith which formerly he had subscribed. From that time he determined, from the most conscientious motives, never to accept of any ecclesiastical appointment; and, after the death of his father in 1776, he withdrew himself entirely from the functions of the ministry in the established church. His reasons for this step, dated Oct. 22, 1777, were printed at his own request in the Gent. Mag. for that year. They are chiefly the doctrines of the Trinity, of original sin, and of absolute predestination; which last he finds in the seventeenth article. His own inclination is to the Arian hypothesis, and to a liturgy

1 Nichols's Bowyer.—Gibbon's Memoirs, vol. I. p. 87, 4to edit.

somewhat like Dr. Clarke's; and he says, although he has left the church, he has no objection to preach to a congregation holding the same opinions. His life was thenceforward more particularly devoted to literary pursuits, which were highly favoured by the appointment he obtained, at the same time, of an assistant librarian in the British Museum. He was afterwards advanced to be one of the under-librarians of the same establishment, in the department of Natural History and Antiquities. In November 1778, on the resignation of Dr. Horsley, he was appointed one of the secretaries to the Royal Society. In January 1782, he began a review of publications, principally foreign, which he continued with considerable success, though with little assistance, till September 1786, when he was compelled by ill health to discontinue it. The motto which he took for this work was modest, and well appropriated: "Sequitur patrem non passibus æquis;" alluding to his father's "Journal Britannique;" and the truth appears to be, that, though he was far from being deficient either in learning or critical abilities, he was inferior in both to his father; and being the avowed author of this review, is thought to have created at least as many enemies as admirers. In the disputes which arose in the Royal Society, in 1784, respecting the re-instatement of Dr. Hutton, as secretary for foreign correspondence, he took so warm a part, that becoming very angry, he resigned his office of secretary. In this, as in other instances in his life, his vivacity outran his judgment. As a secretary, an officer of the society, he was not called upon to take any active part; and the advantages he derived from the situation were such as he could ill afford to relinquish. In preferring always his conscience to his interest, he certainly was highly commendable; but in this question his conscience had no occasion to involve itself. To make himself amends for this diminution of his income, Mr. Maty undertook, on moderate terms, to read the Greek, Latin, French, or Italian classics, with such persons as might be desirous of completing their knowledge of those languages: but it does not appear that this employment turned out very profitable. In 1787, an asthmatic complaint, under which he long had laboured, completed the subversion of his constitution, and he died on the 16th of January in that year, at the early age of forty-two. Besides his review, he published a translation of the travels of Riesbeck through Germany; and translated into

French, the accounts of the gems, in that magnificent work, the "Gemmæ Marlburienses," which Mr. Bryant had first written in Latin. For this he received 100*l.* from the duke of Marlborough, and a copy of the book. After his death, a volume of his sermons was published by subscription, in which, by an oversight, that has sometimes happened in other cases, two or three which he had transcribed from other authors were reprinted. Notwithstanding much irritability of temper, he was of a warm and friendly disposition, which often manifests itself in his Review.[1]

MAUBERT (DE GOUVEST, JOHN HENRY), a noted political adventurer, and well known about sixty years ago, as the editor of the Brussels Gazette, was born at Rouen in 1721. He took the habit of a capuchin in 1740, but broke through his religious engagements as soon as he found them incompatible with his inclinations, and determined to seek that fortune in foreign countries which he could no longer hope for in France. Of his future proceedings we have two accounts; the one, that he eloped with a nun, professed himself a protestant, and came to Brussels, where he obtained the protection of M. Kinschot, resident of the States, by whose means he got safe to Holland. Here a Saxon count falling in love with his nun, carried her with him to Dresden, and, at the same time recommended Maubert to a Saxon nobleman in that city, as preceptor to his sons. The other account, not the more true for being his own, conducts him in a more honourable manner, to the office of tutor to the young count de Rutowski, while he had also obtained an introduction to count Bruhl. The father of his pupil being an inveterate enemy of count Bruhl, had engaged with some friends to ruin him, and found Maubert by no means reluctant to assist in the plot. He accordingly drew up a deduction of grievances, which gained him the applause and confidence of the party, and greatly flattered his ambition. The plot being discovered, however, Maubert was arrested at the hotel de Rutowski, and in a few weeks was sent to the fortress of Konigstein, where, he says, he was treated handsomely, allowed even luxuries, provided with books, and the liberty of walking and visiting in the fortress, with no other guard

[1] Life in preceding edition of this Dict.—Gent. Mag. vol. LVII.—Nichols's Bowyer.

than a subaltern officer. Of his release we have also two accounts; the one, that it was accomplished by interest, the other by fraud. This was not the only prison, however, which he had occasion to visit and escape from; the rest of his life forms a series of adventures, more fit for a romance than any other species of narrative, and consists of the vicissitudes to which he was exposed by selling his talents, such as they were, to the best bidder, and writing on the side of that nation or government which paid him best.

The first publication that made him noticed, was his "Testament politique du Cardinal Alberoni," one of those fictions that were very common in France and Holland on the death of any minister of state of great eminence. Of this kind were the Testaments of Richelieu, Mazarin, Colbert, Louvois, &c. vehicles for political sentiment, but of no authority as to the parties whose names are assumed. The reputation he acquired by this work, which was well enough written to deceive Voltaire into the opinion that it was the production of one long acquainted with the courts and politics of Europe, encouraged Maubert to publish "Histoire politique de siecle," 1757, 2 vols. 4to. About this time, or soon after, we find him in England, where he boasts of the patronage of lord Bolingbroke, and his friend Mr. Henry Furnese, one of the lords of the admiralty, who endeavoured to procure him a place in that office at the head of which the duke of Newcastle then was, but that the death of his protector put an end to his hopes. In this account are some of those blunders which French writers seem to delight to commit, in speaking of the affairs of England. Mr. Furnese was a commissioner of the *treasury* for a year, and the duke of Newcastle first lord; but, whatever truth or falsehood there may be in his account of his connexions here, Maubert was at last obliged to make a precipitate retreat, being taken for a spy, and once more landed in Holland, where he published several political pamphlets, for which, such was his tergiversation, he was paid by that very count Bruhl who had prosecuted him some years before. At length he became obnoxious here too, and was obliged to go to Brussels, where he became editor of the Brussels Gazette, a paper, that under his management was for some time proverbial for want of veracity, marked hostility to the principles of liberty, and ignorance of the real state of the political affairs it professed

to discuss or narrate. This character applied also with peculiar justice to Maubert's "Historical and Political Mercury," two numbers of which were translated and published in English in 1760, and to his other political pamphlets, "Testament politique de Walpole;" "Ephraim justifie," &c. As to the conclusion of his life, there are many reports, but they all agree that he died at Altona in 1767.[1]

MAUCROIX (FRANCIS DE), a French translator, and in some degree a poet, was born at Noyon, in 1619, and for a time followed the profession of an advocate; but being disgusted with the law, went into the church, where he became an abbé, and canon of the cathedral of Rheims. In that city he died in 1708, at the age of ninety. His works consist chiefly of translations, which are written in a pure, but not an animated style. The principal of them are these: 1. "The Philippics of Demosthenes." 2. "The Euthydemus, and the greater Hippias of Plato." 3. Some Orations of Cicero. 4. "The Rationarium Temporum of father Petau," 1683, 3 vols. 12mo. 5. "Sanderus's History of the English Schism," 1678, 2 vols. 12mo. 6. "The Lives of cardinal Pole and Campeggio." 7. "The Homilies of St. Chrysostom, addressed to the people of Antioch." Maucroix was intimately connected with Boileau, Racine, and particularly with La Fontaine; in conjunction with whom, he published in 1685, a collection of their miscellaneous works, in 2 vols. 12mo. In 1726 were published, "Les nouvelles Oeuvres de Maucroix," among which are some poems, more remarkable for a certain natural style, than for brilliancy of imagination.[2]

MAUDUIT (MICHAEL), a divine of some eminence in France, was born at Viré in Normandy, in 1634. He at first taught the learned languages in the society to which he belonged, and afterwards was employed entirely in preaching, and in missions. He produced also several useful works, and died at Paris, Jan. 19, 1709. His principal productions are, 1. "A Treatise on Religion, against the Atheists, the Deists, and the new Pyrrhonians," written in French; the best edition is that of 1698. 2. "A translation of the Psalms, in French verse," of no great excellence. 3. "Miscellanies," among which is some poetry, of various merit. 4. Excellent analyses of most of the

[1] Necrologie des hommes celebres, année 1768.—Dict. Hist.—Annual Register for 1759.

[2] Niceron, vol. XXXII.—Moreri.—Dict. Hist.

books of the New Testament, in 8 vols. 12mo. These still maintain their character. 5. "Meditations for an ecclesiastical retreat of ten days," 12mo. 6. "A Dissertation on the Gout," 12mo, 1689. Father Mauduit was candid as a scholar, and exemplary as a minister.[1]

MAUDUIT (ISRAEL), a person of some celebrity in his time, as a writer of political pamphlets, was the son of Isaac Mauduit, a dissenting minister at Bermondsey, and was born there in 1708, and was himself educated for the ministry among the dissenters. After some time, however, he quitted his clerical employment, and became a partner with his brother Jasper Mauduit, as a merchant; and, when that brother died, carried on the business with equal credit and advantage. His first appearance as an author was in 1760, when he published anonymously a pamphlet entitled "Considerations on the present German war." It was intended to shew the impropriety of involving this nation in continental wars, and obtained some attention from the public; which the author supported by publishing soon after, "Occasional thoughts on the present German War." When Mr. Wilkes published in 1762, "Observations on the Spanish Paper," the credit of Mr. Mauduit was so far established by the former pamphlets, that many persons ascribed this also to him. In 1763 he was appointed customer of Southampton, and some time after agent for the province of Massachuset's, which led him to take an active part in the disputes between the American colonies and the mother country. In consequence of this he published, in 1769, his "Short view of the History of the New-England Colonies." In 1774, he voluntarily took up the cause of the dissenting clergy, in a pamphlet entitled "The Case of the Dissenting Ministers; addressed to the lords spiritual and temporal." In the same year he published "Letters of governor Hutchinson," &c. In 1778 and 1779, he produced several severe tracts against sir William and lord Howe; as, "Remarks upon general Howe's Account of his Proceedings on Long Island," &c. Also "Strictures on the Philadelphia Mischianza," &c. And, "Observations upon the conduct of sir William Howe at the White Plains," &c. In 1781 he again attacked the same brothers, in "Three Letters addressed to lieut.-gen. sir William Howe," &c. and "Three

[1] Moreri.—Dict. Hist.

Letters to lord viscount Howe." In May 1787, he was appointed governor of the society among the dissenters for propagating the gospel in foreign parts, but died on the 14th of the ensuing month, at the age of seventy-nine, in Clement's-lane, Lombard-street, a bachelor, and possessed of an ample fortune. He is said by some to have been the author of a letter to lord Blakeney, on the defence of Minorca in 1757; and some other tracts on political and temporary subjects, which, whatever effect they might have produced at the time, are now sinking fast into oblivion. The historian of Surrey says of him, that "his love of liberty, civil and religious, was tempered with that moderation which Christianity inculcates in every branch of conduct. His acquaintance with mankind taught him that impartiality was the best rule of conduct. In the contests for civil liberty he distinguished the intemperate zeal of the Americans, and soon saw the propriety of withdrawing from such as had separated themselves from their allegiance to Great Britain a fund for propagating the gospel among the subjects of this crown, in which he was supported by the opinions of no less lawyers than Scott and Hill. In like manner he tempered the application of his brethren in England for toleration." [1]

MAUPERTUIS (PETER LOUIS MORCEAU DE), a celebrated French mathematician and philosopher, was born at St. Malo in 1698, and at first educated there. In 1714 he studied in the college of La Marche, at Paris, where he discovered a strong inclination for mathematics. He fixed, however, on no profession until he arrived at his twentieth year, when he entered into the army, and during the space of five years in which he remained in it, pursued his mathematical studies with great vigour. In 1723 he was received into the royal academy of sciences, and read his first performance, a memoir upon the construction and form of musical instruments. When he commenced his travels, his first visit was to England, and during his residence at London he became a zealous admirer and follower of Newton. His next excursion was to Basil in Switzerland, where he formed a friendship with the celebrated John Bernouilli and his family, which continued till his death. At his return to Paris he applied himself to his favourite studies with greater zeal than ever. And how

[1] European and Gent. Magazines for 1787.—Manning and Bray's Hist. of Surrey, vol. I.

well he fulfilled the duties of an academician, may be seen in the Memoirs of the academy from 1724 to 1744; where the most sublime questions in the mathematical sciences, received from his hand that elegance, clearness, and precision, so remarkable in all his writings. In 1736 he was sent to the polar circle to measure a degree of the meridian, in order to ascertain the figure of the earth; in which expedition he was accompanied by Messrs. Clàirault, Camus, Monnier, Outhier, and Celsus, the celebrated professor of astronomy at Upsal. This business rendered him so famous, that on his return he was admitted a member of almost every academy in Europe.

In 1740 Maupertuis had an invitation from the king of Prussia to go to Berlin; which was too flattering to be refused. His rank among men of letters had not wholly effaced his love for his first profession, that of arms. He followed the king to the field, but at the battle of Molwitz was deprived of the pleasure of being present when victory declared in favour of his royal patron, by a singular kind of adventure. His horse, during the heat of the action, running away with him, he fell into the hands of the enemy; and was at first but roughly treated by the Austrian hussars, to whom he could not make himself known for want of language; but, being carried prisoner to Vienna, he received such honours from the emperor as never were effaced from his memory. Maupertuis lamented very much the loss of a watch of Mr. Graham's, the celebrated English artist, which they had taken from him; the emperor, who happened to have another by the same artist, but enriched with diamonds, presented it to him, saying, "the hussars meant only to jest with you: they have sent me your watch, and I return it to you."

He went soon after to Berlin; but as the reform of the academy which the king of Prussia then meditated was not yet mature, he repaired to Paris, where his affairs called him, and was chosen in 1742 director of the academy of sciences. In 1743 he was received into the French academy; which was the first instance of the same person being a member of both the academies at Paris at the same time. Maupertuis again assumed the soldier at the siege of Fribourg, and was pitched upon by marshal Coigny and the count d'Argenson to carry the news to the French king of the surrender of that citadel. Maupertuis returned to Berlin in 1744, when a marriage was negociated and

brought about by the good offices of the queen mother, between our author and mademoiselle de Borck, a lady of great beauty and merit, and nearly related to M. de Borck, at that time minister of state. This determined him to settle at Berlin, as he was extremely attached to his new spouse, and regarded this alliance as the most fortunate circumstance of his life.

In 1746 Maupertuis was declared, by the king of Prussia, president of the royal academy of sciences at Berlin, and soon after by the same prince was honoured with the order of merit. However, all these accumulated honours and advantages, so far from lessening his ardour for the sciences, seemed to furnish new allurements to labour and application. Not a day passed but he produced some new project or essay for the advancement of knowledge. Nor did he confine himself to mathematical studies only: metaphysics, chemistry, botany, polite literature, all shared his attention, and contributed to his fame. At the same time he had, it seems, a strange inquietude of spirit, with a dark atrabilious humour, which rendered him miserable amidst honours and pleasures. Such a temperament did not promise a pacific life; and he was in fact engaged in several quarrels. One of these was with Koenig the professor of philosophy at Franeker, and another more terrible with Voltaire. Maupertuis had inserted in the volume of Memoirs of the Academy of Berlin for 1746, a discourse upon the laws of motion; which Koenig was not content with attacking, but attributed to Leibnitz. Maupertuis, stung with the imputation of plagiarism, engaged the academy of Berlin to call upon him for his proof; which Koenig failing to produce, his name was struck out of the academy, of which he was a member. Several pamphlets were the consequence of this measure; and Voltaire, for some reason or other*, engaged in the quarrel against Maupertuis, although they had been apparently upon the most amicable terms. Voltaire upon this occasion exerted all his wit and satire against him; and upon the whole was so much transported beyond what was thought right, that he found it expedient in 1753 to quit the court of Prussia.

Our philosopher's constitution had long been considerably impaired by the great fatigues of various kinds in

* See the reason amply explained in Thiebault's "Original Anecdotes of Frederic II." vol. II. p. 459, &c.

which his active mind had involved him; though, from the amazing hardships he had undergone in his northern expedition, most of his bodily sufferings may be traced. The intense sharpness of the air could only be supported by means of strong liquors; which helped but to lacerate his lungs, and bring on a spitting of blood, which began at least twelve years before he died. Yet still his mind seemed to enjoy the greatest vigour; for the best of his writings were produced, and most sublime ideas developed, during the time of his confinement by sickness, when he was unable to occupy his presidial chair at the academy. He took several journeys to St. Malo during the last years of his life, for the recovery of his health: and though he always received benefit by breathing his native air, yet still, upon his return to Berlin, his disorder likewise returned with greater violence. His last journey into France was undertaken in 1757; when he was obliged, soon after his arrival there, to quit his favourite retreat at St. Malo, on account of the danger and confusion which that town was thrown into by the arrival of the English in its neighbourhood. From thence he went to Bourdeaux, hoping there to meet with a neutral ship to carry him to Hamburgh, in his way back to Berlin; but, being disappointed in that hope, he went to Toulouse, where he remained seven months. He had then thoughts of going to Italy, in hopes a milder climate would restore him to health; but finding himself grow worse, he rather inclined towards Germany, and went to Neufchatel, where for three months he enjoyed the conversation of lord Marischal, with whom he had formerly been much connected. At length he arrived at Basil, October 16, 1758, where he was received by his friend Bernoulli and his family with the utmost tenderness and affection. He at first found himself much better here than he had been at Neufchatel: but this amendment was of short duration; for as the winter approached, his disorder returned, accompanied by new and more alarming symptoms. He languished here many months, during which he was attended by M. de la Condamine; and died in 1759, at sixty-one years of age.

The works which he published were collected into 4 volumes, 8vo, published at Lyons in 1756, where also a new and elegant edition was printed in 1768. These contain the following works: 1. Essay on Cosmology. 2. Discourse on the different Figures of the Stars. 3. Essay

on Moral Philosophy. 4. Philosophical reflections upon the Origin of Languages, and the signification of words. 5. Animal Physics, concerning Generation, &c. 6. System of Nature, or the formation of bodies. 7. Letters on various subjects. 8. On the progress of the Sciences. 9. Elements of Geography. 10. Account of the expedition to the Polar Circle, for determining the figure of the Earth; or the measure of the Earth at the Polar Circle. 11. Account of a Journey into the heart of Lapland, to search for an ancient Monument. 12. On the Comet of 1742. 13. Various Academical Discourses, pronounced in the French and Prussian academies. 14. Dissertation upon Languages. 15. Agreement of the different Laws of Nature, which have hitherto appeared incompatible. 16. Upon the Laws of Motion. 17. Upon the Laws of Rest. 18. Nautical Astronomy. 19. On the Parallax of the Moon. 20. Operations for determining the figure of the Earth, and the variations of Gravity. 21. Measure of a Degree of the meridian at the Polar Circle.

Beside these works, Maupertuis was author of a great multitude of interesting papers, particularly those printed in the Memoirs of the Paris and Berlin academies, far too numerous here to mention; viz. in the Memoirs of the academy at Paris, from 1724 to 1749; and in those of the academy of Berlin, from 1746 to 1756.[1]

MAUREPAS (JOHN FREDERIC PHELYPEAUX, count of), grandson of the count de Pontchartrain, who was minister under Louis XIV. was born in 1701, and obtained an appointment of secretary at court so early as 1715. He was superintendant of the king's household in 1718, and of the marine in 1723. In 1738 he was appointed minister of state, and was in all situations full of genius, activity, and sagacity. Being exiled to Bourges in 1749, by the intrigues of a lady very powerful at court, he made no secret of the manner in which he felt that change. "The first day," said he, "I was piqued, the second I was contented." When he arrived at the place of his exile, he talked in a lively manner of the dedications he should lose, and of the disappointments of the authors who had wasted their fine phrases upon him. He continued to amuse himself with the pleasures of society, and enjoyed the invariable esteem of many valuable friends, and of the public. Being re-

1 Hutton's Math. Dictionary.

called to the ministry in 1774, by Louis XVI. who treated him with unbounded confidence, he disdained to revenge any former neglect or ill offices, and lived rather with the ease of a rich private gentleman, than with the ostentation of a minister. His views of objects were rapid, yet were generally considered as profound; though in recommending the conduct which France pursued with respect to America, at the time of the revolt of that country, he certainly laid the foundation for the destruction of the French monarchy. He was, however, a man of much public spirit, and one who contributed not a little to the improvement of the French marine. His correspondence was a model of precision, expressing much meaning in very few words. He died at the age of eighty, Nov. 21, 1781. He left some curious "Memoirs," of which there are three editions, published in 1790 and 1792, 4 vols. 8vo, by the editor Soulaire.[1]

MAURICEAU (FRANCIS), an eminent French accoucheur, was born at Paris, where he applied with great industry to the study and practice of surgery, for many years, especially in the great hospital, the Hôtel-Dieu. He had already acquired there so much experience in the obstetrical department before he commenced public practice, that he rose almost at once to the head of his profession. His reputation was farther increased by his writings, and maintained by his prudent conduct and acknowledged skill during a series of years; after which he quitted practice entirely, and retired into the country, where he died Oct. 17, 1709, at an advanced age. His works, which are more useful for the facts than the reasoning they contain, are, 1. "Traité des Maladies des Femmes grosses, et de celles qui sont accouchées," Paris, 1688, 4to, which has been often reprinted, and translated into Latin, as well as into most of the modern European languages. 2. "Aphorismes touchant l'Accouchement, la Grossesse, et les Maladies des Femmes," ibid. 1694, a summary of the preceding. 3. "Observations sur la Grossesse et l'Accouchement des Femmes, et sur leurs Maladies, et celles des Enfans nouveaux nés," ibid. 1695, 4to. This may be considered as a second volume of the first treatise. 4. "Dernieres Observations sur les Maladies des Femmes

[1] Eloges des Academiciens, vol. II.—Dict. Hist.—Memoires de Maurepas par Soulaire.

grosses et accouchées," 1708, ibid. 4to; which contains an additional collection of cases. The whole of these works were collected and reprinted together after his death, in 1712, and subsequently, with figures.[1]

MAUROLICO, or MAUROLICUS (Francis), a celebrated Italian mathematician, was born in 1494 at Messina, where he afterwards taught mathematics with great success. In that employment he was particularly admired, for the astonishing clearness with which he expressed himself, making the most difficult questions easy, by the manner in which he explained them. He had a penetrating mind, and a prodigious memory. He was abbé of Santa Maria del Porto, in Sicily; but, as mathematicians in his time were generally supposed to be able to read the stars, he could not resist the temptation of assuming to himself such powers; and delivered some predictions to don Juan of Austria, for which, as he happened to guess rightly, he obtained the credit of being a prophet, besides considerable rewards. He died July 21, 1575, at the age of eighty-one. His principal works are, 1. An edition of the "Spherics of Theodosius," 1558, folio. 2. "Emendatio et restitutio Conicorum Apollonii Pergæi," 1654, folio. 3. "Archimedis monumenta omnia," 1685, folio. 4. "Euclidis phænomena," Rome, 1591, 4to. 5. "Martyrologium, 1566, 4to. 6. "Sinicarum rerum Compendium." 7. Also, in 1552, "Rimes," in 8vo. He published also, 8. "Opuscula Mathematica," 1575, 4to. 9. "Arithmeticorum libri duo," 1575. These, with a few more, form the list of his works, most of which are upon subjects of a similar nature.[2]

MAURUS, TERENTIANUS. See TERENTIANUS.

MAUSSAC (Philip James), a counsellor in the parliament of Toulouse, where he was born in 1580, and afterwards president of the court of aids at Montpelier, died in 1650, at the age of seventy, with the reputation of being one of the best Greek scholars of his time. We have by him some notes on Harpocration, Paris, 1614, 4to. 2. Some remarks on a treatise on mountains and rivers, attributed to Plutarch. 3. And some "Opuscula," which display him in the light of a judicious critic.[3]

MAUTOUR (Philibert Bernard Moreau de), born at Beaune in 1654, became auditor of the chamber of

[1] Eloy Dict. Hist. de Medicine.—Rees's Cyclopædia.—Moreri.
[2] Chaufepie.—Niceron, vol. XXXVII.—Dict. Hist. [3] Dict. Hist.

accounts at Paris, and member of the academy of inscriptions. He was beloved as a man, and esteemed as a scholar, and even as a poet ranks among those writers of mediocrity who occasionally produce some happy effusions. His poems are scattered in the "Mercure," and various other collections. He published also a translation of Petau's "Rationarium Temporum," in 4 vols. 12mo; and was author of many learned and acute dissertations in the Memoirs of the academy of belles lettres. He died in 1737, at the age of eighty-three.[1]

MAXIMUS (St.) There are two saints of this name, of whom some notice may be taken; the oldest Maximus, of Turin, so called because he was bishop of that city in the fifth century, was eminent for his learning and piety. Many of his "Homilies" remain, some of which bear the name of St. Ambrose, St. Augustin, and Eusebius of Emessa, in the Library of the fathers. The other St. Maximus was an abbot, and confessor in the seventh century, born of an ancient and noble family at Constantinople. He warmly opposed the heresy of the Monothelites, and died in prison, August 13, 662, in consequence of what he had suffered on that occasion. We have a commentary of his on the books attributed to St. Dionysius the Areopagite, and several other works, which father Combesis published, 1675, 2 vols. folio; and they are also in the Library of the fathers.[2]

MAXIMUS of Tyre, usually called Maximus Tyrius, to distinguish him from several other Maximuses of antiquity, though chiefly distinguished by his eloquence, has obtained some degree of celebrity as a philosopher. According to Suidas, he lived under Commodus; according to Eusebius and Syncellus, under Antoninus Pius, in the second century; perhaps he flourished under Antoninus, and reached the time of Commodus, in both whose reigns he is said to have made a journey to Rome, but spent his life chiefly in Greece. We have extant of Maximus Tyrius forty-one "Dissertations, upon various arguments;" a manuscript copy of which was first brought out of Greece into Italy by Janus Lascaris, and presented to Lorenzo de Medici. From this copy a Latin translation was made, and published by Cosmus Paccius, archbishop of Florence, in 1519. The work was then published in Greek by Henry

[1] Dict. Hist. [2] Cave, vol. I.—Moreri.

Stephens, in 1557; in Greek and Latin by Daniel Heinsius, in 1607; by J. Davies, of Cambridge, in 1703; by Markland in 1740, 4to; and by Reiske, in 1774, 8vo. The French have two good translations by Formey, 1764, and by Dounous, 1802. Isaac Casaubon, in the epistle dedicatory of his "Commentaries upon Persius," calls Maximus Tyrius "mellitissimus Platonicorum;" and Peter Petit (in his "Misc. Observat." lib. i. c. 20.) represents him as "auctorem imprimis elegantem in Philosophia, ac disertum." He has spoken a good deal of himself in his thirty-seventh dissertation, and seemingly in a style of panegyric. Upon this account his editor Davies has accused him of vanity, but Fabricius has defended him by observing, that Davies did not sufficiently attend to Maximus's purpose in speaking thus of himself; "which was," he says, "not at all with a view of praising himself, but to encourage and promote the practice of those lessons in philosophy, which they heard from him with so much applause." These dissertations are for the most part written upon Platonic principles, but sometimes lean towards scepticism.

Some have confounded Maximus Tyrius with Maximus Ephesus, the preceptor of Julian the apostate, who wrote a poem upon astrology entitled "Περι καταρχων;" which is published, with a Latin version by another hand, by Fabricius, in the twenty-fifth chapter of the fifth book of his "Bibliotheca Græca." It is imperfect at the beginning.[1]

MAY (Louis du), a French historian of the seventeenth century, was a protestant, and passed the chief part of his life in the courts of Germany. He died September 22, 1681. He calls himself in the titles of his works Seigneur de Sallettes, chevalier of the order of St. Michael, counsellor secretary to the elector of Mentz, and counsellor to the duke of Wirtemberg, titles which, Marchand remarks, do not very well agree with that of "teacher of the French language in the college of Tubingen." His writings are now considered as feebly written, and are little known or consulted, but they had a degree of reputation in their day. The principal of them are, 1. "Etat de l'Empire," State of the Empire, or an abridgment of the public law of Germany, 12mo. 2. "Science des Princes," which is an edition of the political considerations of Gabriel Nau-

[1] Fabric. Bibl. Græc.—Brucker.—Saxii Onomast.

dée; with reflections added by du May, 1683, 8vo. 3. "The prudent Voyager," 1681, 12mo.[1]

MAY (THOMAS), esq. an English poet and historian, was descended of an ancient, but somewhat declining family, in Sussex; and born at Mayfield in that county, as it is supposed, in 1594. His father purchased Mayfield in 1597, and was knighted at Whitehall, July 3, 1603. His son Thomas was instructed in classical literature in the neighbourhood, and Sept. 11, 1609, entered a fellow-commoner of Sidney college, in Cambridge, where, in 1612, he took a bachelor of arts degree, but never proceeded farther in academical advancement. He removed afterwards to London, and was admitted a member of Gray's Inn, Aug. 6, 1615; but his genius leading him to pursue the belles-lettres, and especially the muses, he concerned himself very little with the law. In 1616 he succeeded to the estate of Mayfield, which he sold next year. He gained an acquaintance with several eminent courtiers and wits of those times, as sir Kenelm Digby, sir Richard Fanshaw, sir John Suckling, sir Ashton Cockaine, Thomas Carew, Endymion Porter, Ben Jonson, and others: and his reputation was such, that he obtained the countenance of Charles I. and his royal consort; at whose particular recommendation and desire he undertook and published several of his poetical works. In particular, while he resided at court, he wrote the five following plays: 1. "The Heir, a comedy, acted in 1620," and printed in 1633. 2. "Cleopatra, a tragedy," acted in 1626, printed in 1639. 3. "Antigone, the Theban princess, a tragedy," printed in 1631. 4. "Agrippina, empress of Rome, a tragedy," printed in 1639. 5. "The Old Couple, a comedy," 1651. The second and last of these are reprinted in Dodsley's Collection. Two other plays have been ascribed to May, namely, "The old Wives Tale," and "Orlando Furioso;" but Langbaine says he "never saw the first;" and for the latter he assures the reader, "it was printed long before Mr. May was born, at least before he was able to guide a pen."

Besides these plays, we have several translations of his from some Latin authors, and other original compositions also in verse. Among the former are, "Virgil's Georgics,"

[1] Dict. Hist.—Marchand, who is abundantly prolix in his account of May's works.

with annotations, published in 1622; to which are subjoined, selected epigrams from Martial; but he acquired most reputation by his translation of "Lucan's Pharsalia," and his own continuation of that poem to the death of Julius Cæsar, both in Latin and English. The translation of the Pharsalia was first printed in 1627, and the continuation of it in English in 1630. The Latin continuation of it was printed at Leyden in 1640, 12mo, under this title, "Supplementum Lucani, libri viii. Authore Thoma Maio, Anglo:" to which edition are prefixed Latin commendatory poems to him by Boxhornius, Nicholas Heinsius, sir Richard Fanshaw, and others. It is certainly much to this author's honour, that his Latin "Supplement" was reprinted several times after with some good editions of Lucan abroad; and, it is probable, that his character would not have stood so low with posterity as it does at present, if certain political deviations afterwards had not made him obnoxious to the party which at length prevailed. Dr. Johnson preferred the Latin poetry of May to that of Cowley and Milton; an opinion which Mr. Thomas Warton controverts*. He was concerned also in the translation of two books written by the celebrated Scotch wit John Barclay, namely, his "Argenis," and "Icon animorum." Among his original compositions are, "The reign of king Henry II. written in seven books, by his majesty's command, a poem: to which is added, in prose, The description of Henry II. with a short survey of the changes of his reign; also, The single and comparative characters of Henry and Richard, his sons," 1633, 8vo. In 1635 he published, by the king's special command also, an historical poem in seven books, entitled "The victorious reign of Edward III." On these compositions some recent critics, especially Mr. Headley, have bestowed high praise; but we cannot think their merit very conspicuous, unless in detached parts.

Some of his works, we see, were written at the command of Charles I. and almost all of them were dedicated to his majesty, which seems to indicate rather a close connection between the king and the poet: yet May, on the

* "May is certainly a sonorous dactylist, and was sufficiently accomplished, in poetical declamation for the continuation of Lucan's Pharsalia. But May is scarcely an author in point. His skill is in parody; and he was confined to the peculiarities of an archetype, which, it may be presumed, he thought excellent."

Milton's Poems, by Warton, pref. p. xv, edit. 1784.

breaking out of the civil wars, joined himself very heartily to the parliament. Fuller gives a reason for this when he says that "some disgust at court was given to, or taken by him, as some would have it, because his bays were not gilded richly enough, and his verses rewarded by king Charles according to expectation." Others, as Phillips and Winstanley, say more particularly, "that his desertion from the court was owing to his being disappointed of the place of queen's poet, to which sir William Davenant, his competitor, was preferred before him;" and Clarendon seems to have suggested this opinion *. Whatever was the cause, it is certain that he threw himself under the protection, and into the service of the parliament; and recommended himself so effectually to them, as to be appointed their secretary and historiographer. Agreeably to the duties of this last office, he published, in 1647, "The History of the Parliament of England, which began Nov. 3, 1640; with a short and necessary view of some precedent years," folio. The first book of this history begins with short characters of queen Elizabeth and king James, passing through the former part of king Charles's reign, to 1641; and the last ends with a narrative of the first battle of Newbury, in 1643. He afterwards made an abstract of this history, and a continuation of it to the death of king Charles I. in Latin, in 1649; and then an English translation of it, entitled "A Breviary of the

* Lord Clarendon, with whom he was intimately acquainted, says, "That his father spent the fortune which he was born to, so that he had only an annuity left him not proportionable to a liberal education; yet, since his fortune could not raise his mind, he brought his mind down to his fortune, by a great modesty and humility in his nature, which was not affected, but very well became an imperfection in his speech, which was a great mortification to him, and kept him from entering upon any discourse but in the company of his very friends. His parts of nature and art were very good, as appears by his translation of Lucan (none of the easiest work of that kind), and more by his Supplement to Lucan, which, being entirely his own, for the learning, the wit, and the language, may be well looked upon as one of the best epic poems in the English language. He writ some other commendable pieces of the reign of some of our kings. He was cherished by many persons of honour, and very acceptable in all places; yet (to shew that pride and envy have their influence upon the narrowest minds, and which have the greatest semblance of humility) though he had received much countenance, and a very considerable donative from the king, upon his majesty's refusing to give him a small pension, which he had designed and promised to another very ingenious person, whose qualities he thought inferior to his own, he fell from his duty and all his former friends, and prostituted himself to the vile office of celebrating the infamous acts of those who were in rebellion against the king; which he did so meanly, that he seemed to all men to have lost his wits when he left his honesty; and shortly after died miserable and neglected, and deserves to be forgotten."

History of the Parliament of England," 1650, 8vo. Echard calls this history, "one of the genteelest and handsomest libels of those times." Granger is of opinion that there is more candour in this history than the royalists were willing to allow him, but less elegance than might have been expected from the pen of so polite and classical a scholar. Warburton's praise of this work is perhaps of more value. In a letter to Dr. Hurd he says, "May's History of the Parliament is a just composition, according to the rules of history. It is written with much judgment, penetration, manliness, and spirit. And with a candour that will greatly increase your esteem, when you understand that he wrote by order of his masters the parliament. It breaks off (much to the loss of the history of that time) just when their armies were new modelled by the *self-denying ordinance*."

A few months after the publication of "The Breviary," the 13th of Nov. 1650, May died, at the age of fifty-five years. He went well to rest over night, after a chearful bottle as usual, and died in his sleep before morning: upon which his death was imputed to his tying his night-cap too close under his cheeks and chin, which caused his suffocation; but the facetious Andrew Marvell has written a long poem of an hundred lines, to make him a martyr of Bacchus, and die by the force of good wine. He was interred near Camden, in Westminster-abbey, which caused Fuller to say that "if he were a biassed and partial writer, yet he lieth buried near a good and true historian indeed." Soon after the restoration, his body, with those of several others, was dug up, and buried in a pit in St. Margaret's church-yard; and his monument, which was erected by the appointment of parliament, was taken down and thrown aside.[1]

MAYER (JOHN FREDERIC), a Lutheran divine, was born at Leipsic in 1650. He was deeply skilled in the Hebrew, Greek, and Latin languages, and was a professor, first at Wittemburg, then at Hamburgh, and afterwards at Stetin in Pomerania, where he became the general superintendant of the churches of that province. Fabricius dedicated the first edition of his "Bibliotheca Latina" to him at Hamburgh in 1696; which Saxius says is the only thing he knows to his honour; but why Saxius speaks thus

[1] Ath. Ox. vol. II.—Biog. Brit.—Cibber's Lives.—Biog. Dram.—Warburton's Letters to Hurd, 4to edit. p. 103, 108.—Headley's Beauties, vol. I. p. lviii.—Cens. Lit. vol. X.—Bibliographer, vol. I.

slightingly of him does not appear. He himself published, 1. in 1697, "De fide Baronii et Bellarmini, ipsis Pontificiis ambigua," "on the faith of Baronius and Bellarmin, which is suspicious even to the Papists," printed at Amsterdam, in 8vo. 2. A "Bibliotheca Biblica," in which he examines the characters of the various authors, Jewish, Roman Catholic, and Protestant, who have commented upon the Bible. The best edition of this work was printed at Rostock, in 1713, 4to. 3. A treatise on the manner of studying the Scripture, 4to. 4. A treatise "de Osculo pedum Pontificis Romani;" on kissing the Pope's foot, now become scarce, Leipsic, 1714, 4to. 5. Many dissertations on important passages in the Bible. Mayer died in 1712. His learning was undoubtedly great, but is not thought to be set off to advantage by his style, which is dry and harsh.[1]

MAYER (TOBIAS), one of the greatest astronomers and mechanics of the last century, was born at Maspach in the duchy of Wirtemberg, in 1723. He taught himself mathematics, and at the age of fourteen designed machines and instruments, which was his father's profession, with the greatest dexterity and justness. These pursuits did not hinder him from cultivating the belles lettres: he acquired the Latin tongue, and wrote it with elegance. In 1750, the university of Gottingen chose him for their mathematical professor; and every year of his short, but glorious life, henceforward was marked with some considerable discoveries in geometry and astronomy. He published several works on those sciences, that are all reckoned excellent; and some are inserted in the second volume of the "Memoirs of the University of Gottingen." His labours seem to have exhausted him; for he died worn out in 1762.

His table of refractions, deduced from his astronomical observations, very nicely agrees with that of Doctor Bradley; and his theory of the moon, and astronomical tables and precepts, were so well esteemed, that they were rewarded by the English Board of longitude, with the premium of three thousand pounds, which sum was paid to his widow after his death. These tables and precepts were published by the Board of longitude in 1770. Besides these, he published, 1. "A new and general method of

[1] Moreri.—Dict. Hist.—Saxii Onomasticon.

resolving all Geometrical Problems, by geometrical lines," printed at Eslingen, 1741, in 4to. 2. "A Mathematical Atlas, in which all mathematical science is comprised in sixty tables," Augsburg, 1748, folio. 3. "Account of a Lunar Globe constructed by the Cosmographical Society of Nuremberg, from new observations," 1750, 4to. All these were written in German. He published also many very exact maps. A first volume of his works in folio was published at Gottingen in 1775.[1]

MAYERNE (Sir THEODORE DE), baron of Albone, first physician to their Britannic majesties James I. and Charles I. was the son of Louis de Mayerne, author of a "General History of Spain," and of the "Monarchie aristo-democratique," dedicated to the States-general. His mother was Louisa, the daughter of Antoine le Masson, treasurer of the army to Francis I. and Henry II. in Piedmont. Louis de Mayerne retired to Geneva about the end of 1572, after having had two houses at Lyons pulled down on account of his religion. On Sept. 28, 1573, his son Theodore was born, and had for his godfather Theodore Beza. He learnt polite literature in his own country, and he was thence sent to Heidelberg, where he stayed some years; after which, as he had made choice of physic for his profession, he went to Montpellier, and there he took the degree of bachelor in 1596, and of doctor in 1597. Thence he went to Paris, where, by way of introducing himself into practice, he gave lectures in anatomy to the young surgeons, and in pharmacy to the apothecaries. He acquired reputation by his prescriptions, and became known to Riverius, first physician to Henry IV. who recommended him so effectually to the king, that he made him one of his physicians in ordinary; and, in 1600, appointed him to attend Henry duke of Rohan, in his embassies from France to the princes of Germany and Italy. Upon his return, he acquitted himself in the exercise of his office very much to his credit, and was in high favour with the king, who promised to do great things for him, provided he would change his religion; and, it is said, notwithstanding that obstacle, would have appointed him his first physician, if the Jesuits, who were aware of it, had not prevented him by the means of queen Mary de Medicis. Of this circumstance and intended favour, Mayerne knew no-

[1] Dict. Hist.—Hutton's Dict.

thing till he learnt it, in 1642, in England, from Cæsar duke of Vendosme, a natural son of France. In 1607, he had under his care an Englishman of quality, who after his recovery carried him into England, where he had a private conference with king James. He then returned to Paris, and remained there till after the assassination of Henry IV. in May 1610. In the following year, the king of England caused him to be invited by his ambassador, to serve in quality of first physician to himself and his queen, and gave him a patent, sealed with the great seal of England; in which office he served the whole royal family with great honour and approbation, till the day of his death. He was admitted to the degree of doctor in both universities, and into the college of physicians, and treated with the greatest respect by these learned bodies. He incurred some obloquy on account of the fatal sickness of Henry prince of Wales, in October 1612; in the treatment of which he differed in opinion from the other physicians, with respect to the use of blood-letting. But his conduct obtained the approbation of the king and council, of which certificates, couched in the most satisfactory terms, were given him. He received the honour of knighthood from James, in 1624; and on the accession of Charles I. he was appointed first physician to him and his queen, and rose to high favour, particularly with the latter. During the civil commotions he still adhered to the royal party, for he was appointed first physician to Charles II. after the death of his father, although the office was now merely nominal. Thus he enjoyed the extraordinary honour of serving four kings successively in his medical capacity; and during all this period he was most extensively employed by persons of the first rank in this kingdom, by which he accumulated a large fortune. He made an exact collection of his prescriptions. He composed a very curious dispensatory of medicines, galenical and chemical; but never published any of his works, except an "Apology" for himself, against the faculty of physic at Paris, who had attacked him for his application to the practice of chemistry, which was greatly cried down by the physicians of that place. Guy Patin has given an account of this dispute; in which he has shewn himself greatly prejudiced against Mayerne, and calls him a quack, on account of his pretensions to chemistry. He died March 15, 1655, at Chelsea, of the effects of bad wine, a

slow, which, says Granger, the weakness of old age rendered a quick poison. He foretold the time of his death to his friends, with whom he had been moderately drinking at a tavern in the Strand; and it happened according to his prediction. He was buried at St. Martin's-in-the-fields. He left behind him one only daughter, who brought her great fortune in marriage to the marquis de Montpouvillan, grandson of the marshal duke de la Force; but she died in childbed at the Hague, in 1661.

His works, which contain some valuable facts and observations, not, however, unmixed with erroneous doctrines and superstitions, were published by Dr. Joseph Brown, at London, in 1701, fol. divided into two books. The first contains his "Consilia, epistolæ, & observationes;" the second his "Pharmacopœia, variæque medicamentorum formulæ." At the beginning of the book is placed the author's portrait, such as it was in his 82d year, and under the print are words to this purpose: "Theo. Turquet. de Mayerne, knight, by birth a Frenchman, by religion a Protestant, and by dignity a baron; in his profession, a second Hippocrates: and, what has very seldom happened to any but himself, first physician to three kings; in erudition unequalled; in experience second to none; and, as the result of all these advantages, celebrated far and near."

The library at the college of physicians was partly given to that society by sir Theodore Mayerne. Granger says, that some valuable papers by him, written in elegant Latin, are in Ashmole's Museum, and that they were read by Dr. Smyth, an eminent physician of Oxford, who informed him that they contain many curious particulars, show the state of physic in the reign of Charles I. and the first invention of several medicines. Lord Orford, in his "Anecdotes of Painting," says that the famous Petitot owed the perfection of his colouring in enamel to some chemical secrets, communicated to him by sir Theodore Mayerne.[1]

MAYNARD (FRANCIS), a French poet, and one of the forty of the French academy, was the son of a counsellor of the parliament of Toulouse, and born in 1582. He was secretary to queen Margaret, and pleased the court of that princess by his wit and gaiety. Noailles, the ambas-

[1] Gen. Dict.—Biog. Brit. Supplement.—Moreri.—Aikin's Biog. Memoirs of Medicine.—Peck's Desiderata.—Wood's Fasti, vol. I.

sador to Rome, took him with him in 1634; and pope Urban VIII. was very much pleased with him. Returning to France, he made his court to the great, but was too sanguine in the expectations he formed from them; which lead in general to disappointment. This was his case. He commended cardinal Richelieu, in order to obtain something; and abused him for giving him nothing. He had the same success at the court of Anne of Austria; and, after a variety of disappointments, he retired to his province, where he died in 1646. He wrote songs, odes, epigrams, some of them rather licentious, and a poem, entitled, "Philander," &c. Malherbe says of him, and it has generally been allowed, that his verses were well turned, but wanted force.[1]

MAYNARD (Sir JOHN), a learned English lawyer, the eldest son of Alexander Maynard, esq. of Tavistock, in Devonshire, was born there about 1602. In 1618 he entered as a commoner of Exeter college, Oxford, where, as we have often seen in the case of gentlemen of the law, he took only one degree in arts, and then went to the Middle Temple. After the usual routine of study he was called to the bar, and in 1640 obtained a seat in parliament for Totness. The part he took in the political contests of the day, procured him to be appointed one of the managers of the evidence against the earl of Strafford, and that against archbishop Laud. Yet in 1644 he was appointed, with Bulstrode Whitlocke, at the particular desire of the lord chancellor of Scotland, and other commissioners from that kingdom, to consult with them and general Fairfax concerning the best method of proceeding against Cromwell as an incendiary between the two kingdoms. He was also one of the laymen nominated in the ordinance of the Lords and Commons to sit with the assembly of Divines, whose object was to establish the presbyterian form of church government in England. Notwithstanding this, we find him in 1647 opposing the violence of the parliament-army, for which he and serjeant Glynn were sent to the Tower; and when the parliament voted that no more addresses should be sent to the king, he told them that by such a vote they dissolved themselves. He even went farther, and after being secluded from his seat in the House of Commons for two months, he broke in among them, and

[1] Moreri.—Dict. Hist.

pleaded for the life of the king with such strength of reasoning, that Cromwell several times demanded that he should be brought to the bar of the House.

His abilities, or that charm with which an independent mind never fails to conciliate its enemies, seem to have preserved him while thus apparently "serving two masters;" for in 1653, he was by writ called to the rank of serjeant at law; and in May of the same year was made, by patent, Cromwell's serjeant. Here, too, his love of justice predominated, and he zealously pleaded the cause of a merchant of London, who had the boldness to oppose paying a tax imposed by Oliver without the consent of parliament. For this Oliver sent serjeant Maynard, serjeant Twysden, and counsellor Wadham Wyndham, to the Tower; nor were they released without making submission in some form or other. Maynard was afterwards continued serjeant to Richard Cromwell during his short period of usurpation.

Notwithstanding these many compliances with the parliamentary and Oliverian interest, his conduct must, upon the whole, have appeared in a favourable light to Charles II. as, immediately after the restoration, he was called again to be serjeant at law, in June 1660, and made the king's serjeant Nov. 9 following, to which his majesty added the honour of knighthood. He was also nominated to be one of the judges, but did not chuse to give up his practice, which is said to have been very lucrative, for an office which at that time depended on the king's pleasure. Whitlocke tells us that as far back as 1647 he got in one circuit seven hundred pounds, which was thought to be a larger sum than any of the profession had ever got before. Whitlocke indeed gives this as a report, but there is no doubt that his practice was most extensive, and his knowledge in law universally acknowledged.

In 1661 he was chosen member of parliament for Beralston in Devonshire, and soon after, disliking the measures of the king's ministers, engaged in opposition to them. He appears also to have sat, either for Beralston or Plymouth, in every parliament until the revolution. In 1679-80, he was one of the committee appointed to manage the evidence against William Viscount Stafford, impeached of high treason for being concerned in the popish plot. He was afterwards a member of the convention which brought about the revolution, and was active in promoting that event, ably supporting the parliamentary vote that the

"king had abdicated, and that the throne was thereby vacant." He was now about eighty-seven years old, yet possessed his original vigour of understanding. Burnet has recorded a *bon mot* of his, on his first waiting on the prince of Orange, afterwards William III. which has been often repeated to his praise. On the prince noticing his great age, and that he had outlived all the men of the law of his time, Sir John Maynard replied, that "he had like to have out-lived the law itself, if his highness had not come over." The old serjeant had forgot that he had once seen the law as near its dissolution as ever it was in king James's time.

In March 1689, sir John was appointed one of the lords commissioners of the great seal of England, and next year was chosen member of parliament for Plymouth; but being now very infirm, he resigned his commissioner's place, and returned to his house at Gunnersbury, near Ealing, where he died Oct. 9, 1690. He was thrice married. Elizabeth, his first wife, was buried at Ealing in 1654-5. Jane, his second wife (daughter of Cheney Selherst, esq. and relict of Edward Austen, esq.) was buried there in 1668. His last wife, who was daughter of Ambrose Upton, canon of Christ-church, Oxford, and relict of sir Charles Vermuyden, survived him many years, and died in 1721, being then the widow of Henry earl of Suffolk.

Serjeant Maynard was esteemed a very able advocate, and has been called the best old book lawyer of his time. All parties, says Mr. Lysons, seem to have been willing to employ him, and he seems to have been equally willing to be employed by all. Some of his reports and speeches have been printed. There is also a report of his of a very singular case of murder, in "The Works of the Learned," for August 1739, communicated by Dr. Rawlinson. Bishop Warburton has not inaptly characterised serjeant Maynard by a comparison with Whitlocke. They were both lawyers of family, and in the long parliament; both of the presbyterian faction; both learned and eminent in their profession; moderate, sage, and steady. So far they agreed. In this they differed: Maynard had strong parts with a serious modesty; Whitlocke was weak and vain: and by these defects only, more self-interested. A sense of honour made Maynard stick to the presbyterian faction, and to fall *with* them; but, as he had much phlegm and caution, not, like Hollis and Stapleton, to fall *for* them.

So that he was never marked out by the independents for their first sacrifices. On the contrary, Whitlocke forsook his party in distress; but as he had the other's moderation, it was by slow and gentle degrees; and so, as it happened, decently. Maynard, by adhering steadily, but not violently, to the party he set out with, was reverenced by all; and had he not been more intent on the affairs of his profession, than on public business, might have become considerable by station. "He went," adds Warburton, "through the whole reign of Charles and James II. with the same steady pace, and the same adherence to his party; but by his party, I rather mean presbytery for the sake of civil liberty, than to civil liberty for the sake of presbytery."[1]

MAYNE (JASPER), an English poet and divine, was born at Hatherlagh in Devonshire, in 1604. He received his education at Westminster-school; and was afterwards removed to Christ-church in Oxford, when he was about twenty. He took his bachelor and master of arts degrees in the regular way; and then, entering into holy orders, was presented by his college to the vicarages of Cassington, near Woodstock, and of Pyrton, near Watlington in Oxfordshire. He became, says Wood, "a quaint preacher, and a noted poet;" and, in the latter capacity, distinguished himself by the production of two plays, entitled "The City Match," a comedy; and "The Amorous War," a tragi-comedy. When the rebellion broke out, and Charles I. was obliged to keep his court at Oxford, to avoid being exposed to the resentment of the populace in London, where tumults then prevailed, Dr. Mayne was one of those divines who were appointed to preach before his majesty. In 1646, he was created a doctor of divinity; and the year after, printed a sermon at Oxford, "Against false prophets," upon Ezek. xxii. 26. which occasioned a dispute between him and the memorable antagonist of Chillingworth, Mr. Cheynell. Cheynell had attacked his sermon from the pulpit at St. Mary's in Oxford; and several letters passed between them, which were published by Dr. Mayne the same year, in a piece entitled "A late printed sermon against false prophets vindicated by letter from the causeless aspersions of Mr. Francis Cheynell; by Jasper Mayne, D. D. the misunderstood author

[1] Ath. Ox. vol. II.—British Biog.—Burnet's Own Times.—Noble's Memoirs of Cromwell, vol. I. p. 435.—Lysons's Environs, vol. II. where is a fine portrait of sir John.—Warburton's Letters, 4to edit. p. 154.

of it." Mayne having said, in one of his letters to Cheynell, that "God, upon a true repentance, is not so fatally tied to the spindle of absolute reprobation, as not to keep his promise, and seal merciful pardons;" Cheynell animadverted upon him in the following terms: "Sir, Reprobatio est tremendum mysterium. How dare you jest upon such a subject, at the thought of which each Christian trembles? Can any man repent, that is given up to a reprobate mind and impenitent heart? And is not every man finally impenitent, save those few to whom God gives repentance freely, powerfully, effectually? See what it is for a man to come from Ben Jonson or Lucian, to treat immediately of the high and stupendous mysteries of religion. The Lord God pardon this wicked thought of your heart, that you may not perish in the bond of iniquity and gall of bitterness. Be pleased to study the ixth chapter to the Romans." The same year Mayne published also another piece, entitled, "ΟΧΛΟΜΑΧΙΑ; or, the people's war examined according to the principles of scripture and reason, in two of the most plausible pretences of it. In answer to a letter sent by a person of quality, who desired satisfaction." In this piece he examines, first, how far the power of a king, who is truly a king, not one only in name, extends itself over subjects; secondly, whether any such power belongs to the king of England; and, thirdly, if there does, how far it is to be obeyed, and not resisted. The conclusion he draws is, that the parliamentary resistance to the king was rebellion. We cannot be surprized if a man of such principles was deprived of his studentship at Christ-church, in 1648, and soon after of both his livings. During the time of the usurpation, he was chaplain to the earl of Devonshire, and consequently became the companion of the celebrated Hobbes, who then attended his lordship; but, as Wood informs us, Mayne and he did not agree well together. At the restoration he not only recovered both his livings, but, for his services and attachment to the royal cause, was promoted to a canonry of Christ-church, and made archdeacon of Chichester, and chaplain in ordinary to his majesty, which preferments he held to the time of his death, Dec. 6, 1672. He was interred in the choir at Christ-church, where a monument was erected for him, at the charge of his executors, Dr. Robert South, and Dr. John Lamphire. By his will he left *500l.* towards the re-building of St. Paul's

cathedral, and 100*l.* each to both of his livings. Though very orthodox in his opinions, and severe in his manners, he is said to have been a most facetious and pleasant companion, and a great joker. Of this last, Langbaine gives an instance which affords no very pleasing specimen of Mayne, either as a serious or a jocular man. Langbaine says that he had a servant, who had long lived with him; to whom he bequeathed a trunk, "with something in it," as he said, "which would make him drink after his death." The doctor dying, the servant immediately paid a visit to the trunk; but instead of a treasure, or at least a valuable legacy, which he expected, he found only a red herring.

Besides the writings above-mentioned, Mayne published "A Poem upon the Naval Victory over the Dutch by the duke of York," and four sermons; one "Concerning unity and agreement, preached at Oxford in 1646;" another "Against schism, or the separations of these times, preached in the church of Watlington in Oxfordshire, in 1652," at a public dispute held there, between himself and an eminent Anabaptist preacher, the same year; a "Concio ad academiam Oxoniensem, in 1662," and "A Sermon at the consecration of Herbert lord bishop of Hereford, in 1662." He translated some of "Lucian's Dialogues," in 1638; and also "Donne's Latin epigrams," in 1652, which he entitled "A sheaf of miscellany epigrams."[1]

MAYNWARING (ARTHUR), esq. a political and miscellaneous writer, descended from an ancient family in Shropshire, was born at Ightfield in that county in 1668. He was instructed in grammar learning at Shrewsbury, and thence removed, at seventeen, to Christ-church, Oxford; where he was placed under the care of Smalridge, afterwards bishop of Bristol. He staid several years at Oxford, and then went into the country, where he prosecuted his studies in polite literature with great vigour; and afterwards, coming to London, applied himself to the law. During his residence in the country, he had contracted from an uncle, with whom he lived, an extreme aversion to the government of king William, which he displayed in a satire against king William and queen Mary, entitled "Tarquin and Tullia," printed in the "State Poems," vol. III. p. 319. He also wrote several pieces in favour of James the Second's party: but, upon being in-

1 Biog. Brit.—Ath. Ox. vol. II.—Prince's Worthies of Devon.

troduced to the acquaintance of the duke of Somerset, and the earls of Dorset and Burlington, he began to entertain very different notions in politics. He studied the law till he was five-and-twenty; and, upon the conclusion of the peace of Ryswick, went to Paris, where he became acquainted with Boileau. That poet invited him to his country-house, gave him a very handsome entertainment, and spoke much to him of the English poetry; but all by way of inquiry: for he affected to be as ignorant of the English Muse, as if the English were as barbarous as Laplanders. Thus a gentleman, a friend of Maynwaring's, visiting him some time after, upon the death of Dryden, Boileau said that he was wonderfully pleased to see, by the public papers, that the English nation had paid such extraordinary honours to a poet in England, burying him at the public charge; and then asked the gentleman who that poet was, with as much indifference as if he had never heard of Dryden's name.

After his return from France, he was made one of the commissioners of the customs, in which office he distinguished himself by his skill and fidelity. Of the latter, Oldmixon gives a remarkable instance, in his treatment of a person who solicited to be a tide-waiter. This man, understanding that Mr. Maynwaring had the best interest at the board of any of the commissioners, with the lords of the treasury, left a letter for him with a purse of fifty guineas, desiring his favour towards obtaining the place for which he applied. After that, he delivered a petition to the board, which was read, and several of the commissioners spoke on the subject; upon which Mr. Maynwaring took out the purse of fifty guineas, and the letter, and told them, that, "as long as he could help it, that man should never have this nor any other place." In the beginning of queen Anne's reign, he was made auditor of the imprests, by the lord-treasurer Godolphin, an office worth 2000*l.* per annum in a time of business. In the parliament which met in 1705, he was chosen a burgess for Preston in Lancashire. He died at St. Alban's, Nov. 13, 1712, leaving Mrs. Oldfield, the celebrated actress, his executrix. This lady had lived with him as his mistress, and by her he had a son, named Arthur Maynwaring. He divided his estate, which did not amount to much more than 3000*l.* equally between that child, Mrs. Oldfield, and his sister. He published a great number of compositions

in verse and prose, which gained him credit and reputation. Sir Richard Steele dedicated to him the first volume of the Tatler. Even his adversaries could not deny him merit. Thus the Examiner, his antagonist in politics, allowed that he wrote with "a tolerable spirit, and in a masterly style." He was severely reflected upon for his will, particularly by the "Examiner;" in answer to which, there came out a paper, two months after his death, in defence of him; and this defence was in a few days followed by another, in a letter to a friend, supposed to be written by Robert Walpole, esq. In 1715 Mr. Oldmixon published "The Life and Posthumous Works of Arthur Maynwaring, esq. containing several original pieces and translations, in prose and verse, never before published," 8vo, dedicated to sir Robert Walpole, of whom Mr. Maynwaring was a firm adherent, and, according to Mr. Coxe, the first who predicted the figure that statesman would one day make. This volume contains many curious particulars of the political history of the times; but, like all Oldmixon's writings, must be read with caution.[1]

MAYOW (JOHN), a very learned and ingenious physician of the seventeenth century, appears to have been born in Cornwall, in 1645, was a scholar of Wadham college, Oxford, and a probationary fellow of All Souls' college. He took his degrees in civil law, but studied and practised physic; and principally at Bath, in the summer. He died at the house of an apothecary in York-street, Covent-garden, in September 1679, and was buried in the church of that parish. He published, "Tractatus quinque medico-physici, 1. de sale nitro, et spiritu nitro-aerio; 2. de respiratione; 3. de respiratione fœtus in utero, et ovo; 4. de motu musculari et spiritibus animalibus; 5. de Rachitide." These were published together at Oxford, in 1674, 8vo; but there is an edition of two of them, "de respiratione," and "de Rachitide," published together at Leyden, in 1671. The fame of this author has been lately renewed and extended by Dr. Beddoes, who published in 1790, "Chemical Experiments and Opinions, extracted from a work published in the last century," 8vo, in which he gives to Mayow the highest credit as a chemist, and ascribes to him some of the greatest modern discoveries respecting air; giving many extracts from the three first of his treatises.

[1] Life prefixed to his Works.—Biog. Brit.

His chief discovery was, that dephlogisticated air (or as he called it, with Scheele) *fire-air*, exists in the nitrous acid, and in the atmosphere; which he proved by such decisive experiments, as to render it impossible to explain how Boyle and Hales could avoid availing themselves, in their researches into air, of so capital a discovery. Mayow also relates his manner of passing aeriform fluids under water, from vessel to vessel, which is generally believed to be a new art. He did not collect dephlogisticated air in vessels, and transfer it from one jar to another, but he proved its existence by finding substances that would burn in vacuo, and in water when mixed with nitre; and after animals had breathed and died in vessels filled with atmospheric air, or after fire had been extinguished in them, there was a residuum, which was the part of the air unfit for respiration, and for supporting fire; and he further shewed, that nitrous acid cannot be formed, but by exposing the substances that generate it to the atmosphere. Mayow was undoubtedly no common man, especially since, if the above dates are right, he was only thirty-four at the time of his death. But he was not so unknown * as Dr. Beddoes supposed, for, since the repetition of the same discovery by Priestley and Scheele, reference has frequently been made by chemists to Mayow, as the original inventor; though no other person appears so closely to have examined his work as that writer. At the same time it appears, that with the partiality of a commentator, he has exalted his author unwarrantably at the expence of other chemists, and to a height, which, without the aid of strained interpretations, cannot be justified by the text.[1]

MAZARIN (JULIUS), cardinal, and first minister of state in France, was born at Piscina, in the province of Abruzzo, in Italy, on July 14, 1602. His abilities enabled him to make a considerable figure, even in his early years, whilst he was studying the belles lettres, in which he had the happiness of being instructed by the abbé Jerome of Colonna,

* Dr. John Andreas Scherer, a German physician, published a dissertation, nearly about the same time, in which, without knowing that Dr. Beddoes had made the same assertion, he demonstrated that Dr. Mayow had laid the foundation of the antiphlogistic theory in chemistry. More recently Dr. Yeates has re-asserted the claims of Dr. Mayow, in his "Observations on the claims of the moderns to some discoveries in chemistry and physiology," 1798, 8vo.

1 Ath. Ox. vol. II.—Month. Rev. vol. II. and vol. XIII. N. S.—British Critic, vol. XII. p. 345.

who afterwards became a cardinal. This illustrious person went to reside in the university of Alcala in Spain, whither he was followed by Mazarin, who applied himself to the law, and at his return to Italy, took his doctor's degree. He went afterwards to the court of Rome, where he became acquainted with cardinal Sacchetti, whom Urban VIII. sent into Lombardy. It was through his means, that Mazarin was instructed in every particular relating to the interest of the different princes who were then at war respecting Cassel and Montserrat. Soon after this, the cardinal Antonio Barberini, nephew to the pope, came into the Milanese and Piedmont, in the character of legate, to conclude a peace. Mazarin embraced his cause so warmly, that he was ordered to remain upon the spot with the nuncio James Pancirole, and to assist him in his endeavours to conclude this great affair. He here scrutinized closely the designs of the French, the imperialists, the Spaniards, the duke of Mantua, and the duke of Savoy; and took such measures as might best reconcile and strengthen their various interests. When it happened that peace had been concluded at Ratisbon on the 3d of October, but the French and Spaniards refused to accept it in Italy, Mazarin, who perceived that by such an opposition his care would have proved nugatory, sought for new expedients to render the peace general, and to prevent these two armies from coming to an engagement. The Spaniards, who were besieging Cassel, had made entrenchments for six miles round, and were determined vigorously to defend themselves against the French, who approached extremely near, with an intention to force their lines. On Oct. 26, 1630, the Spaniards waited only for the signal to fire, and the forlorn hope of the French army had been drawn out to force their lines; when Mazarin, after offering an accommodation in many forms, quitted the Spanish trenches, and, riding on a full gallop towards the French, waved his hat to them, crying out, "Peace! peace!" He then addressed himself to the commander in chief, the marshal duke de Schomberg, and gave in such proposals as were accepted by the generals, and followed by the peace concluded in the April following. The nuncio Pancirole and Mazarin were joint agents for the pope; but all the credit of the negociation was given to the latter.

The cardinal de Richelieu was induced from these services to conceive an esteem for him, while Barberini was

equally attached to him, and prevailed upon Urban VIII. to make him keeper of the seals. He went in 1634 to Avignon, in quality of vice-legate, and to France in that of nuncio extraordinary, where he acquired a profound knowledge of state affairs, and with much art cultivated at the same time, the friendship of Richelieu, and the good-will of Louis XIII. In compliment to the nomination of this monarch, the pope added him to the number of cardinals in 1641. When Richelieu died, the same king made Mazarin his minister of state, and one of the executors to his will. In these departments, he took upon him the administration of affairs, during the minority of Louis XIV. and the regency of the queen Anne of Austria. The dawnings of his power were attended with the happiest success; and the good fortune of the king's armies was to our cardinal a source of much national applause. But these advantages were very soon succeeded by the murmurs of an oppressed people, and the envious combination of the great nobles, who were jealous of his high advancement. Hence arose the civil wars in 1649, and the three following years; and the dissatisfaction becoming more general, it was insisted upon, that he should be dismissed from the royal presence. Mazarin, who knew how necessary it was for him to retire, demanded that he might take his leave; and immediately departed from the kingdom. He was still so conscious of fortune's always attending him, that he mentioned even this event as one of the chief incidents contributing to his greatness; and although decrees were issued out against him, his fine library was sold, and a price was fixed upon his head, he contrived to quell this fury with most astonishing dexterity. He even was enabled to return to court, and with a double share of power; and so mutable is popular opinion, that many who once had been his bitterest enemies, were now become his warmest friends. After this, he continued to render the state many important services, the chief of which was the obtaining of peace between France and Spain: for this purpose, he went in person to hold a conference with the Spanish minister, don Louis de Haro, in 1659. The successful termination of this affair, was followed by the king's marriage with the Infanta. The continual application of Mazarin to business brought on a very dangerous illness: he was at that time at the Louvre, but gave orders to be carried to Vincennes, where he died March 9, 1661, aged 59. When sensible of his danger,

he began to feel scruples concerning the wealth which he had heaped together, and his confessor plainly told him that restitution was necessary for his salvation. He gave the whole to the king, in the hope that, as was the case, his majesty would restore it to him. His wealth is said to have amounted to eight millions sterling, all collected in a time of war, or national commotion. The king paid the highest honours to his memory. His body was magnificently entombed in the college usually called after his name, but sometimes by that of "the four nations," having been designed as a place of education for the youth of the four conquered nations.

Mazarin had a brother and two sisters. His letters have been published; thirty-six of them made their appearance at Paris in 1691; and, in 1693, a second volume came out, containing seventy-seven more: the whole was reprinted in two parts in 1694. These letters are not arranged in the order of their dates; but this error was amended in a later edition, published (as the title-page informs us) at Amsterdam, by Zachary Chatelain, in 1745, in 2 vols. 12mo. For this we are indebted to the care of the abbé d'Alainval; but this edition is rendered more valuable than the others, being augmented by more than fifty letters, which had never before appeared, and which are all placed in their just order. The title of this work is, "Letters of cardinal Mazarin, containing the Secrets of the Negociations concerning the Pyrenean Peace, and the Conferences which he had on that subject with Don Louis de Haro, the Spanish minister; the whole enriched with historical Notes." The character of Mazarin has been compared with that of Richelieu, but unjustly. In Mazarin's there was nothing amiable or great, and his ambition was too nearly allied to avarice to command respect.[1]

MAZOCHI (ALEXIUS SYMMACHUS), an Italian philologer and antiquary, was born in 1684, at Santa Maria, a village near Capua. He was ordained priest in 1709, and became professor of the Greek and Hebrew languages in the archiepiscopal seminary at Naples. In 1711 he was made a canon of Capua: and successively theological professor at Naples, and royal interpreter of the Holy Scriptures. He is said through humility to have refused the archbishopric of Rossano, which was offered to him by the

[1] History of France.—Anquetil's Court of Louis XIV.

king. He died in 1771. Mazochi wrote many works, particularly on the subjects of ancient inscriptions, and of medals. He published, 1. "Commentarium in mutilum Campaniæ Amphitheatri titulum, aliasque nonnullas Inscriptiones," Neapoli, 1727, 4to. This was afterwards inserted into Poleni's New Thesaurus of Greek and Roman antiquities. 2. "Ad Bernardum Tanuccium Epistola—de dedicatione sub asciâ," Neap. 1739, 8vo. 3. "Commentarium in vetus marmoreum S. Neap. Eccles. Calendarium," Neap. 1744, 4to, and several other detached dissertations of this kind; besides one in Italian, on the origin of the Tyrrhenians, published in the third volume of the academy of Cortona. Also, 4. "Notes on the New Testament." 5. "Dissertations on the Poetry of the Hebrews." 6. "Antiquities of the Campagna of Rome." He left besides in manuscript, a book on the origin of the city of Capua.[1]

MAZZUCHELLI (John Maria), a nobleman of Brescia, in the territory of Venice, and celebrated as a philologer and historian, was born in 1707, and educated principally at Bononia; but after his marriage, he appears to have devoted himself to his private studies, which turned chiefly on subjects of antiquity and biography. He accumulated a very curious collection of medals of learned men, an account of which was published in Latin and Italian by a writer who styles himself Petrus Antonius de Comitibus Gaëtanis, Brixianus Presbyter, & Patricius Romanus. This work is in 2 vols. folio, printed in 1761 and 1763. Mazzuchelli died in November 1765. His principal writings are, 1. "Notizie Historiche e Critiche, intorno alla vita, alle inventione, ed agli Scritti di Archimede Siracusano," Brescia, 1737, 4to; that is, Historical and critical notices of the life, inventions, and writings of Archimedes. 2. "La vita di Pietro Aretino," Padua, 1741, 8vo. He published also separately the lives of Abano, Arisio, Alamanni, Bonfadius, &c. and began a vast biographical work on all the writers of Italy, which he carried no further than to four parts of the second volume; being then in the letter B. The title was "Gli Scrittori d'Italia, cioè Notitie Storiche e Critiche intorno alle vite, e agli Scritti dei Letterati Italiani," 1753—1763, 6 vols. folio. The continuation of this work was promised by a

[1] Fabroni Vitæ Italorum, vol. VIII.—Saxii Onomast.

writer named Giambattista Rodella, but no part of it has appeared.[1]

MAZZUOLI. See PARMEGIANO.

MEAD (MATTHEW), a nonconformist divine of the seventeenth century, was descended from a reputable family in Buckinghamshire, where he was born in 1629. Of his early life no account has been preserved, and the first notice we have of him, is as possessing the living of Great Brickhill in his native county. In Jan. 1658 he was appointed by Oliver Cromwell, to the cure of the new chapel at Shadwell, from which he was ejected for non-conformity in 1662. In 1663 he resided in Worcester-house, at Stepney, where he brought up a family of thirteen children, one of whom was the illustrious subject of our next article, and alone sufficient to give celebrity to the name of Mead. When a temporary liberty was granted to the dissenters, Mr. Mead returned from Holland, where he had resided some time; and in 1674 the spacious meeting-house at Stepney was erected for him, the four large pillars of which were presented to him by the States of Holland, as was frequently related by one of his successors. In 1683, he was accused of being concerned in the Rye-house plot, for which lord Russel and others were executed; but after an examination before the privy council, in the presence of Charles II. he vindicated his innocence in a manner so satisfactory, that his majesty himself ordered him to be discharged. He died at Stepney, Oct. 16, 1699, aged seventy. He published some sermons and pious tracts, the most popular of which are his, 1. "Almost Christian." 2. "The good of early obedience." 3. "The Young Man's Remembrancer," &c.[2]

MEAD (RICHARD), a most distinguished physician, whose abilities and eminence in his profession, united with his learning and fine taste for those arts which embellish and improve human life, long rendered him an ornament, not only to his own profession, but to the nation and age in which he lived, was born at Stepney, Aug. 11, 1673, and received the early part of his education under his father, the subject of the preceding article, who, with the assistance of Mr. John Nesbitt, superintended the education of

[1] Fabroni Vitæ Italorum, vol. XIV.—Saxii Onomast.
[2] Calamy.—Funeral Sermon for, by Howe.

his large family*. In 1688, he was placed under the care of Mr. Thomas Singleton; and in 1689 under Grævius, at Utrecht. His eldest brother had been a pupil of this professor, and recommended Richard to him as a modest young man, who had made some progress in good literature. In 1692 he removed to Leyden, where he attended for three years the lectures of Herman and Pitcairn, and applied himself most successfully to the study of physic. This last named professsor was seldom very communicative out of college, yet Mr. Mead found the art of recommending himself so far to his good graces, that he drew from him several observations, which he afterwards introduced in his writings, but never without acknowledging to whom he was indebted for them. He there also formed an intimacy with Boerhaave, with whom he afterwards maintained the most friendly intercourse through life. Mr. Mead's eldest brother, Samuel, having projected a visit to Italy, in company with David Polhill, esq. and Dr. Thomas Pellet, afterwards president of the college of physicians, invited our student to make a fourth, which was indeed the summit of his wishes, for he had already contracted that taste which distinguished him in after-life, and which he hoped to gratify in a country abounding with objects of the first curiosity. Nor was he unprepared to make the necessary inquiries. At Florence he asked to see the Mensa Isiaca, but not being able to obtain any information about it, he desired leave to search for it in a lumber-room over the gallery; where he found this valuable piece of antiquity, buried in rubbish, and for many years given over as lost. He took his degree of doctor of philosophy and physic at Padua, Aug. 16, 1695; and passed some time afterwards at Naples and Rome. On his return, about Midsummer 1696, he settled in the very house where he was born; married Ruth, the daughter of Mr. John Marsh, merchant of London; and practised in his profession there for seven years with great success. In 1702 he published his "Mechanical Account of Poisons." These essays, however

* Sir John Hawkins has made some singular remarks on Mr. Mead's educating his son to be a physician. He says that "his example was an inducement with other dissenting ministers to make physicians of their sons. Oldfield, Clark, Nesbit, Lob , and Munckley, were the sons of dissenting teachers, and they generally succeeded. The hospital of St. Thomas and that of Guy, in Southwark, were both under the government of dissenters and whigs; and as soon as any one became physician of either, his fortune was looked upon as made."—Hawkins's Life of Johnson.

justly esteemed on their first appearance, did their author still more honour in the edition he published of them more than forty years afterwards, as he then had the candour to retract some opinions too hastily advanced. In 1703 he communicated to the Royal Society, an analysis of Dr. Bonomo's discoveries, relative to the cutaneous worms that generate the itch, which was inserted in the Philosophical Transactions of that year. The original letter of Bonomo to Redi was published in Italian, in 1687; and Dr. Mead met with it in his travels in Italy. This, with his "Account of Poisons," produced him a place in the Royal Society in 1704; and in 1706, he was chosen one of their council, and in 1717 a vice-president. He was also chosen physician to St. Thomas's hospital, May 5, 1703, when he removed from Stepney to Crutched Friars; where having resided seven years, he removed into Austin Friars; and about the same time was appointed by the company of surgeons to read the anatomical lectures in their hall.

In 1704, appeared his treatise "De imperio solis ac lunæ in corpore humano, et morbis inde oriundis." The influence of the sun and moon upon human bodies, which had been admitted by all antiquity, and seemed founded upon incontestible phenomena, appeared to him to be deducible from the theory of attraction, lately established by sir Isaac Newton. Dr. Mead therefore attempted to show, that periodical influences were produced on the living body, as upon the tides of the sea and the atmosphere. Of this work he published an enlarged edition in 1748; and whatever may be thought of the system, it contains many observations of importance in medical practice.

Dr. Mead's reputation now greatly increased his business, and recommended him to the patronage of the most eminent of the faculty. In 1707 he had the degree of M. D. conferred on him by the university of Oxford, by diploma. On the last illness of queen Anne, he was called in consultation, two days before her death. Cautious and reserved as physicians usually are on such occasions, Dr. Mead, either more discerning or more bold, no sooner saw the queen than he declared her in immediate danger; and when he found his brethren demur on this opinion, he said it would be sufficient to send to Hanover an account of the present symptoms, by which the physicians of that court would immediately perceive that, before the account came to them, the queen would be no more. Having

opened his mind freely on this subject to his friend and protector Dr. Radcliffe, the latter made use of that friendship to excuse his own attendance. Radcliffe surviving the queen but three months, Mead removed to his house, and resigned his office in St. Thomas's hospital.

Dr. Mead was not more to be admired for the qualities of his head than to be loved for those of his heart. Though he was himself a zealous whig, yet party principles did not prevent his attachment to men of merit, by whatever denomination they might happen to be distinguished. Thus he was intimate with Garth, with Arbuthnot, and with Freind. Of his connexion with, and liberal conduct to, the latter, we have already given an account (vol. XV. p. 112, 113). Dr. Mead, however, amidst so many excellent qualities, was not without resentments equally steady. That against Woodward was certainly carried to a length highly exceptionable; as we find by Mead's preface to his treatise on the small pox, it had not subsided twenty years after Woodward's death. The first quarrel between Mead and Woodward was of a personal kind, but in what it originated we know not. Mead felt it, however, in such a manner, that he went to Woodward's lodgings to demand satisfaction; and meeting him at Gresham college, under the arch in the way from the outer court to the green court, he drew his sword, and bid Woodward defend himself, or beg pardon, which, it is supposed, he did. This rencontre is recorded in the view of the college, prefixed to Ward's "Lives of the Gresham Professors," in which Woodward is represented kneeling, and laying his sword at the feet of his antagonist. Mead was the friend and patron of Ward, which may account, although it cannot well excuse, his introducing and perpetuating a foolish circumstance so foreign to the nature of his work.

Dr. Mead was admitted fellow of the college of physicians, April 9, 1716; and executed the office of censor in 1716, 1719, and 1724. In 1719, on an alarm confirmed by the fatal plague at Marseilles, the lords of the regency directed Mr. Craggs, then secretary of state, to apply to Dr. Mead, to give the best directions for preventing the importation of the plague, or stopping its progress. His opinion was approved; and quarantine directed to be performed. Of his "Discourse concerning Pestilential Contagion," no less than seven editions were printed in 1720; the eighth, which appeared in 1722, and again in 1743,

was enlarged with many new observations, and translated into Latin by professor Ward, as the first edition had been by Mr. Maittaire. This discourse is said to have greatly hurt his practice, for a time at least, not for medical, but political reasons, as it was suspected to be intended to prepare the way for barracks, &c. at a time when the nation was extremely jealous of a standing army. By order of the prince of Wales, Dr. Mead assisted, Aug. 10, 1721, at the inoculation of some condemned criminals; and the experiment succeeding, the two young princesses, Amelia and Caroline, were inoculated April 17, 1722, and had the distemper favourably.

As Dr. Mead was ever anxious to support the honour of his profession by his liberal conduct, and by associating with it the character of a friend and patron of learning, he took an opportunity to assert its dignity in his "Harveian Oration," read before the college in October 1723, and afterwards published. In this oration he endeavoured to shew, that the profession was exercised by several families of distinction among the Romans; and he annexed to it a dissertation on some coins, which had been struck at Smyrna, in honour of physicians. This publication was the origin of a controversy, which was begun by Dr. Conyers Middleton, and in which Mead was supported by his friend professor Ward, of the Gresham college. Dr. Middleton, with much erudition, undertook to prove the servile condition of the Roman physicians. The controversy was carried on in a manner honourable to both parties; and Dr. Middleton, in a subsequent work on Greek and Egyptian antiquities, spoke of Dr. Mead in terms of great respect.

On the accession of George II. to the throne in 1727, Dr. Mead was appointed physician in ordinary to his majesty, and had afterwards the satisfaction of seeing his two sons-in-law (Dr. Wilmot and Dr. Nicholls) his associates in the same station.

Busied as Dr. Mead was in the duties of his profession, he never lost sight of the interests of literature, and was most liberal in the promotion of it. Mr. Carte, the historian, who, on account of political suspicions, had retired to France in 1722, having employed himself there in collecting materials for an English translation of Thuanus, Dr. Mead quickly perceived that this plan might be enlarged. He looked on this country as too disinterested to

desire to possess this foreign treasure alone, and was willing England might do for Thuanus more than France itself, by procuring for all Europe the first complete edition of this excellent history. He therefore remunerated Carte for the pains he had taken, and employed Mr. Buckley, as an editor equal to the task, whose three letters written in English to Dr. Mead, contain many curious particulars concerning the history itself, and the plan of this new edition. These letters were translated into Latin by professor Ward, and prefixed to the splendid edition of Thuanus, published in 1733, in 7 vols. folio.

Without the interposition of Dr. Mead, Mr. Sutton's invention, to draw foul and corrupted air from ships and other close places, by the means of fire, would have probably been neglected and lost; but, being thoroughly convinced of the advantages of this method, he determined to support it, and accordingly engaged the lords of the admiralty to order a trial of the new machine to be made, at which he and several members of the Royal Society attended. He also not only presented a memorial to that learned body, in which he demonstrated its simplicity and utility, but at the expence of 200*l.* caused a model of it to be made in copper, which he deposited in their museum. At length, after ten years' solicitation, he obtained of the lords of the admiralty an order to Mr. Sutton, to provide all the ships in his majesty's navy with this useful machine; and a drawing, with a description, being published in 1749, Dr. Mead added his "Treatise on the Scurvy," in which he ascribed that fatal disease to moisture combined with putridity.

Being arrived at the time of life when retirement becomes necessary, he declined the presidentship of the college of physicians, which was offered him in October 1744, and now employed his leisure in revising his former, and composing new works. He had, so early as 1712, communicated to Dr. Freind his opinions respecting the importance of purgatives in the secondary fever of small-pox, upon which subject Dr. Freind published a letter in 1719. But it was not till 1747, that Dr. Mead printed his treatise "De Variolis et Morbillis," which contains many valuable observations on both these diseases, and also strong recommendations of the practice of inoculation. To this treatise, which was written in a pure Latin style, he subjoined a translation of Rhazes's commentary on the small-pox, into the same language, a copy of which he had

obtained from Leyden, through the assistance of his fellow-student Boerhaave, with whom he had maintained a constant correspondence. In 1749 he published his "Medicina Sacra, seu de Morbis insignioribus qui in Bibliis memorantur," 8vo. The object of this work was to shew that the diseases, mentioned in the Bible, were explicable on natural grounds; and in this he particularly attempted to prove that the dæmoniacs mentioned in the gospel were only insane, or epileptic persons. His last work, a summary of the experience of his professional life, was published in 1751, under the title of "Monita et Præcepta Medica," 8vo. This little volume was almost purely practical, consisting of detached observations on a variety of diseases and medicines, many of which have stood the test of subsequent experience: it was frequently reprinted, and was translated into English, under his inspection, by Dr. Stack.

This was the last, and perhaps the most useful, of all his works, which have been since collected and published in 1762, 4to. He died on Feb. 16, 1754; and on the 23d he was buried in the Temple church, near his elder brother Samuel, whose property he had inherited, and to whose memory the doctor had caused an elegant monument to be placed, with his bust, and a suitable inscription, by Dr. Ward. To Dr. Mead there is no monument in the Temple; but an honorary one was placed by his son in the north aile of Westminster-abbey. Over the tomb is the doctor's bust; at his right hand a wreathed serpent, darting its tongue, and on his left several books. Below the bust are his arms and crest. The inscription to this was also written by Dr. Ward.

Dr. Mead was twice married. By his first lady, whom we have mentioned, he had ten children (of whom three survived him, two daughters married to Dr. Wilmot and Dr. Nicholls, and his son Richard, heir to his father's and uncle's fortunes): by the second lady, Miss Anne Alston, sister to sir Rowland Alston of Odell in Bedfordshire (whom he married in 1724), he had no issue. Dr. Mead raised the medical character to a higher dignity than ever was known in this or any other country. During almost half a century he was at the head of his profession, which is said to have brought him in one year upwards of seven thousand pounds, and between five and six for several years. The clergy, and in general all men of learning, were welcome to his advice; and his doors were open every

morning to the most indigent, whom he frequently assisted with money; so that, notwithstanding his great income, he did not die very rich. He was a most generous patron of learning and learned men, in all sciences, and in every country; by the peculiar munificence of his disposition, making the private gains of his profession answer the end of a princely fortune, and valuing them only as they enabled him to become more extensively useful, and thereby to satisfy that greatness of mind which will transmit his name to posterity with a lustre not inferior to that of the most distinguished characters of antiquity. To him the several counties of England, and our colonies abroad, applied for the choice of their physicians. No foreigner of any learning, taste, or even curiosity, ever came to England without being introduced to Dr. Mead; and he was continually consulted by the physicians of the continent. His large and spacious house in Great Ormond street became a repository of all that was curious in nature or in art, to which his extensive correspondence with the learned in all parts of Europe not a little contributed. The king of Naples sent to request a collection of all his works; presented him with the two first volumes of signor Bajardi, and invited him to his own palace: and, through the hands of M. de Boze, he frequently had the honour of exchanging presents with the king of France. He built a gallery for his favourite furniture, his pictures, and his antiquities. His library, as appears by the printed catalogue of it, consisted of 6592 numbers, containing upwards of 10,000 volumes, in which he had spared no expence for scarce and ancient editions. It was at that time mentioned as remarkable, although it will not be thought so now, that many of his books sold for much more than they had cost him. The sale of the whole amounted to 5500*l.* His pictures also were chosen with so much judgment, that they produced 3417*l.* 11*s.* about six or seven hundred pounds more than he gave for them; and the total amount of his books, pictures, coins, &c. &c. was 16,069*l.* 8*s.* 11*d.* Nor did he make this great collection for his own use only, but freely opened it to public inspection. Ingenious men were sure of finding at Dr. Mead's the best helps in all their undertakings; and scarcely any thing curious appeared in England but under his patronage. By his singular humanity and goodness, "he conquered even Envy itself;" a compliment which was justly paid him in a dedi-

cation, by the editor of lord Bacon's Works, in 1730. But the most elegant compliment he received, or could receive, was in the dedication written by Dr. Johnson for Dr James, which we have inserted in vol. XVIII. art. JAMES. Dr. Johnson once said of Dr. Mead, that "he lived more in the broad sunshine of life than almost any man." He constantly kept in pay a great number of scholars and artists of all kinds, who were at work for him or for the public. He was the friend of Pope, of Halley, and of Newton; and placed their portraits in his house, with those of Shakspeare and Milton, near the busts of their great masters, the ancient Greeks and Romans. A marble bust of Dr. Harvey, the work of an excellent artist, from an original picture in his possession, was given by him to the college of physicians: and one of Dr. Mead, by Roubillac, was presented to the college in 1756, by the late Dr. Askew. A portrait of him was etched by Pond, another by Richardson; a mezzotinto by Houston, from a painting of Ramsay; and an engraved portrait by Baron. There was also a medal of him struck in 1773, long after his decease, by Lewis Pingo.

Among the many characteristic anecdotes of Dr. Mead, which have been published, one is, that he never took a fee of any clergyman, except of Mr. Robert Leake, fellow of St. John's college, Cambridge; who, falling into a valetudinarian state, dabbled rather too much with the writings, and followed too closely some of the prescriptions, of the celebrated Dr. Cheyne. Being greatly emaciated in a course of time, by keeping too strictly to that gentleman's regimen, misapplying perhaps his rules, where the case required a different treatment, his friends advised him to apply to Dr. Mead; which he did, going directly to London to wait on the doctor, and telling him that "he had hitherto observed Cheyne's directions, as laid down in his printed books." Mead (a proud man and passionate), spoke with contempt of Cheyne and his regimen. "Follow my prescriptions," said he, "and I will set you up again." Mr. Leake submitted; and beginning to find some benefit, he asked the doctor every now and then, whether it might not be proper for him to follow at the same time such and such a prescription of Cheyne; which Mead took ill. When the well-meaning patient was got pretty well again, he asked the doctor what fees he desired or expected from him. "Sir," said the physician, "I have never yet, in the

whole course of my practice, taken or demanded any the least fee from any clergyman. But since you have been pleased, contrary to what I have met with in any other gentleman of your profession, to prescribe to me, rather than to follow my prescriptions, when you had committed the care of your recovery to my skill and trust, you must not take it amiss, nor will, I hope, think it unfair, if I demand ten guineas of you." The money, though not perhaps without some little reluctance, was paid down. The doctor at the same time told Leake, "You may come to me again, before you quit London." He did so; and Mead returned to him six guineas out of the ten which he had received.[1]

MEADOWCOURT (RICHARD), an English critic, was born in Staffordshire in 1697, and was educated at Merton-college in Oxford, of which he became a fellow. In 1732, he published notes on Milton's Paradise Regained, and in the following year was promoted to a canonry in the church of Worcester. He was author of several small tracts, containing critical remarks on the English poets; and his notes were not neglected by the late bishop Newton, in publishing his edition of Milton. He was greatly esteemed by the learned in general, and died at Worcester in 1769, aged 72. Dr. Newton thus speaks of him in his preface to the Paradise Regained. After enumerating the assistance given by friends, he adds, "I had the honour of all these for my associates and assistants before, but I have been farther strengthened by some new recruits, which were the more unexpected, as they were sent me by gentlemen with whom I never had the pleasure of a personal acquaintance. The Rev. Mr. Meadowcourt, canon of Worcester, in 1732 published a critical dissertation, with notes, upon the Paradise Regained, a second edition of which was published in 1748; and he likewise transmitted to me a sheet of his manuscript remarks, wherein he hath happily explained a most difficult passage in Lycidas, better than any man had done before him." The passage alluded to is the 160th line of that poem, in which Mr. Meadowcourt explained the words "Bellerus," and "Bayona's hold." He was author also of eleven printed sermons, which are enumerated in Cooke's Preacher's Assistant.[2]

[1] Life by Dr. Maty, 1755, 8vo, and that prefixed to his works.—Biog. Brit. —Hawkins's Life of Johnson.—Nichols's Bowyer, vol. I. p. 266,—and vol. VI. p. 212.—Dibdin's Bibliomania, p. 465.

[2] Nichols's Poems.

MEARA (DERMOD O, or DERMITIUS), an Irish physician and poet, was born at Ormond, about the close of the sixteenth century, in the county of Tipperary, and educated at Oxford. Wood doubts this, because he could find no record of his matriculation or degrees; but in one of his writings he styles himself "lately a member of the university of Oxford," and it is probable that he took his medical degrees there, as immediately on his leaving Oxford, he settled in his own country, and soon attained the highest eminence in his profession. He was living in 1620, but the time of his death is not specified in our authorities. He wrote a heroic poem, in Latin, on the earl of Ormond and Ossory, entitled "Ormonius, sive illust. herois et Domini D. Thomæ Butler, &c. prosapia, &c." printed at London in 1615, 8vo, with an English version by William Roberts, Ulster king at arms. He wrote also some medical treatises, of which one only was published, on hereditary disorders, "Pathologia hereditaria generalis, &c." Dublin, 1619, 12mo. It was afterwards reprinted with the works of his son Edmund Meara, London, 1665, and Amsterdam, 1666, 12mo. This son, a graduate of Oxford, practised both in Ireland and England, was a member of the college of physicians of London, and resided for some time at Bristol. He died about 1680, and had a short controversy with Dr. Lower, occasioned by Meara's publishing an "Examen Diatribæ Thomæ Willisii, de Febribus," London, 1665, 8vo. Lower answered it by a "Vindicatio Diatribæ Willisii," written with much controversial bitterness.[1]

MECHAIN (PETER FRANCIS ANDREW), a very able French mathematician and astronomer, was born at Laon in 1744, where his father was an architect, and at one time a man of considerable property. At an early age he discovered a strong inclination for mathematical pursuits, and while he was under the instruction of his tutors, corresponded with Lalande, whom he was desirous of assisting in his labours. In 1772, Mechain was invited to Paris, where he was employed at the depôt of the marine, and assisted M. Darquier in correcting his observations. Here his merit brought him acquainted with M. Doisy, director of the depôt, who gave him a more advantageous situation at Versailles. At this place he diligently observed the

[1] Harris's Ware's Ireland.—Ath. Ox. vol. I.—Eloy, Dict. Hist. de Medicine.

heavens, and, in 1774, sent to the Royal Academy of Sciences "A Memoir relative to an Eclipse of Aldebaran," observed by him on the 15th of April. He calculated the orbit of the comet of 1774, and discovered that of 1781. In 1782, he gained the prize of the academy on the subject of the comet of 1661, the return of which was eagerly expected in 1790; and in the same year he was admitted a member of the academy, and soon selected for the superintendance of the Connoissance des Tems. In 1790, M. Mechain discovered his eighth comet, and communicated to the academy his observations on it, together with his calculations of its orbit. In 1792 he undertook, conjointly with M. Delambre, the labour of measuring the degrees of the meridian, for the purpose of more accurately determining the magnitude of the earth and the length of a metre. In the month of June 1792, M. Mechain set out to measure the triangles between Perpignan and Barcelona; and notwithstanding that the war occasioned a temporary suspension of his labours, he was enabled to resume and complete them during the following year. He died on the 20th of September 1805, at Castellon de la Plana, in the sixty-second year of his age. Lalande deplores his loss as that of not only one of the best French astronomers, but one of the most laborious, the most courageous, and the most robust. His last observations and calculations of the eclipse of the sun on the 11th of February, are inserted in the Connoissance des Tems for the year 15; and he also published a great many in the Ephemerides of M. Bode, of Berlin, which he preferred to a former work after Lalande became its editor. A more extensive memoir of his labours may be seen in Baron von Zach's Journal for July 1800, and Lalande's History of Astronomy for 1804.[1]

MEDE, or MEAD (Joseph), a learned English divine, was born in 1586, of a good family, at Berden, in Essex. When he was about ten years old, both he and his father fell sick of the small pox; which proving mortal to the father, the son fell under the care of a Mr. Gower, to whom his mother was soon after married. He was sent to school first to Hoddesdon, in Hertfordshire, and then to Wethersfield, in Essex. While he was at this last school, going to London upon some occasion, he bought "Bellarmine's Hebrew Grammar;" and though his master, who had no

1 Rees's Cyclopædia.

skill in that language, told him it was a book not fit for him, yet he studied it with so much eagerness, that in a little time he attained considerable skill in Hebrew. In 1602, he was sent to Christ's-college, in Cambridge; where, although he had an uncommon impediment in his speech, which would not suffer him to shew himself to advantage, he was soon distinguished for his abilities and learning. Not long after his entrance upon philosophical studies, he became disquieted with scepticism: for, meeting with a book in a fellow-student's chamber, either "Sextus Empiricus," or some other of the Pyrrhonic school, he began, upon the perusal of it, to move strange questions to himself, and even to doubt whether the το Παν, the whole frame of things, as it appears to us, were any thing more than a mere phantasm, or imagination; and, till his principles were settled, his life, as he professed, was utterly without comfort.

By the time he had taken the degree of master of arts, which was in 1610, he had made such progress in all kinds of academical study, that he was universally esteemed an accomplished scholar. He was an acute logician, an accurate philosopher, a skilful mathematician, an excellent anatomist, a great philologer, a master of many languages, and a good proficient in history and chronology. His first public effort was an address that he made to bishop Andrews, in a Latin tract "De sanctitate relativa;" which, in his maturer years, he censured as a juvenile performance, and therefore never published it. That great prelate, however, who was a good judge and patron of learning, liked it so well, that he not only was the author's firm friend upon an occasion that offered soon after, but also then desired him to be his domestic chaplain. This Mede very civilly refused; valuing the liberty of his studies above any hopes of preferment, and esteeming that freedom which he enjoyed in his cell, so he used to call it, as the haven of all his wishes. These thoughts, indeed, had possessed him betimes: for, when he was a school-boy, he was invited by his uncle, Mr. Richard Mede, a merchant, who, being then without children, offered to adopt him for his son, if he would live with him: but he refused the offer, preferring, as it should seem, a life of study to a life of gain.

He was not chosen fellow of his college till after he was master of arts, and then not without the assistance of his

friend bishop Andrews: for he had been passed over at several elections, on account of a groundless suspicion which Dr. Cary, then master of the college, afterwards bishop of Exeter, had conceived of him, that "he looked too much towards Geneva;" that is, was inclined to the tenets of that church. Being made fellow, he became an eminent and faithful tutor. After he had well grounded his pupils in classics, logic, and philosophy, his custom was to set every one his daily task; which he rather chose, than to confine himself and them to precise hours for lectures. In the evening they all came to his chamber; and the first question he put to each was, "Quid dubitas? What doubts have you met with in your studies to-day?" For he supposed, that to doubt nothing and to understand nothing was the same thing. By this method he taught the young men to exercise their reasoning powers, and not acquiesce in what they learn mechanically, with an indolence of spirit, which prepares them to receive implicitly whatever is offered them. In the mean time he was appointed reader of the Greek lecture of Sir Walter Mildmay's foundation; an office which he held during the remainder of his life. While at college, he was so entirely devoted to study that he made even the time he spent in his amusements serviceable to his purpose. He allowed himself little or no exercise but walking; and often, in the fields or college garden, would take occasion to speak of the beauty, distinctions, virtues, or properties, of the plants then in view: for he was a curious florist, an accurate herbalist, and thoroughly versed in the book of nature. The chief delight he took in company was to discourse with learned friends; and he used to spend much time with his worthy friend Mr. William Chappel, afterwards provost of Trinity-college, Dublin, and bishop of Cork and Ross, a man of great learning, and who had a high regard for Mr. Mede.

He was a curious inquirer into the most abstruse parts of learning, and earnestly pursued the knowledge of those things which are most remote from the vulgar track. Among other things, he spent no small pains and time in sounding the depths of astrology, and consumed much paper in calculating the nativities of his near relations and fellow-students: but this was in his juvenile years, and he afterwards discovered the absurdity of such employment. He applied himself to the more useful study of history and

antiquities, particularly to those difficult sciences which made the ancient Chaldeans, Egyptians, and other nations so famous; tracing them, as far as he could have any light to guide him, in their oriental schemes and figurative expressions, as likewise in their hieroglyphics; not forgetting to inquire also into the oneirocritics of the ancients, because of the affinity which he conceived they might have with the language of the prophets. He was a curious and laborious searcher into antiquities relating to religion, Pagan, Jewish, Christian, and Mahometan: to which he added other attendants, necessary for understanding the more difficult parts of Scripture.

In 1618 he took the degree of bachelor in divinity, but his modesty restrained him from proceeding to that of doctor. In 1627, a similar motive induced him to refuse the provostship of Trinity-college, Dublin, into which he had been elected at the recommendation of archbishop Usher, who was his particular friend; as he did also when it was offered him a second time, in 1630. The height of his ambition was, only to have had some small donative sinecure added to his fellowship, or to have been preferred to some place of quiet, where, retired from the noise and tumults of the world, and possessed of a competency, he might be entirely at leisure for study and acts of piety. When, therefore, a report was spread that he was made chaplain to the archbishop of Canterbury, he thus expressed himself in a letter to a friend: that "he had lived, till the best of his time was spent, in tranquillitate et secessu; and now, that there is but a little left, should I," said he, "be so unwise, suppose there was nothing else, as to enter into a tumultuous life, where I should not have time to think my own thoughts, and must of necessity displease others or myself? Those who think so, know not my disposition in this kind to be as averse, as some perhaps would be ambitious." In the mean time, though his circumstances were scanty, for he had nothing but his fellowship and the Greek lecture, his charity was diffusive and uncommon; and, extraordinary as it may now seem, he devoted the tenth of his income to pious and charitable uses. But his frugality and temperance always afforded him plenty. His prudence or moderation, either in declaring or defending his private opinions, was very remarkable; as was also his freedom from partiality, prejudice, or prepossession, pride, anger, selfishness, flattery, and ambition. He died Oct. 1,

1638, in his 52d year, having spent above two-thirds of his time in college, to which he bequeathed the residue of his property, after some small legacies. He was buried next day in the college chapel. As to his person, he was of a comely proportion, and rather tall than otherwise. His eye was full, quick, and sparkling; his whole countenance sedate and grave; awful, but at the same time tempered with an inviting sweetness: and his behaviour was friendly, affable, cheerful, and upon occasion intermixed with pleasantry. Some of his sayings and bon mots are recorded by the author of his life; one of which was, his calling such fellow-commoners as came to the university only to see it, or to be seen in it, "the university tulips," that made a gaudy shew for a while; but, upon the whole, his biographers have made a better estimate of his learning than of his wit. In his life-time he produced three treatises only: the first entitled "Clavis Apocalyptica ex innatis & insitis visionum characteribus eruta et demonstrata," Cant. 1627, 4to; of which he printed only a few copies, at his own expence, and for the use of friends. To this he added, in 1632, "In sancti Joannis Apocalypsin commentarius, ad amussim Clavis Apocalypticæ." This is the largest and the most elaborate of any of his writings. The other two were but short tracts: namely, "About the name Θυσιαστήριον, anciently given to the holy table, and about churches in the apostles' times." The rest of his works were printed after his decease; and in the best edition published by Dr. Worthington, in 1672, folio, the whole are divided into five books, and disposed in the following order. The first book contains fifty-three "Discourses on several texts of Scripture:" the second, such "Tracts and discourses as are of the like argument and design:" the third, his "Treatises upon some of the prophetical Scriptures, namely, The Apocalypse, St. Peter's prophecy concerning the day of Christ's second coming, St. Paul's prophecy touching the apostacy of the latter times, and three Treatises upon some obscure passages in Daniel:" the fourth, his "Letters to several learned men, with their letters also to him *:" the fifth, "Fragmenta Sacra, or such miscellanies of divinity, as could not well come under any of the aforementioned heads."

* A vast collection of his letters is in the British Museum, Harl. MS., No. 389, 390. See a notice of them by Dr. Birch in Maty's Review, vol. V. p. 126, &c.

These are the works of this pious and profoundly learned man, as not only his editor calls him in the title-page, but the best divines have allowed him to be. His comments on the book of Revelation, are still considered as containing the most satisfactory explanation of those obscure prophecies, so far as they have been yet fulfilled: and, in every other part of his works, the talents of a sound and learned divine are eminently conspicuous. It is by no means the least considerable testimony to his merit, that he has been highly and frequently commended by Jortin; but the writer of our times who has bestowed most pains on the character and writings of Mr. Mede, and who has done the most honour to both, is the late learned bishop Hurd. This prelate has devoted the greater part of his tenth sermon "On the Study of the Prophecies" to the consideration of the "Clavis Apocalyptica." It would be superfluous to extract at much length from a work so well known; but we may be permitted to conclude with Dr. Hurd's manner of introducing Mr. Mede to his hearers. Speaking of the many attempts to explain the Apocalypse, in the infancy of the reformed church, he says, "The issue of much elaborate enquiry was, that the book itself was disgraced by the fruitless efforts of its commentators, and on the point of being given up, as utterly impenetrable, when a SUBLIME GENIUS arose, in the beginning of the last century, and surprized the learned world with that great desideratum, a 'Key to the Revelations'."[1]

[1] Life prefixed to his works.—Biog. Brit.

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TO THE

TWENTY-FIRST VOLUME.

Those marked thus * are new.
Those marked † are re-written, with additions.

END OF THE TWENTY-FIRST VOLUME

Printed by Nichols, Son, and Bentley,
Red Lion-passage, Fleet-street, London.